







Presented by
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To the
Albion Congregational Reading Room
November 4th 1869

M^o 13

1.50

To be kept 14 days

v. 2

1845

119257

TYLER & REED,
PRINTERS,
BOLT COURT, FLEET-STREET.

PREFACE.

"THE whole subject of popular literature requires the deepest consideration. The press is pouring out every day a tide of books, which distract the attention, weaken the judgment, corrupt the taste, and defy the criticism of the public, by their very multitude. Every one, young or old, man or woman, fool or wise, thinks himself able to say something which may catch the pupil's eye, to raise himself either money or notoriety. The whole world has become a great school, where all the public have turned themselves into teachers; and the ravenous appetite of an idle people, always craving for some new excitement or amusement, and ready to swallow the most unwholesome food, is daily stimulating the market. What should we say, if a man had the power of so volatilizing a grain of arsenic, that its effluvium should spread over a whole country, entering into every house, and penetrating to the most vital part of the body? And yet until it is shown that the human mind is good itself, and the source of good—that it is not what we know it to be, save only when purified by religion, corrupt itself, and a corrupter of others—this power, which every man possesses, and which so many exercise, of diffusing their thoughts over the world, and insinuating them into the heart of a nation, is, in reality, the power of spreading a pestilential miasma."

Such is the solemn testimony of a body who have long borne the intellectual sovereignty of Europe, the *Edinburgh Reviewers*, on this momentous question. The state of things which this language depicts, superficially viewed, is ominous and awful; but more closely scrutinized, it will be found to contain the seeds of hope for the cause of human happiness, and to betoken the dawn of that celestial day when the universal mind shall shine with the glories of right reason, and the universal heart shall burn with the fervours of Christian charity. What changes have come over the earth within the short space of a single generation! We are old enough to remember the time when the whole of Europe was one vast barrack, and when each of its kingdoms was a battle-field. But wars have ceased. Philosophers now tell us "the whole world has become a great school, where all the public have turned themselves into teachers." This we consider an event which ought to excite the joy of all mankind. It is the first step in a world's emancipation. Who does not prefer quills to swords, "arsenic" to gunpowder, a generation of scribblers, whether "young or old, men or women, fool or wise," to a murderous marine and a sanguinary soldiery? Is it nothing that the intellect of a dormant world is at last awakened? Is it nothing that the one half of mankind aspire to teach, and that the other half are disposed to learn? Since time began, when could this have been affirmed of the human race? Proofs apart, is not such an order of things at least very like the commencement of those all-pervading preparations whereby, at length, the whole earth is to "be filled with the knowledge of the Lord, as the waters cover the sea?" Viewed in this larger light, the character of the writers, and their theme, the taste of the nations, and the nature of the intellectual food which commands their preference, are but minor considerations. In both respects, whatever is wrong will in time be corrected; whatever is evil will at length be extinguished. It is enough that, at the outset, there is a general resurrection of the buried intellect of the human race; that one portion of the species have the disposition and the capability to write anything, and the rest to read what is written. Here we have something to work upon—life and hunger; time, toil, and the blessing of God on the efforts of his people, will accomplish the rest. Error, in all its forms, is, from its very nature, both mutable and perishable. The Printing Press, allied to truth and religion, is omnipotent, and its empire immortal; but the handmaid of error and impiety, it is a reed, a wither, a

straw. The curse of the Press, from the very nature of things, is local and temporary; its blessing universal and permanent. As one of God's own chief instruments for enlightening, subduing, purifying, civilizing, and elevating mankind, its right applications have ever been, and they will ever be, the rule; its perversions the exception. Every stroke of the Printing Press, in multiplying the elements of truth, the materials of intellectual and spiritual nourishment, like the heart in the animal economy, gives a new impulse to the progress of thought and of reason, of which thought and reason it is both the conservator and distributor. It gives to knowledge a power of surviving the storms of time, the shipwreck of spoken language, and of the strongest empire.

"The literature of a land," as a great foreign writer has well and truly said, "embraces the whole literary intercourse of its people, whether that intercourse be oral or written. It is the exponent of the national intellect, and the utterance of the popular passions. The term thus viewed, comprises all the intellectual products of a nation, from the encyclopædia to the newspaper; from the body of divinity to the primer or the nursery rhyme—the epic poem and the Sunday-school hymn—the sermon and the epigram—the essay and the sonnet—the oration and the street ballad—the jest or the by-word—all that represents, awakens, and colours the popular mind—all that interprets, by the use of words, the nation to themselves, or to other nations of the earth." From this profound allegation, it clearly appears that the comparative importance of the divers departments of literature is to be determined by the numbers whom they severally affect. This, which ought to be a truism, is nevertheless an idea which has but a feeble hold on the minds even of thinking men, while on the majority even of the intelligent portion of the public, it has no practical hold at all. They are ever and anon confounding the splendid with the useful, overlooking the good of mankind in their preposterous idolatry of individual genius.

These facts and truths are the foundations on which we rest the paramount claims, generally, of cheap religious periodical literature, which ought to be considered the greatest moral power on earth. Let it be assumed that each copy of the monthly issue of the *CHRISTIAN WITNESS*, for example, influences, more or less, directly or indirectly, at least seven individuals, which, we have reason to believe, is within the fact, and it follows that writers in our pages have been coming into intellectual and spiritual contact with upwards of a QUARTER OF A MILLION OF THE HUMAN RACE! Compared with this, how narrow the range, and how impotent the influence of even successful authorship! But of works published, what multitudes are never sold! Of books extensively purchased, how vast the portion never perused! There is no species of publication of which the bulk is so generally read, and read again, as the cheap periodical. Can a stronger inducement than such facts supply be presented to the minds of gifted men, who aspire to serve their generation, to put forth their strength in this direction? In what other way can their Christian benevolence find an outlet with such a prospect of usefulness in the highest walk of Christian benevolence? To all who have thus aided us, during the year that has closed, we now tender our most cordial thanks, while we most respectfully solicit the continuance and increase of their assistance. To all likewise, of every rank and class, who have used their best endeavours to promote our circulation, we cheerfully tender our grateful acknowledgments, in the hope that they will largely increase our obligations throughout the coming year. Finally, we would, with the profoundest reverence and the liveliest gratitude, recognise the Divine goodness which has graciously vouchsafed the necessary strength to complete another volume. To the churches we respectfully present this fresh fruit of our imperfect efforts to serve them; and to their Almighty King we ascribe the praise of whatever good may result from our labours.

THE
CHRISTIAN WITNESS,

AND
CHURCH MEMBER'S MAGAZINE.

JANUARY, 1845.

Theology and Biblical Illustration.

RESOLUTIONS FOR THE NEW YEAR.

"I will go in the strength of the Lord God."

AM I a Christian—a citizen of heaven—an expectant of eternal blessedness? Do I love God, have I espoused his cause, and identified myself with his people? Am I living under a constant impression that this world is not my rest? Are the noble and heavenly sentiments inspired by Christianity, and so scrupulously and imperatively inculcated by its Divine Founder, exerting their holy and legitimate influence over my spirit? Do they form the spring of my actions, the foundation of my hopes, and the source of my happiness? As years keep revolving, and moments continue to ebb away, am I progressing in the path of holiness and obedience? If so, every new era of time is bringing me nearer and nearer to my Father's house above. To the Christian every new year is big with the most momentous consequences. It involves new duties—new trials—new obligations—and the most solemn responsibilities. Still, amidst the opening prospect, whether bright or gloomy, pleasing or painful, inspiring or depressing,—amidst strange alternations, anticipated dangers, or arduous duties, he can unhesitatingly adopt the language of the psalmist, and say, "I will go in the strength of the Lord God."

I.—I will go to the throne of grace in his strength.

Here comfort, pardon, mercy, guidance, and every spiritual blessing, may be sought and obtained in answer to fervent, believing prayer. Here the star of Hope beams brighter and brighter. Here the visions of glory appear to the eye of faith. Here the sunshine of Divine favour irradiates the pilgrim's path. Here God relieves the burdened conscience, cheers the spirit, warms the heart, illumines the understanding, revives hope, banishes fear, and causes the soul to

exult, and exclaim, "The Lord is my light and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?" To realize these special spiritual manifestations we must dwell beneath the shadow of the cross, and prostrate ourselves under the wing of the cherubim which is stretched over the mercy-seat, ever recollecting that

Devotion, when lukewarm, is undevout;
But when it glows, its heat is struck to heaven;
To human hearts the golden harps are strung;
High heav'n's orchestra chants *Amen* to man.

II.—*I will go to the house of God in his strength.*

The house of God is the Christian's birthplace, and he loves it. In reference to it he says, "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth." Here God communes with the penitent, prayerful, and humble spirit. Here the disciples of Christ are refreshed, replenished, invigorated, consoled, and edified, through the means of holy ordinances and appointed institutions. The strains of redeeming mercy, sustaining, supplying, and sanctifying grace, distil upon the soul with a reviving and vivifying influence. The Divine perfections, with all their beauty, are set forth; the majesty and mercy of God—the benevolence and condescension of Christ—the blessings of the gospel in all their richness and variety—the promises, with all their attractive appropriateness and adaptation—the warnings, with all their remonstrative solemnity—and the prospects of a blissful state beyond the grave, which are brought before the Christian's view, attract his attention, absorb his thoughts, and are deeply impressed on his conscience and his heart. O what pleasures are enjoyed, what feelings are excited, what resolves are made, what offerings are presented, what blessings are experienced, what purposes are fostered, and what sublime enterprises are called into existence in the house of God! Are there moments more calm and bright than others? Are there mercies more sweet, more solacing than others? Are there reminiscences more dear and precious? These are enjoyed by the Christian under the preaching of the gospel, and in the house of the Lord. Yes, he utters with thrilling joy and holy emotion, "I was glad when they said unto me, Let us go into the house of the Lord." Here he draws down celestial blessings, and gazes with devout ecstasy upon spiritual scenes and invisible objects, inspiring as that

— whereon Jacob saw
Angels ascending and descending, bands
Of guardians bright, when he from Esau fled
To Padan-Aram, in the field of Luz,
Dreaming by night under the open sky,
And waking cry'd, This is the gate of heav'n.

III.—*I will go to the table of the Lord in his strength.*

"I will take the cup of salvation, and call upon the name of the Lord." I will go renouncing my own righteousness, relinquishing all self-dependence, confessing every delinquency and transgression, pouring forth the penitential tear, heaving the contrite sigh, uttering the devout prayer, and direct the eye of my faith to Him who was suspended on the cross as my Saviour and my substitute. The table of the Lord shall witness my holy gratitude, my spiritual longings, my personal consecration, my willing obedience, my calm resignation, my cheerful acquiescence, my childlike affection, my unwavering

affiance, my cordial adherence to sacred principles and vital institutions. Yes, I will go to the table of the Lord, and receive from thence fresh energy, new fortitude, purified motives, and renewed determinations to walk more humbly with God, to resemble Christ more fully, to serve him more constantly, and to live not unto myself, "but unto Him who loved me and gave himself for me." It is here, while feasting on the costly banquet of a Saviour's sacrifice, the Christian realizes a glimpse and a foretaste of the brighter and purer world. He feels

'T is heaven, all heaven descending on the wings
Of the glad legions of the King of kings;
'T is more—'t is God diffused through every part;
'T is God himself triumphant in the heart.

IV.—*I will go to win immortal souls in the strength of the Lord.*

"He that winneth souls is wise." Can we contemplate the moral aspect of the world, the profligacy, degeneracy, and reckless, suicidal habits of mankind, without feeling our tenderest commiseration called forth? A soul won to Christ is an additional gem to grace and beautify his mediatorial diadem. Never may the wailing of lost souls sound in our ears: "No man cared for my soul!" Christian zeal and benevolence will prompt every believer to make all necessary sacrifice, to forego any personal indulgence, to endure trial, to brook contempt, in order to do good to those who are living estranged from God. Fellow-Christians, at the commencement of another year, let us resolve, in the strength of the Lord, to arouse and alarm, to entreat and encourage sinners to come to the Saviour. The world must be illumined, awakened, subdued, and saved by the church. The work is formidable, but it must be done; the difficulties are great, but they must be overcome; the discouragements are serious, but they must be met; the principles opposed to purity and holiness are powerful, but they must be subdued. "Greater is He that is for us than all those that can be against us." Arrayed in heavenly panoply, possessed of Christian sanctity, emboldened by heroic example, and stimulated by immutable promises, "let us go forth to the help of the Lord, to the help of the Lord against the mighty." Our efforts shall not prove abortive; our enterprise shall never miscarry. Remember where it is said, "He which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." To every professing Christian we would say, in the language of the excellent Herbert, applying it morally and spiritually,

"Be useful where thou livest, that they may
Both want and wish thy pleasing presence still. —
———Find out men's wants and will,
And meet them there. All worldly joys are less
*Than this one joy, of doing kindnesses."

V.—*I will go to the grave in the strength of the Lord.*

All that we feel within and witness around reminds us of our mortality. The Christian, as well as other men, must enter the dark chamber of the grave. But there is an exhilarating promise, "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction." Shall I, then, as a believer in the Son of God, start, shrink, and shudder at the summons which calls me home, and

"Fear a thousand deaths in feeling one?"

No ; the strength of the Lord allays every fear, and quells every agitation. Possessing an interest in his mercy, enjoying his favour, sharing his presence, and participating his salvation, I may enter the grave without tremor or trepidation. It will be the hour of release from bondage. It will be eternal deliverance from every real or imaginary enemy, human or infernal. The grave is the vestibule to glory. It is true, to an unsaved and an unsanctified sinner, it is a gloomy dungeon, a loathsome prison, a dismal sepulchre, shaded and haunted by a thousand spectres. But to the Christian it is the pathway to immortality, the entrance to supernal felicity, the bridal-day of the soul. There it forgets every woe ; there it exchanges darkness for light, sorrow for joy, and groans for rejoicing. Yes, inspired and cheered by the verities of scriptural truth and the promises of unfailing mercy, he can say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil ; for thou art with me, thy rod and thy staff they comfort me." Yes, there is a heavenly sunshine in the soul of every dying Christian.

He feels the happiness that cannot fade,
 With everlasting joy upon his head,
 Starts from the flesh, and gains his native skies ;
 Glory to God on high ! the Christian dies !
 Dies from the world, and quits his earthly clod ;
 Dies, and receives the crown by Christ bestow'd ;
 Dies into all the life and plenitude of God.

VI.—*I will go to the throne of glory in the strength of the Lord.*

The Christian's faith opens a view beyond the gloomy grave. The radiance beaming from the lamp of Divine revelation scatters the mists and the shadows brooding over the tomb. Faith points the ransomed spirit to the realms of ineffable light and glory. Let the pilgrim once reach the margin, and cross the cold swellings of Jordan, and he instantly plants his foot on the land of promise, where scenes the most enchanting, sounds the most thrilling and entrancing, sights the most glorious, burst upon his ravished and transported view. The transition from earth to heaven, from a state of grace to a state of glory, from this gross, corruptible, and material tabernacle, to a state of incorruptibility, exceeds all our conceptions. It is the warrior taking possession of his crown. It is the labourer going to enjoy eternal and uninterrupted rest. It is the traveller reaching his heavenly home. It is joining those untold myriads who have been redeemed from all iniquity. It is spending an immensity of duration in acquiring and diffusing happiness among kindred and congenial spirits. It is dwelling in those regions where all that is beautiful to the eye, harmonious to the ear, and delicious to the taste, will be enjoyed without cessation. It is reigning where "the Lamb in the midst of the throne" feeds the redeemed inhabitants, "and leads them to living fountains of water, and wipes away tears from every eye." Need we wonder, then, to hear the saintly spirit exclaim, with its wings plumed ready for flight, "Come, Lord Jesus, come quickly ?" "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." To such a character,

Death but unlocks the adamant gate
 That barr'd his passage to the happier state :
 He sees attendant angels hov'ring round ;
 He sees the golden crown, his bright reward ;
 Celestial robes of dazzling white prepared ;
 And hears th' eternal hallelujahs sound.

THE CHAIN OF GENERATIONS.

We are links of a vast chain. The generation immediately preceding us had a powerful grasp upon us by its moral influence. We have a hold in the same manner on the generation that shall follow us. The rising race around us we know. They gladden our eyes with their happy smiles, and our ears with their childish gaiety; they are bone of our bone, and flesh of our flesh. But beyond them is a generation we do not know. That link in the great chain is out of sight. We have no personal relation to them, yet can we reach them, as those who have gone before us, and knew us not, have reached us. The generation immediately preceding us were the channel of influence to us from their predecessors. And the loved ones that prattle about our fire-sides can be our messengers to that unknown generation following them on the theatre of life. And most certainly they will communicate from us to them good or evil. We cannot help influencing, favourably or otherwise, their everlasting well-being. We hold a relation of vast importance to them. We hold most precious interests of theirs in our hands. Our present habits of life, our moral and religious principles, and, above all, the religious influence we are throwing over the young under our care and about us, are powerful agents of action upon that now unknown generation. And the signs of the times indicate that that generation will be familiar with scenes of momentous interest. The state of the world is becoming every day more interesting. The kingdom of God is advancing. Many of the strongest holds of Satan in this world are now assailed. In the four quarters of the world there is aggression upon his kingdom, and the lines are drawing in reference to a still bolder inroad and a still fiercer conflict. The trumpet waxes louder and louder, that calls the people of God into the battle. Holiness is becoming more and more the grand distinction of the saints, and the more manifest and determined antagonist of sin. Christian missions have, within a few years, boldly bearded the lion in his den. They have brought the broad glare of gospel light upon the grand superstitions of the earth. Popery, Mahomedanism, and Paganism, are finding the soldiers of the cross at their very gates, and ready to burst them in. The powers of darkness have yet, however, resources that make them formidable. In our day there are, indeed,

the loud notes of preparation and the glistening of the arms of Christian warriors; but our children, and children's children, shall hear the thunders of battle.

Upon a generation, then, upon whom God seems about to lay the vast responsibilities of the great conflict, we ought to act by every agency that shall nerve their hands and invigorate their hearts. We owe it to them and the great cause they shall seek to advance, to do what we can to cause them to wax valiant in the fight and to overcome the armies of the aliens. If Paul could say he was "*a debtor* to the Greeks and barbarians," to carry them the gospel—men he never saw, so are we debtors to the generation we have not seen, but who are, nevertheless, to be our successors on the great theatre of life.

But in no better way can we pay that debt than by exerting the best possible influence upon the youthful minds about us. Whatever of high religious sentiment, whatever of clear and comprehensive views of the gospel, whatever of deep and tender love for the cause of Christ, whatever of "the strength to suffer and the will to serve," we can impart to them, so much we shall have effectually done for their successors. Giving them, as under God we may, the power of holiness, they will make those following them feel its power.

Thus may we contribute to form the future heroes of the cross. We may live and fight and triumph in the glorious conflict yet to occur, by the spiritual power we may have been the means of bestowing upon the soldiers of the great Captain of salvation.

 BLESSINGS THAT FLOW FROM SELF-DENIAL.

How to get the blessing that belongs to those who deny themselves for Christ's sake is a hard question for many. How very few of all who give to our objects of Christian benevolence, ever taste the luxury of self-denial, the blessedness of those who suffer for the sake of doing good! The poor widow gave two mites. She felt it. They were all her living. But the rich man who casts in his hundred or thousand pounds never feels it. He never misses the money. It enters into none of his estimates for the year, and when he counts his losses and gains

at the close, the trifling donation hardly finds a place in the reckoning.

The great mass of all the contributions to benevolent objects comes not from the rich or the poor, but from those in moderate circumstances, and the only self-denial which the most of these contributors exercise is in laying up *less* money than they would hope to lay up if they gave none away. It is not probable that many Christians in our country fail of enjoying any of the comforts of life for the sake of doing something for the cause of Christ. They have enough to eat and to drink and to wear; they live in the style and enjoy those recreations which to them appear becoming and reasonable, and their ability to give is what they spare out of the surplus. They are to be commended for doing something,—whether they might not do more is another thing.

But is there to be no self-denial? Is the missionary who goes among the heathen or the waste places of our own land to bear all the sacrifice? Is the faithful agent, who leaves his own hearth-stone and spends his days in visiting the churches, to collect funds to sustain the missions, is he to bear all the sacrifice, and is there none for the church itself? We could mention isolated instances of remarkable and most delightful interest, where humble Christians have cheerfully made great sacrifices of personal comfort for the purpose of enabling them to gratify their benevolent desires for the extension of the cause dearer to their hearts than gold or pleasure. But what are these instances among the multitudes who love the Saviour, and never deny themselves for his sake? Yet these cases must be multiplied, and this spirit must be widely diffused, before the work of the world's evangelization will be advanced with a power in any degree commensurate with the result to be achieved.

And there is another thought of some interest here. Christians ought to be partakers with Christ in his sufferings. They ought to learn to bear and suffer for him and with him. How little there is in modern times to test the faith of the professor! Religion is popular. Persecution is asleep. It costs little or nothing to sustain the institutions of the gospel. But there is a test of attachment in the field of benevolent enterprise. The day in which we live is the day when Christians are called on to make sacrifices for the sake of spreading the gospel to the ends of the earth. And he who holds

back and refuses to do his part is not fit to be called a disciple. By their fruits we know them. Here is a test as true as persecution. Here we may suffer with Christ. There is a sweetness in it that Christians ought to know and love.

KEEP THINE HEART.

WHY? Because no duty is so important to thine own well-being. The man whose heart is not kept, is like a garden without walls. Why wilt thou lock thy doors so firmly, close the shutters so securely, deposit notes and bills in the safe so carefully,—and leave thy heart open to every intruder? “Keep thy heart *with all diligence*,” is the inspired command. Neglect business, neglect recreation, neglect study, yea, neglect even domestic concerns and bodily comforts; but do not neglect to keep the heart. Let the thief invade the field, the cellar, the granary, the wardrobe, rather than suffer the heart to be led astray. What is the loss of silver and gold and bank stock, to the loss of the heart—of its peace, its purity, its contentment, its joy, its heavenly aspirations?

Reader, hadst thou kept thy heart diligently, and with all watchfulness, would that temptation have overcome thee? Would that fretful word have escaped thy lips? Had thy heart been stayed on God by morning prayer, would a slight disappointment or vexation have broken its peace? Why is it that so many keep all their possessions with so much care, and yet neglect to keep the heart?

If any one has thus far made the keeping of the heart a secondary object—if the care of the body—if attention to the most necessary domestic duties, even to brothers, sisters, husband, wife, or children, have prevented the right keeping of the heart, let this most important of all duties have its first, its appropriate place. Keep the heart—first, last, in sickness, in health, in prosperity, in adversity, at home and abroad—keep the heart with all diligence, for out of it are the issues of life!

PROFITABLE OBSERVANCE OF THE SABBATH.

By the Missionary Schaufler.

1. CULTIVATE day by day simplicity of heart and humility, and a proper regard for the precious Word of God.

2. Compose your mind on Saturday evening or night, for the solemn exercises of the holy sabbath.

3. On sabbath morning rise early. Let secret prayer and meditation be your first exercises.

4. Keep in a still and uniform frame all the sabbath. Read little except the Bible; relish and digest what you read. But,

5. Take care that this is all done in a sweet and easy way; make no toil or task out of the service of God. Do all freely and cheerfully, without violent effort.

6. Keep your heart with all diligence, as you go to the house of God; look not hither and thither unnecessarily, lest your mind be distracted and your devotion lost. Much less look about in the sanctuary; for this is a mark of disregard.

7. Ask, either at home or in the sanctuary, for God's blessing upon yourself, the preacher, and all the hearers.

8. When you retire after services, remember your obligations to God for having heard his word, and your responsibility for its improvement. Remember the perishing heathen, and ask that the gospel may speedily be preached unto every creature.

9. During the sabbath, refrain from remarks of any kind on the preaching, and from censorious remarks refrain always, except when and where duty may call for them.

10. Digest what you hear, and *do it*, which will be the best preparation for the next sabbath, if you should live to see it.

Thus shall your sabbaths fit you for an everlasting rest in heaven; and the manna on which you feed in the wilderness of this world shall sustain you until you are permitted "to eat of the tree of life which is in the midst of the paradise of God,"—which may God, in his infinite mercy, grant through Jesus Christ our Lord, to whom be glory in the church for ever! Amen.

MAINTENANCE OF SPIRITUAL COMFORT.

THE Christian's comfort increases or wanes, as the aspect of his faith is to the power of God. Let the soul question that, or his interest in it, and his joy gusheth out, even as blood out of a broken vein: it is true, a soul may scramble to heaven with much ado, by a faith of recumbency, relying on God as able to save, without this persuasion of its interest

in God; but such a soul goes with a scant side wind, or like a ship whose masts are laid by the board, exposed to wind and weather, if others better appointed did not tow it along with them. Many fears, like waves, ever and anon cover such a soul, that it is more under water than above; whereas one that sees itself folded in the arms of almighty power, O how such a soul goes mounting afore the wind, with her sails filled with joy and peace! Let afflictions come, storms arise, this blessed soul knows where it shall land and be welcome. The name of God is his harbour, where he puts in as boldly as a man steps into his own house, when taken in a shower. He hears God calling him into this and other his attributes, as chambers taken up for him, Isa. xxvi. "Come, my people, enter into thy chambers." God calls them his, and it were foolish modesty not to own what God gives, Isa. xlv. 24. "Surely shall a man say, In the Lord have I righteousness and strength;" that is, I have righteousness in God's righteousness, strength in his strength. A soul persuaded of this, may sing merrily with the sharpest thorn at his breast; so David, Psa. lvii. 7. "My heart is fixed, my heart is fixed, I will sing and give praise." What makes him so merry in so sad a place as the cave where now he was? He will tell you in ver. 1, where you have him nestling himself under the shadow of God's wings, and now well may he sing care and fear away. A soul thus provided, may be at ease on a hard bed. Do you not think they sleep as soundly who dwell on London-bridge, as they who live at Whitechapel or Cheapside, knowing the waves that roar under them cannot hurt them? Even so may the saints rest quietly over the floods of death itself, and fear no ill.—*Old Divine*.

AIDS TO REFLECTION.

You shall not find in all Scripture this essential point of succession of bishops. The ministry of God's word and ministers are an essential point; but to translate this to the bishops and their successors, is a *plain subtlety*.—*John Bradford*, 1535.

Sometimes the apostles, and others unto whom God had given abundantly his Spirit, sent or appointed ministers of God's word. He that is appointed to be a bishop or a priest needeth no consecration, for election or appointing thereto is sufficient.—*Archbishop Cranmer*.

Let England be unfaithful to the gospel, and God will humble her in those powerful isles on which she bases her throne, and in those far countries where she extends her empire.—*Merle D'Aubigne*.

So comprehensive are the doctrines of the gospel, that they involve all moral truth known by man; so extensive are the precepts, that they require every virtue, and forbid every sin. Nothing has been added to either by the labours of philosophy or the progress of human knowledge.

No man ever trusted in God but he found him faithful, nor in his own heart but he found it false. Whoever has Christ cannot be poor; whoever is without him cannot be rich.

Sin is first easy, then pleasant, then agreeable, then delightful; then the man is far from God, then he is obstinate, then he resolves never to repent, and then he is damned!

We should accustom ourselves to view those above us without admiration or envy, and never look upon those below us with contempt. Little souls fall down and worship grandeur, without reflecting that admiration is due only to virtue and goodness.

Religion is such a belief of the Bible as maintains a living influence in the heart.

A man should not praise his works, but his works should praise him.

The principle of *self* is always corrupt; the principle of the *subjection of self to God* is divine.

The Old Testament is savourless, if Christ be not tasted in it.

If we are poor in the world, it is the Lord's providence; if we are poor in grace, it is our own fault.

What strange servants some Christians are! always at work for themselves, and never doing anything for him whom they call their Master! And what subjects! ever desiring to take the reins of government into their own hands!

Conscience is a castle, and there is nothing so voluntary as religion; faith comes by persuasion, not by compulsion; fire and fagot are not God's law, but the Pope's cannon shot.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness, and small obligations, given habitually, are what win and preserve the heart, and secure comfort.

Many afflictions will not cloud and obstruct peace of mind so much as one sin; therefore, if ye would walk cheerfully, be most careful to walk holily. All the winds about the earth make no earthquake, but only that within.

Faith is a gracious principle of refuge, by which we betake ourselves to the proper object of salvation; it is a gracious principle of trust, by which we confide in him; it is a gracious principle of dependence, by which we continually rely upon him; it is a gracious principle of affection, by which we are said to cleave to him with stedfastness and full purpose of heart; and it is a gracious principle of joy, by which we triumph in him as the Author and Finisher both of faith and salvation.

He who can once doubt whether he should rejoice in his friend's being happier than himself, may depend upon it that he is an utter stranger to friendship.

Essays, Extracts, and Correspondence.

NEW YEAR'S ADDRESS TO THE CONGREGATIONAL CHURCHES OF ENGLAND AND WALES.

BRETHREN BELOVED IN THE LORD,—To man, the creature of a day, a year is a considerable period. It suffices both for individuals and churches, to neglect a vast amount of duty, or to perform a large measure of useful labour; and it is,

therefore, meet that the close of such a period should be followed up by a careful scrutiny. It is necessary that we should look very closely into our true spiritual condition. What is the history of our several churches for the year now gone? Have we severally advanced? Or have we gone back? Or are we stationary? It is difficult to determine the true spiritual statistics of a Christian church; but still

much may be done towards answering the prophet's question, "Is the Lord among us, or is he not?" What is our condition, respectively, this year as compared with that of the preceding? What is it as compared with that of other communions around us? What is it as viewed absolutely, or compared with what it ought to be? How has the work of conversion been going on? What has been the number of members admitted? How have the brethren been walking? What has been the amount of the exclusions? Of the excluded, how many have been brought to repentance, and restored? Of the converts, how many are the offspring of members, and how many direct from the world? How goes it with our Sunday-schools? What are the spiritual appearances among the senior classes? How many of them have turned to the Lord, and given themselves to the church? These questions, and questions such as these, are proper for the season; they are imperative. The sons of God should take lessons from the generation of this world. The amount of physical and intellectual labour being at this season performed throughout the whole empire of commerce is hardly credible; it is wholly inconceivable. "Taking Stock." "Balancing the Books." What do these words imply! The result of the acts thus indicated, will, for the year to come, in a great degree, determine both the measure and the character of the commerce of the entire globe; will both regulate the outlay of millions of money, and the employment of millions of men. How important then are such arrangements! The universal neglect of them for five successive years would go far to convulse the credit of the globe, and to ruin the half of mankind. Were the trade of the English nation to be managed as a multitude of its churches manage Religion, bankruptcy would as a torrent carry desolation through all its borders.

Common sense and common prudence have, to a fearful extent, been excluded from the business of religion. Multitudes of individuals, and not a few churches, seem satisfied to be drifted along the tide of life whithersoever the current may carry them, or, to change the figure, they seem pleased alternately to sleep and to creep, objects of contempt to the world, and of pity to their wakeful and vigorous brethren! We have abundant reason to know that, with all that is excellent among us as a people, there is in many quarters much to deplore, and

not a little to condemn; much that demands deep searching of heart, and still more that calls for immediate reformation. Many of our churches are, and have long been in a very low spiritual condition, without the zealous adoption of proper means for their revival. We here submit an example, of a certain locality,—the worst, however, we believe, that our community can furnish, from a joint letter transmitted to us by three friends, in the beginning of last August, and which we have reserved for the present occasion. It runs thus:—

"We have just received the August Number of the *CHRISTIAN WITNESS*, and we have perused the Address on page 343, on Home and Foreign Missions, with great pleasure. We think that the Magazine is conducted in a spirited manner, and we hope that wherever there are Independents, there the *CHRISTIAN WITNESS* will be circulated; for we think it is calculated to do great good in our Denomination, and to raise us from our state of coldness and indifference to our principles, which, we believe, is too prevalent amongst us. There are above one hundred copies circulated among us, but we believe the circulation, with a little exertion, may be very much increased.

"And now we beg to lay before you a brief statement of the condition of the Independents in this neighbourhood. Forty years ago, at ———, (which is six miles from us,) there were five Independent chapels, the population was about fifty thousand. Now there are seven chapels, and the population is upwards of one hundred and ten thousand.

"The chapels are as follow:—1st, ——— chapel, a large place, which will seat upwards of 1000 persons in the very centre of the Town, and yet, on ordinary occasions, it is not above one-third full, and the church is in a very low state.

"2nd. ——— chapel: we are happy to state that this cause is flourishing; the minister is very active, visits his church and congregation, and, as might be expected, he is much esteemed.

"3rd. ——— chapel: it is in a populous neighbourhood, yet it is almost deserted, and we are very sorry to say, that though small in number, they cannot agree.

"4th. ——— chapel is a small place, but is pretty well attended, though we believe they do not increase much.

"5th. ——— chapel: here they are very low; they have a small chapel and a small congregation.

"6th. This, too, is a very small place,

though in a populous neighbourhood, and we regret to say that the cause is very low, so low that were it not for an endowment, the place would soon be shut up.

"7th. —: this cause has been very low a long time, but we are glad to say that through the instrumentality of —, who was minister until his death, the cause was revived, and now is more prosperous. At —, a village a few miles from —, there is a large chapel which formerly was well attended, but now, through the carelessness and inconsistency of the minister, the congregation is so small that they can comfortably meet in the vestry. There are many village chapels and congregations in the neighbourhood of — and —, but, with few exceptions, all are in a low state. One village chapel is let to the Wesleyans, another is shut up.

"We are very sorry to give you such a melancholy account of the state of the Independents in this neighbourhood, but it is nevertheless true.

"The Church of England members and ministers are very active; their congregations are very large; and they have great influence. The Wesleyans are even more numerous than the Church. The Baptists, though small in number, are very active, and increase. The Primitive Methodists are in a flourishing state, and even the Papists are on the increase; and we seem to be the *only* Denomination in this miserable and low state.

"And now, sir, comes our question, How is this to be accounted for? We cannot think our principles are contrary to the New Testament. What then is the reason? We shall feel obliged if you will give us your opinion on the subject, and if you think what we have said worthy of notice, we hope you will favour us with some articles in the *WITNESS*, which will stir up our ministers, and churches generally, to greater activity in doing good, and also make them zealous for the diffusion of our principles."

Now it consists with our knowledge that, in this statement, there is neither malice nor misrepresentation. It is the simple truth, very temperately stated. Here, then, is a fact, or rather a cluster of facts, accompanied by the question, "How are they to be accounted for?" The answer, while most important, is both difficult and delicate; and to this we must add the still more important question, "How is this state of things to be remedied?" With both questions, it is the more difficult to deal, because of another

evil, the natural effect of the state of things just specified—and that is, the very limited circulation of the *CHRISTIAN WITNESS* in the said locality. A correspondent resident there, writing us in November, and referring to our great circulation in the towns adjacent, says:—"I could not but feel a degree of shame, to think how little it (the *CHRISTIAN WITNESS*) seems to be noticed in —. I do not believe that there are as many numbers sold amongst *all* our churches as there are in single churches in many of the towns that are not a quarter of the size of —. Now what I wish to bring before your notice is this, *Where does the fault lie?* Not in the congregations, I feel convinced; for their ministers have never brought it before them; and I know for a fact, that there are scores of church members in — that do not know anything about the *CHRISTIAN WITNESS*; and very many that never heard of such a work? I, for one, never knew of it till last month; but now have got the whole of the Numbers. I know that this is the case with so many more, that I felt anxious to lay the matter before you. If you could refer to this subject in any way in the *WITNESS*, to bring our ministers to a sense of their duty, in reference to that, I shall have gained all I wish for. The church to which I belong comprises about 130 members, and six or seven Numbers of the *WITNESS* is the utmost that is taken, and the other chapels are equally bad in proportion."

This last communication is rather consolatory. We should regret to see a flaming zeal for the spread of our denominational principles accompanying a cold indifference to the spread of the blessed Gospel. Among our people, we hope that the place assigned to the former, however high, will be always subordinate to that accorded to the latter. Far, for ever far, be it from the *CHRISTIAN WITNESS* to claim precedence of the New Testament! Where the power of this is paralysed, surely the meet condition of that is, quivering impotency! This is a most humbling, a most mortifying state of things. Who can read these communications without sorrow and bitterness? But simply to lament is not to correct the evil. In such a state of affairs there must be something wrong, and not a moment should be lost in supplying the antidote. "It is time to seek the Lord." Pastors, Deacons, People, all, all must, to some extent, be involved in the pro-

ceedings which have been attended with so disastrous an issue; and it therefore behoves all to "humble themselves under the mighty hand of God, that he may exalt them in due season." The condition of such churches is, indeed, deplorable, but not wholly desperate. Recovery is still within the limits of possibility; but in order to the attainment of so great an end, there must be the adoption of proper means. Depression must give place to elevation of soul, and languishing to energy. You must start with the settled conviction that you have nothing to expect from mere *delay*,—that time *alone* can bring you no relief,—and that your fearful exigency can only be met by extraordinary measures. In God only is your help; and that you may obtain aid, you must ask it. If, neglecting the appointed means, you continue to sit still with folded arms, reciting to each other heartless homilies on Divine Sovereignty, as you survey the surrounding desolation, you are undone! Be it yours, then, to take counsel of the prophets and the apostles, of the men of a former age who imbibed their spirit and walked in their holy ways. Let us not measure ourselves by ourselves. The spiritual standard of our day is fatally wanting. We are sunk in carnality; our strength is impotence; instead of being "clothed with zeal as with a garment," we are wrapped in a mantle of soft imbecility. Let us then arise and put on our strength, the strength of the Lord Jesus Christ!

For your instruction, encouragement, and direction, we subjoin several specific articles, of extraordinary value, with a recent example of the course recommended, each of which well deserves to be publicly read from our pulpits on successive sabbath evenings, after appropriate discourses on the revival of the Work of God.

THE PRESENT MINISTRY NOT ADAPTED TO
REVIVE THE CHURCH.

It is with fear and trembling, and not till after repeated hesitation, that I venture to write such a sentiment; partly from the censoriousness which it may seem to indicate, partly from the momentous nature of the sentiment itself, and partly from the pain which it may possibly excite in the minds of many brethren to whom I look up with reverence and affection. But deep and solemn conviction leaves me no alternative.

Not to be misunderstood, however, in

a matter confessedly so delicate and important, in what sense do I mean that the ministry of the present day is not adapted for the revival of the church? In no sense which would imply a low estimate of either the character or the gifts of the present race of ministers. Whatever there is of sound piety and holy enterprise in the present condition of the church, has either originated in, or been sustained by, their labours; and this alone will preserve them from being lightly valued. The esteem and honour in which they are held by their respective flocks, and that, too, at a period in which there is no tendency to regard the ministerial office with any superstitious veneration, are well deserved. They are the just homage due to their unfeigned piety, their superior intelligence and abilities, and their constancy and diligence in the discharge of their duties. Not a few of them are eminent in all the essentials of a sanctified, richly furnished, and efficient ministry. Holy, accomplished, and honoured men, they are the lights of their age, and their praise is in all the churches. And if, on the other hand, there are some who, either in piety or gifts, or in both, fall below the general standard, their deficiencies cannot affect the measure of eulogy which justice demands for their more faithful or more able brethren.

But a ministry may be competent to edify the church up to a certain point, but quite unprepared to conduct it to higher degrees of excellence. Mere respectability of ministerial qualification—and by this I mean the moral more than the intellectual—never gave the church an unearthly and sublime aspect. We have seen that the relation of the ministry to the church is that of an instrumentality, in the hands of the Divine Spirit, for raising it to the ripest state of knowledge, faith, and holiness; and that that instrumentality, as one of weakness or of strength, must give a corresponding character to the church; so that the actual condition of the church, in any given period, may serve as an index to the character of the ministry. It is not in the nature of things that the spiritual character of the church should ever be superior to that of the ministry. Agreeably to divinely-established laws, they stand to each other in the relation of cause and effect; and what is not in the cause cannot be in the effect. But it is perfectly consistent with what we know of human nature, to expect that the church will always hold itself excused for being

simply inferior to the ministry. The latter is its appointed instructor and pattern; and in what art or science was it ever reckoned a reproach for the pupil not to rival his master? The learner has ever been deemed worthy of honour, if his attainments only approximated to those of his teacher. If, as has already been admitted, what is good in the present condition of the church is evidence of a certain order of excellence in the ministry, which has either produced or fostered it, so must the evils of the church be allowed to indicate a measure of feebleness in the ministry. That the piety of the church is low, compared with its obligations and the will of Christ, must be confessed; but it is not, I think, without its due proportion to that of the ministry, which, to answer its purpose of alluring others to the highest improvement, must ever be in advance of them. The church cannot learn what it is not taught; cannot tread a path which its spiritual guides are slow to pursue; cannot copy an excellence which is not conspicuous in its exemplars. And will any one who really knows the church and its ministry of the existing generation, aver that the relative inferiority of the former to the latter is so great as to throw the blame of its deficiencies wholly on itself?

It is no uncommon thing to hear ministers lament in their flocks a disposition to conform to the world, the absorption of their attention in their secular affairs, the want of a spirit of prayer, the difficulty of bringing them together for strictly devotional purposes, and of exciting them to zeal and co-operation for extending the common salvation; and the fact that their pecuniary contributions in support of the various forms of Christian enterprise, limited as they are in amount, are oftener a concession to the strong and urgent enforcement of duty, than the spontaneous effusion of steady and holy principle. The lamentation, in some instances, assumes the tone and language of complaint; and it must be confessed that the evils enumerated, and which do not belong to one denomination more than another, cannot be too much deplored. But what if they are but the reflection of the deficiencies of the ministry itself? It may have unquestionable piety, but not so strong and ardent as habitually to inflame the soul, and keep it in an elevated region of spirituality. It may have the spirit of prayer, but its highest fervours may be in the public assembly, while in private it languishes and is incapable of any

prolonged effort. It may have faith, but instead of that which, entering into the Divine counsels, and resting on the Divine promise, attempts great things and is confident of the issue, it may be great neither in deed nor in expectation. It may not count much on the world's praise, and yet might not be able to bear its derision and reproach. It may not be sordid, and yet it may fail to impress every observer with the conviction of its lofty disinterestedness and utter oblivion of self. It may sympathize with the claims of the heathen abroad and of the unconverted at home, and yet the treasury out of which the streams of bounty are to flow to so many millions may receive from it no greater contributions than many of equal means among the laity are casting in. It may be diligent, and yet come short of the unceasing and strenuous exertion which makes every moment tributary to the great end for which it was given. It may omit no duty, whether of public instruction and rule, or of private visitation, and yet it may be wanting the unction which shall make every act duly gainful. It may be thoughtful and inventive for schemes of usefulness, and yet lack the hidden fire, the deep-seated and restless anxiety, which would task it to the utmost and draw forth all its resources.

And this being too generally the character of the existing ministry, (I write in the spirit of self-condemnation,) we cannot wonder that it has to lament the absence of unqualified prosperity in the church. It has the measure of excellence which, in the order of means, can produce an inferior state of the church, but not the moral power necessary to raise it to the higher forms of life and vigour. Since it is only one largely possessed of the spirit of piety who can inculcate the lessons and motives of piety with the truth and vividness and charm which find a response in the bosom of the hearer, and since the most pathetic and forcible instructions soon lose their power without the weight of a commanding example, we may find enough in these two considerations to account for the limited extent of the church, and the general feebleness of its principles and efforts. Can it be doubted that, if the piety of the ministry had been of a loftier order, and the inculcation of all sacred truth and duty had been illustrated and enforced by a spirit and life eminently conformed to it, the church would at this hour have been occupying a much more advanced

position? Such elevation of piety, by casting out of the mind every obstacle to the clearest perception of the truth, and giving to the tongue the most apt and persuasive eloquence for the utterance of it, and hallowing the life with the exact and glowing impression of it, and seeking in prayer the influences of the Holy Spirit, would secure all the conditions of the purest and noblest success. With those who have already been conciliated to the gospel, there is a power, as all experience testifies, in the wise instructions, the luminous example, the holy intercourse, and the vigorous efforts of an efficient ministry, which it is impossible to resist. And had such been the general character of the ministry of the present day, it would have proved an agency for moving the church and bearing on the world, which would have conducted the former many degrees nearer the strength and glory of the millennial age.

What other solution, than that which is suggested by these considerations, can be given of the melancholy fact, that, with such a host of enlightened and able preachers, and such an amount of labour performed by them, and such a variety of means, in incessant operation, for diffusing the truths of the gospel, as our country has so long enjoyed, the work of conversion has proceeded so slowly? Never were ministers so multiplied, never were they supported by such bands of intelligent auxiliaries, and never, on the whole, was evangelical truth so freely uttered or so widely spread among the myriads of our congregations; but when we ask for the result, what inroads have been made on the world, what conquests have enlarged and strengthened the church, the answer is painfully disappointing. One who formed his expectations on the design of the gospel, its adaptation to the exigencies of sinful men, its assurance of Divine aid, and its predicted triumphs, would be prepared to hear of thousands being daily added to the church by so varied and extensive an agency. But in some places the number of the faithful is on the decline, in others they are stationary, elsewhere they are reinforced but slowly, and scarcely anywhere with the rapidity which might have been anticipated; while the population is augmenting at a fearful ratio. For one minister who can say, "Thanks be unto God, who always causeth us to triumph in Christ," there are at least ten who are crying, "Who hath believed our report, and to

whom is the arm of the Lord revealed?"—and a still greater number whose success is so partial as to perplex and sadden, rather than cheer.

We should impugn the character of the gospel as the designed renovator of universal man, and blaspheme the wisdom of its Author, were we to say that there exists under the sun any form of human evil too strong for it to correct; still more, were we to say that the invincible woe exists on British ground, where the ameliorating influences of the gospel have been so long vouchsafed, and light has sprung up for the guidance of other nations. The accumulation of wealth, the growth of luxury, the fluctuations in trade and commerce, the consequent rapid changes from comfort to want in the condition of the working classes, the difficulty of finding room for the crowds ever pressing into every walk of human business and emolument, and the temptation which competition everywhere gives to the over-straining of invention and industry—these, not to mention our political strifes, tend to produce a state of mind unfriendly to the spirituality and self-denial of the gospel. But over what evils, as formidable as these, has not the gospel already triumphed?

Neither can we impute the slow progress of the truth to a judicial withdrawal of Divine influence. That could have happened only in consequence of some peculiar atrocity of national guilt; and, though heavily burdened with sin, none, it is hoped, will take so extreme a view of our case.

As little can we impute it to any mysterious act of sovereignty on the part of God. That he has a right to bestow and recall his favours at pleasure, none will dispute. But that a land should be so provided with the means of saving instruction, and the public ear urged with it from so many points, and that with all fidelity, and that he should, nevertheless, so restrain his life-giving Spirit, as to leave his servants comparatively unblest, has nothing like it in the whole history of his past dispensations to men, and is utterly irreconcilable with the free proclamation of his yearning love to men of every clime and age, and the promise of his blessing to every faithful herald of that love. Let it be that; in order to admonish us of the dependence of the ministry on the sovereign grace of God, Paul says, "I have planted, Apollos watered, but God gave the increase;" yet when did any so plant and water as

Paul and Apollos, and God withhold the increase?

If it be said that the very limited success of the present ministry is owing to its labours not being properly sustained by the impressive example, the fervent prayers, and the zealous co-operation of the church; that if those labours have been comparatively unproductive, they have for the most part been confined to the same congregations, and not spread over the miscellaneous population; and that, therefore, after all, the scene of action has been comparatively narrow; that if the spirit and doings of the church had been more convincing, not only would the converts have been multiplied in the stated congregations, but the ministry would have been in a condition for acting on the surrounding masses of ignorance and irreligion: all this may be true, but it touches only the surface of the present inquiry. The question still returns, Why is it that the church, on the whole, has been, and is, so languid and inefficient? Is not this an effect which bespeaks the corresponding inefficiency of the ministry? What is human society, in any of its conditions, but the material which the plastic power of a ministry, uttering the truth, and pervaded by the Spirit of God, is to mould into, the purest and noblest forms? And what is there in any existing state of human society which the calculations of Divine wisdom and mercy regard as too stubborn and untractable for such a ministry to subdue? The church can be replete with life and energy only as the effect of an agency which is to infuse into it its own spirit. Now and then, when an emergency had arisen, an individual has, by solitary study, and a remarkable concurrence of providential circumstances, and under the special promptings of the Spirit of God, risen to distinguished knowledge, sanctity, and zeal, while all around him have been dark and dead. But when a confederacy like the church has to be created and organized, a union and concert of minds lifting up their testimony and putting forth their energies for God and the best interests of men, this is to be done, not by the self-originating movements of separate individuals, but by an agency which shall impress its own qualities on the mass of human beings within its reach. The Lord of the church has committed its edification to the ministry, and this under the operation of a law which ordains that faithful instruction,

faultless example, and the actings of an enlightened and untiring zeal are the only channel through which he can pour that plenitude of grace which is to give the church its destined enlargement and strength. Were it otherwise, and the church not expected to bear an invariable relation to the moral power of the ministry, strong in its strength, and languishing in its feebleness, we should be tempted to think, whenever the church was unapt and reluctant to fulfil its vocation, that there was something in the state of society, out of which the church of that period had been called, hopelessly incorrigible by moral means, and that we must wait for its extinction in some other way; whereas, if unresisted, it will be sure to survive in some form or other, and is of a nature to yield only to moral power, and to that power as wielded by the ministry. Where there is zeal for God, and a determination to try the utmost efficacy of that remedy which he has provided for men in every possible exigency of their sinful state, there is nothing in the condition of the church at any period, or in the state of society on which it has to act, to justify despair of the highest invigoration of the one, or of the extensive conversion of the other. If the evils which cramp and enfeeble the church, and render it unmeet for its appropriate work, yield not to the power already acting upon it, it is a call to the ministry to renew its strength and to rise to higher efforts. Nothing is ever to be allowed to engender the disheartening suspicion that a crisis has arisen to which the resources of mercy and power in the gospel and its right administration are inadequate. Ignorance is to be put to flight by a more forcible and reiterated declaration of Divine truth; apathy is to be kindled into sensibility by a more earnest and ardent zeal; worldliness is to disappear in the presence of a higher spirituality; selfishness is to melt away before a more commanding disinterestedness; the love of ease is to be made to blush by the sight of a readiness to do and suffer to the utmost limit of human sacrifice and endurance; a weak and hesitating faith is to be nurtured to strength and courage by a confidence in God which trusts him to the extent of his truth and power. And the ministry which is not prepared for this may be fit for moderate achievements, but cannot have the honour, because it has not the capacity and will, of urging on the church to the pitch of attainment and effort

which shall make it the joy and glory of the earth.

These remarks will indicate in what sense it is conceived that the existing ministry is not possessed of those commanding and energetic qualities calculated to render it pre-eminently useful, and a select instrument of the Divine purposes. Nothing could be further from my design, or from my unfeigned estimation of it, than to speak of it disparagingly, or in terms which could detract one particle from the love and confidence with which it is generally regarded. That it has been useful, and, therefore, possessed of a corresponding measure of excellence, the extent and character of the church at this hour, with all its defects, are a sufficient proof. And let all the honour due to it on this ground be scrupulously guarded, lest we should offend God as well as undervalue it. But the church, which, to the extent explained, has just reason to revere the ministry, has a very imperfect sense of its own obligations, and of the height of Christian attainment to which they should stimulate it; and both the church requires to be informed, and the ministry to be reminded, what are the only means of the felicitous state which is to be sought. Here and there the church already begins to betray some consciousness of its not being in its proper condition; the feeling is deeper and more widely spread in the ministry, and many an aspiration for something worthier and nobler has begun to stir its bosom: but it does not seem to be sufficiently understood and recognized, that nothing less than the renovation of the ministry itself can prepare the way for that happier condition. And it is only in reference to the high function of training the church to the condition which it should and must have, and not for preserving it as it now is, that the belief of the want of adaptedness in the ministry has been diffidently and tremblingly expressed.

When we survey the ministry in the several sections of the church, there are some symptoms of moral weakness which cannot but awaken just anxiety for its highest interests and honour. With respect to the Church of England, there is no hope of its genuine renovation from either Puseyism or cold orthodoxy. The evangelical clergy are the only men, under God, to whom we can look for such a work. But not only are they few, compared with the host who hold a different creed, but there are considerations

which tend to repress any ardent expectations from them. It is true that they do not preach the efficacy of the sacraments, and the fiction of the apostolic succession; but, with here and there an exception worthy of all honour, they are so far influenced by the denunciations which the rest of the clergy are perpetually uttering against every form of dissent from the Established Church, that they now shrink with increased sensitiveness from all co-operation and contact with every class of Nonconformist ministers, though contending, with intelligence and fidelity, and no small measure of Divine approval, for the same vital doctrines with themselves. This shows defective decision and firmness for the truth itself, and so draws suspicion on the strength of their attachment to it; for where love to it is paramount, and zeal for its defence and propagation superior to all other considerations, it may justly be expected that there will be a sympathetic and undisguised recognition of all who are worthily labouring in the same cause. But the most affecting view of it is this—they who are wanting in moral courage for the truth in one form, are liable to be unfaithful to it in another. Nor can the truth be propagated, and bring forth its hallowed fruits, without the blessing of the Spirit which dictated it. But that Spirit is also jealous of any slight or wrong done to the truth, and cannot be expected to shed its selectest influences on the labours of men who have shown such equivocal attachment to it. Moreover, the ministers thus shunned are but men, and can resent as well as feel a disparagement; and hence may arise distrust, uncharitableness, and the imputation of unworthy motives. But the life-giving Spirit, which presides over and directs the interests of the truth, delights in the atmosphere of love and harmony, and can be estranged by a want of charity as well as of uncompromising fidelity. And thus both parties suffer in a vital point. Mutual sympathy, the strength of the associated combatants for the truth, is weak, and there is an abstraction of Divine influence.

Turning to the Wesleyan body, and contemplating its rise and astonishing progress, the unanimity of its counsels, and the success vouchsafed to its unremitting and devoted labours, who cannot but regard it as one of the richest dispensations of mercy to our country and to the world, and feel how largely the interests of religion are comprised in its

continued prosperity? A revival, however, of the simple and self-denying piety which animated its first evangelists, would give a new spring and energy to its movements, and shed new life and freshness on all its ministrations. It is to be feared that the superintending brethren do not exercise that zealous and affectionate vigilance for nourishing and strengthening the piety of their juniors in the ministry which was once practised. And the difficulty experienced every Conference in placing the itinerant preachers in their new stations, with sufficient regard to the convenience of each, would seem to show that a generation have sprung up less nerved for privation and toil, and more considerate of their ease, than their early predecessors.

Among the other Dissenting bodies, particular notice is due to the Independents, as the most numerous. Considering the general order of talent and mental culture in the ministers of that body, their intelligence and popular gifts, their uniform and unflinching maintenance of evangelical truth, together with that free spirit of inquiry and observation which disposes them to look beyond their own denomination, and to receive light from any quarter, what might not be expected for the revival of religion, throughout the widest circle of their influence, were their piety, certainly not inferior to that of any other body, to undergo the renovation which the times require, and to bring all their resources into the fullest and most energetic action? But there are some things observable in them which justify remark. They do not sufficiently bring their strength to bear on the humblest classes. They are not without zeal and laboriousness, but what they do must be in a genteel way. Of the numerous students annually sent forth from their colleges, we hear of none who are candidates for the self-denying and toilsome, though ill-remunerated, labours of the Home Mission field. Yet many of them do not find it easy to settle in more inviting spheres. It seems not impossible to forget that poverty is not the last reproach of the Christian ministry. It has also been long felt that many of their largest congregations require the labours of more than a single pastor, and that especially would it be advantageous for a minister, in the maturity of his judgment and experience, but in the wane of his physical powers, to have one associated with him who is new in the duties of the sacred office; the senior reinforcing himself by the youth and activity

of the junior, and the junior borrowing from the wisdom of the senior, and the objects of their joint care deriving benefit from both. But how very rarely is this realized! Nor is the hindrance always a pecuniary one. It is oftener, perhaps, the fear that too much deference would be exacted on the one hand, and too little yielded on the other. But when age cannot lean on youth, and youth cannot revere and minister to age, what does this bespeak but a low state of piety, and the prevalence of other feelings than absorbing solicitude for the highest welfare of the church? There is also another circumstance, though not peculiar to this denomination. Whose cheek has not burned at seeing it publicly advertised that ministers of piety and talents would be glad to treat with some vacant church? Has it come to this, that the service of God is so overstocked with superfluous agents, or churches so wanting in discrimination, that piety and talents need to proclaim themselves? Whoever has been induced to take this step, is it not to be regretted that, before so committing himself, there was no friendly voice to suggest that, to *solicit* employment is to wrong the high spirituality of the service of Christ, and to stoop to voluntary dishonour, and that it would have been better to toil for his bread in the meanest calling than, as aspiring to the cure of souls, to publish either his need or his pretensions? It could not have sprung from a scrupulous and high-toned piety.

And when we look northward, to the sister kingdom, its religious position, interesting and hopeful as it is, is not unmingled with grounds of fear. The separation from the national church of so many hundreds of its ablest and most faithful ministers, with so large a portion of their flocks, is an event which has drawn the attention of the whole Christian world, and from which the happiest results are anticipated. Well have these confessors for the "Crown Rights of the Redeemer" vindicated their deep sincerity and earnestness! But is there no danger of their making an idol of the "Free Church of Scotland," as if it were destined to overtop the Establishment, and to absorb every other form of Dissent? As one great division of the army of the faithful in that land, who would not wish them extensive conquests, and that they may plant themselves deep in the affections of increasing myriads of their countrymen? And for this they have distinguished advantages. Their

number and organization, their individual and combined strength, the devotion and abilities of their leaders—men worthy of the best days of Scottish history—and, above all, that preparation for acting with unwonted unction and power which springs from the consciousness of having sacrificed much in their righteous cause, and left themselves nothing but that cause and its almighty Patron on which to rely; these are considerations which justify the hope of their labours producing a mighty and salutary effect. But should they imagine that they have some peculiar title to take possession of the length and breadth of the land, and that others, who have been longer freed from, or were never under, the bonds which they have cast off, are to merge in them, or to rest under their shadow,—this would be to forget that it is they who humble themselves that shall be exalted, and to repress the sympathy with which others are disposed to regard them. On the other hand, it must be confessed that their new position will test the candour and charity of the older bodies of Scottish Dissenters. Not remembering against them, in their altered circumstances, the hard things which they once said of Voluntaryism and Voluntaries, nor unduly jealous when they see their extending labours approach their own territory, the latter should hail their accession to the advocacy of those fundamental principles which they hold in common, and both resolve to rival one another only in the reciprocation of generous sentiments and deeds. Were their rivalry of any other kind, the recent secession, instead of conducing to strengthen and unite the faithful, would prove only a new element of discord and animosity. What can prevent this? Nothing but the diffusion, through all the parties concerned, of a piety utterly purged from all private and selfish aims. As yet, however, this is not the felicity of Scotland any more than of England.

Glancing at the existing ministry, then, even in its most hopeful divisions, both in North and South Britain, we perceive that it is not fully possessed of the attributes necessary to render it an efficient agency for the highest renovation and prosperity of the body of Christ. Blest already in degree, it may be more blest, and its blessedness would be the forerunner of increased life and energy to the church.*

MEANS TO BE USED BY CONGREGATIONAL CHURCHES FOR PROMOTING THEIR OWN PROSPERITY.

By Joel Hawes, D.D., U.S.

LET us inquire what means are to be used by the members of our churches, in order to perpetuate their existence and promote their prosperity. In their *associated capacity* then, the first thing required of them, is, that they use *great caution* in the admission of members to their communion. It is plain, from the Bible, that our Lord Jesus Christ designed that the church, *his spiritual body*, should be composed only of living, spiritual members. This principle was uniformly regarded and acted upon in the primitive churches, and also in the first churches of New England. And while it was maintained, those churches flourished, and sent forth a healthful, regenerating influence over the land. But, as the relinquishment of that principle brought on the papal apostasy, and shrouded the world in ages of darkness, so in New England it brought on the apostasy from the faith of our fathers, and has reduced many of the churches planted by their care, to mere societies of unsanctified worldly men. And such must always be the consequence of opening the door of the church to persons who afford no evidence of piety. The necessary effect is to destroy the distinctive character of the church, as a holy community, and to introduce into it the seeds of corruption and decay.

Let the churches, then, that still retain the faith once delivered to the saints, carefully guard against the admission of persons to their communion, who furnish no satisfactory, scriptural evidence of having been born of God. It is only such as have been renewed by the Holy Spirit, that Christ judges worthy of a place in his spiritual temple; and if any of a different character are introduced into it, they will, in the day of trial, prove to be "hay, wood, and stubble," and only serve to weaken, deform, and destroy the glorious edifice.

It is not enough considered, that the *strength* of a church is in the *piety* of its members,—that its influence, in promoting the cause of God and the salvation of men, depends entirely upon its possessing a *holy, distinctive character*;—such a character as shall attract the attention of the world, and cause them to mark and consider its members, as a society of holy and devoted men and

* See the notice, in our review department, of "A Revived Ministry our only Hope," &c.

women. A church, possessing such a character, whether it be rich or poor, consist of few or many members, is "a city set on a hill, that cannot be hid,"—a glorious light, lifted up on high, towards which the eyes of all will be directed, and whose influence, like the hand of God, will be felt turning back the tide of corruption, and elevating towards heaven and holiness a depraved and thoughtless generation. But, take away this holy, distinctive character from a church, and its renovating, life-giving influence is gone; and itself, merged in the surrounding mass of worldliness and sin, no longer exists a glorious light to mark the way to heaven; but a baleful meteor to mislead, bewilder, and destroy.

In this view it is seen to be a duty of immense importance, not only that the churches should guard against the *admission* of unworthy members to their fellowship, but also that they should maintain a careful inspection over their members *when admitted*, and promptly exclude from their communion such as walk disorderly, or bring reproach upon the Christian cause. There is, I fear, in many of our churches, a growing laxness in this respect. There is not that promptitude and decision in maintaining the discipline of the gospel, which existed in the better days of New England. There is not, in the members of our churches, that tenderness and carefulness in watching over and admonishing one another that there once was. In many cases, things are tolerated, which are a scandal to religion; and persons are allowed to retain their standing in the church, whose lives are a reproach to their profession. These things, wherever they exist, are melancholy evidences of a low state of religion; and no church in which they are tolerated, can reasonably expect to prosper. Its light will become dim—its energies be weakened, and the Holy Spirit, grieved by the unnatural intermixture of the pious and profane, will depart from its members, leaving them to declension, to division, and ruin.

But we must here consider, more particularly, the duties that are required of the members of our churches in their *individual capacity*. The circumstances, my brethren, in which the providence of God has placed you, impose upon you great and peculiar obligations. You are called to bear a part in sustaining the most precious interests that were ever entrusted to the hands of men. And that the sacred trust be not betrayed by

you, it is first of all necessary, that you *look well to your personal religion*. If the spirit of piety be cold and languid in your bosoms, you can do nothing to any good purpose, in the building up the cause of Christ. The church of which you are members will derive no benefit from your example or your prayers; and in the community where you live, you will exert no influence in favour of vital godliness and the salvation of your fellow-men. *If the salt has lost its savour, it is good for nothing*. What the times demand, is a piety of the primitive stamp,—the deep-toned, self-denying, self-devoting piety which characterized the fathers of New England. Times of trial are at hand. The minds of men are powerfully excited; the public opinion is in a feverish state; there is extensively manifested an extreme restiveness under the restraints of religion; a strong disposition to break the bands and cast away the cords of allegiance to God; multitudes in all classes of society are setting themselves against the Lord, and against his anointed; infidelity and heresy, in a thousand forms, are spreading through the land; and the signs are not dubious, that a crisis is approaching in the religious affairs of our country, which will severely try the hearts of men, and cause all to show whether they are for or against the kingdom of Christ.

Let Christians, then, look well to the foundation on which they stand. Let them see to it, that they be thoroughly rooted and grounded in the truth, eminently circumspect and holy in life, striving in all things to exhibit the spirit of the gospel, and thus put to silence the vain scoffs of ignorant objectors. Let them *fearlessly* assert their attachment to Christ, and their belief of the distinguishing doctrines of his gospel; and let them consider, as devolved on *them*, the sacred duty of sustaining, in their vigour and purity, the institutions of our fathers, and of elevating the standard of piety in the community where they reside.

It is especially important at the present day, when the enemies of religion, and errorists of every name, are combining to overthrow the faith once delivered to the saints, that Christians should carefully study the evidences of that faith, in the only pure source of evidence, the Bible; and be ready always to give to every one that asketh them a reason of the hope that is in them. At a time like this, a superficial, traditionary faith

will not suffice. Those who have no better foundation to stand upon, will show themselves unstable as water, carried about by every wind of doctrine.

Take, then, my friends, the great principle of the Reformation, and steadily act upon it, that the Bible alone is the rule of religion; and while you embrace, in an intelligent affectionate faith, whatever doctrines are taught in the Bible, always be bold and decided in defending them against the cavils and reproaches of foolish and wicked men. *He is unworthy of the Christian name, who shrinks from an open avowal of the truth of God, or is afraid to defend what God has taught in his word.*

Cultivate a spirit of universal goodwill, and of amicable fellowship towards all those, of whatever sect or denomination, who, differing from you in non-essentials, agree with you in the fundamentals of religion. If others assert exclusive rights, or set up exclusive terms of communion, *unchurching* all who do not exactly agree with them in outward forms and ceremonies, imitate them not. All such exclusive claims are wrong in themselves, and cannot fail, in the end, to injure the denomination that asserts them. Ever act on the truly liberal and catholic principle of receiving and treating all as Christians whom you have evidence to believe that Christ has received. Never cherish towards any such, of whatever name or sect they may be, any other than a spirit of Christian kindness and love. Never encroach upon their rights; never attempt, by unfair means, to proselyte an individual from their connection; never throw the slightest obstacle in the way of their prosperity.

I mean not by this to encourage indifference to error, or the slightest dereliction of your own distinctive principles. On the contrary, I would have you regard all error as hurtful; and for the principles of your own order, I would ever have you cherish, and on all proper occasions express, a strong and decided preference.

But I would also have you show, that you make a distinction between great things and little—between essentials and non-essentials in religion; and that, while you love and prefer your own denomination, you can, at the same time, extend the hand of fellowship to all who love the Lord Jesus Christ in sincerity and truth.

In all attempts to build up the cause of Christ, scrupulously avoid a worldly, selfish policy. The religion of Christ frowns on such a policy; and demands to be

promoted only by plain, open, honest conduct, proceeding from motives that will bear to be inspected in the face of day.

Carefully guard also against connecting, in any manner, the interests of the church with the affairs of state, or the politics of the day. *Let there be no political combinations for religious purposes, nor religious combinations for political purposes.* Experience proves that the tendency of all such combinations is to corrupt religion and destroy the energies of the church. *My kingdom, says our Lord, is not of this world.—Not of this world in its spirit; not of this world in its aims; not of this world in the means of advancing its prosperity, and extending its influence on earth.* Every day, I am more and more convinced, that the great point to be aimed at in this country is to withdraw the church, as far as possible, from the collisions of politics, and the strife of party spirit. In these angry times religion has nothing to hope from civil government; I wish I could add, it has nothing to fear from it. The only true and safe policy is to let the church stand on its own immutable foundation—the truth and promise of God; and to adopt only such means in building it up as are sanctioned in his word. Not that Christians are to take *no part* in the political concerns of their country. They are freemen;—they possess the rights and lie under the responsibilities of freemen, and can by no means be excused from bearing a part in sustaining the interests and promoting the welfare of the community of which they are members. Especially does the right of suffrage impose on them a very sacred duty; and in the exercise of that right, they are solemnly bound to commit themselves to the dictation of no party, but with an enlightened conscience, and in the fear of God, always to withhold their support from *bad men* of every name, and to give their votes in favour of such as are best qualified for the duties of office, to whatever denomination or party they belong. I will just add in this connection, that so *totally depraved* are the politics of the day, that I see not how a Christian can enter fully into the spirit of them, or commit himself to any party, to go all lengths with them, without doing violence to his conscience, and greatly injuring his Christian character and influence. Certain I am, that, if the churches of our country are to prosper, or if the members in communion with them are to grow in faith, and love, and usefulness, they must be

preserved from the *mania* of party zeal, and stand aloof from the conflicts of ambition and the din of political controversy. Their sphere of influence is more retired and silent. It is in the sanctuary, in the family, in the every-day intercourse of life, in diffusing around them the spirit of holiness, and exemplifying in conduct the pure and blessed principles of the gospel.

Here, my brethren, is the appropriate sphere of Christian enterprise and action;—these the means by which the churches of New England are to be strengthened and their influence extended through the land. Let a higher standard of piety be set up in these churches, and all the members of them aim, in their temper and life, to make a complete exhibition of the spirit of the gospel. Let family religion be revived and maintained in all their households, and the blessing of God be daily and piously sought to descend upon them and their children. No duty is more reasonable than this—none more conscientiously performed by our ancestors, and none contributed more to that purity of morals and elevation of piety which distinguished the better days of New England. Indeed, nothing is plainer than that, if there is no religion in the family, there is none in the church and none in the community; and all hope of piety in the rising generation is vain.

Let the sabbath of the Lord be honoured as at the beginning; and every professor of religion make it a matter of conscience to observe that holy day, according to the design of its appointment. This is a duty of prime importance. At a time when the Lord's day is everywhere profaned with impunity by wicked men, it becomes Christians to keep the day with peculiar strictness—to throw the whole weight of their example in favour of its due observance; and thus to stay, at least for a while, the sweeping ruin which the general desecration of the sabbath threatens to bring upon the country.

Look well to the education of your children. Let the school, the academy, the college; their associates, amusements, and occupations in life, all be chosen with reference to their spiritual and immortal well-being. Having dedicated them to God in baptism, and thus solemnly engaged to bring them up for him, see to it that you always remember your vows, and never act inconsistently with them. So live yourselves, and so

train up your children, that you may point them to your example and say, Tread in my steps, and go with me to heaven. This duty, always important, is supremely so at the present day.

When Jesuits were sent among the Waldenses to entice them from the truth to idolatry, they returned amazed, professing that children of seven years old knew more of the Scriptures and of the mysteries of the gospel, than many of their doctors did. This suggests your duty, and points out the means, by which you may hope to save your children, and qualify them to receive the precious inheritance which must soon pass from your hands to theirs. The errors, the temptations, and sins which everywhere surround the young, can be averted only by bringing them early under the influence of Christian instruction and Christian principle.

Be it then your great concern to train up your children for God and glory,—to imbue their young and tender minds with the principles of the gospel and with the love of virtue and goodness.

Let Christian mothers, especially, engage with zeal in this divine work. With the first dawns of affection and intelligence in your little ones, let your doctrine drop as the rain and distil as the dew. Early attach them to the institutions and principles of the Pilgrims. Tell them the story of their toils and sufferings; make them acquainted with the excellence of their character, with the grandeur of their enterprise, and the rich blessings that have flowed from their counsels and their efforts; and while with pious care you labour to train them up in the nurture and admonition of the Lord, pour over them the incessant fervent prayer, that the God of the Pilgrims will be their God and their portion for ever.

Let your hearts be much set on revivals of religion. Never forget that the churches of New England were planted in the spirit of revivals; that they have hitherto existed and prospered by revivals, and that if they are to exist and prosper in time to come, it must be by the same cause which has from the first been their glory and defence.

Let the irreligious and the profane, let infidels and scoffers discard the influences of the Holy Spirit, and denounce revivals of religion as fanaticism and delusion; but let Christians, let the descendants of the pilgrims, never be ashamed to own their dependence on the Holy Spirit, or to confess that it is not by might nor by

power, but by the Spirit of the Lord that his kingdom is to be built up in this fallen world.

Finally, ever bear it in mind, that you have but a little while to live, and that your great business here is to prepare yourselves, your children, and your fellow men for the scenes of eternal judgment. Live, then, as becometh those who must so soon go hence and give up their account unto God. Live not for time, but for eternity; not for yourselves, but for him who died for you and rose again. Then shall you see the cause of God prospering around you,—the heritage of your fathers descending in undiminished glory to bless your posterity; and yourselves cheered in the decline of life by these happy visions, shall die in peace and rise to become pillars in the temple of God to go no more out for ever.

I turn, in conclusion, to the young, especially to young men, the rising hope of the church and of society. Ardently attached as I am to the principles and order of the Congregational churches, and to the institutions of my country, I look round with deep emotion upon those into whose hands the precious inheritance is soon to pass. I behold the aged fathers and mothers, who have long borne the heat and burden of the day, passing from the stage of life, and dropping, one after another, into the unseen world. I see others of my own age, the acting members of society, fast treading after the aged, and soon to be gathered with them to the great congregation of the dead. The young are rising up to fill our places, destined to act a little moment amidst these transient scenes, then to disappear, giving place in their turn to another generation. Oh how affecting these changes! How soon to be experienced! God, my young friends, has placed you in circumstances of deep and solemn interest. You are called to cherish the memory of your ancestors, to bind their principles to your hearts, to defend and maintain their institutions, and transmit them, unimpaired, to those who shall come after you. Those ancestors, my friends, are worthy of your veneration and love; their principles worthy of your deepest affection and esteem; their institutions worthy of your warmest attachment and most decided support.

Come forward then, ye who are so soon to be the acting members of society, and possess the goodly inheritance that has come down to you from your fathers. Never forsake that inheritance; never

think lightly of it; never withhold from it the aid of your counsels, your efforts, your prayers. Wherever your lot in life may be cast, glory in your ancestry; show yourselves the worthy descendants of the Pilgrims; and do all in your power to revive, extend, and perpetuate their spirit, their principles, and their institutions. Be not beguiled by any of those false-hearted, delusive systems, which, while they are for ever chanting forth the praises of their own liberality, are distinguished for nothing so much as for their *illiberality* towards all who hold the distinguishing doctrines of the Bible, and are firm and decided in support of them. Bring all such systems to the test. Be not deceived by fair speeches and kind professions. Words may be softer than oil, and yet be drawn swords. Inquire whether the advocates of such systems are men of piety, are men of prayer, are men of devotedness to God and the good of mankind; whether the systems themselves are accordant with the truth of God, adapted to your wants as sinners, fitted to cheer and comfort you in the dying hour, and to prepare you for the great day of judgment and account. If they endure not this test, forbear to embrace them, and abide still in the old paths, the good way, and you shall find rest for your souls.

Cast an eye forward to the scenes before you. Recollect that you are born for immortality; that you have begun an existence which is never to end, and that your condition, eternal ages after the heavens and the earth shall have passed away, depends on the character you form in this state of your probation. Rise up, then, to the great work of preparation for immortal honour and blessedness. Remember from whom you are descended; into whose labours you have entered; what privileges you enjoy, and to what heights in glory you may rise, if you forfeit not the bright inheritance by forsaking the God of your fathers and going after other gods.

It is recorded of the ancient Scythians, that when in battle they were overpowered by their enemies, they would retreat till they came to the graves of their fathers, and there take their stand, nor yield but in death.

And now, could I make my voice resound through New England, I would assemble the youth, *the young men*, of the land around the graves of their fathers, and there I would swear them to be true to their memories and to maintain their

principles and institutions with their latest breath. If you fail here, my friends; if you forsake the God of your fathers, and alienate the precious inheritance which they have bequeathed to you, oh how will you offend against the venerable exiles, who came here, and toiled and suffered and died, that they might leave their example and their labours a blessing to their descendants and the world! How will you offend against the dearest privileges and hopes of this community, and draw down upon your memories the reproaches of posterity for having robbed them of their birthright! The sacred shades of the Pilgrims will testify against you; the graves of Hooker and Stone and Haynes, of Robinson and Winthrop and Cotton will testify against you; God himself will testify against you, and provoked by an ungrateful dereliction of truth and duty on the part of those whom he has distinguished above all others by the abundance of his blessings, he will inscribe on the temples of New England, *The glory is departed!*

But I read brighter auspices in the destiny of New England. The God, who remembers mercy unto a thousand generations, will not forget the children of the Pilgrims; nor the churches planted and nurtured by their prayers and tears. He will still watch over them for good; will still defend and bless them with his continual presence and favour; and when their present pastors and members shall be gathered to their final home, other ministers and Christians will be raised up to occupy these pulpits and fill these churches; and thus the divine light kindled by the Pilgrims amidst icy storms and dreary wilds, will continue to expand and brighten, from generation to generation, till it mingles and is lost in the glories of millennial day.

ON THE REALITY AND IMPORTANCE OF
REVIVALS IN RELIGION.

By *Baxter Dickenson, M.A., U. S.*

By a revival of religion, we understand, *an uncommon and general interest on the subject of salvation, produced by the Holy Spirit, through the instrumentality of divine truth.* The work is very commonly preceded by a prevailing and affecting coldness on the subject of personal religion: such as leads Christians to feel the necessity of extraordinary prayer for themselves as well as others.

In its progress, the thoughtless are alarmed; convinced of their guilt; inquire what they shall do; receive Jesus as their Saviour; rejoice in hope of future glory; join themselves to the people of God; and, in important respects, pursue a new course of life.

Such, substantially, was the revival on the day of Pentecost. With the history of that day before us, we see thousands assemble, with no special solicitude about their souls, and many of them very decided in their opposition to Christianity. We see the same men, soon after, most deeply interested on the subject of salvation. We see them, in the anguish of awakened conscience, at the feet of despised apostles, inquiring what they must do. We see them resorting, with penitence and faith, to the mediation of Christ for pardon. We see them joining themselves to the little band of disciples, and devoting their influence and possessions to the cause of the gospel. We ascribe that memorable work to the special agency of God's Spirit, and denominate it a *revival of religion*. And when, in these latter days, and these ends of the earth, we witness a work of *similar character*, we feel bound to ascribe it to the same *cause*; and think it proper to give to it the same name. We can perceive no good reason, why the former should be regarded as the work of God, and the latter as the work exclusively of man.

Do you say, that the excitement, denominated a revival of religion, occurs in connection with the special efforts of Christians? We answer, that the excitement on the day of Pentecost occurred in a similar connection. When has a band of Christians been more united and fervent? Or when has a minister of Christ pressed the subject of religion, with more plainness, pungency, and zeal, than did Peter and his brethren? And again we reply, that God's instituted mode of extending the blessings of salvation, is through the faithful efforts of his servants. "*If thou speakest not to warn the wicked of his way, he shall die in his iniquity, but his blood will I require at thine hand.*"

Do you say, that the divine influence to which we allude, as to the *mode* of its operation, is enveloped in the darkness of *mystery*? So it was on the day of Pentecost. So is the *universal presence* of the Supreme a mystery. And so does a cloud of impenetrable obscurity hang over the *mode* of all his operations. If

mystery must produce scepticism, tell us, where will your doubtings end?

Do you say, there is enthusiasm connected with the excitement, denominated a revival of religion? Enthusiasm there sometimes may have been. *Fanaticism* there may have been. But does such a fact prove the entire absence of genuine religion? Does it prove that *no* revival is a sober, rational work? Possibly, had you lived eighteen centuries ago, you might, in pity, have pronounced Peter an enthusiast! and the events of the day of Pentecost a scene of wild phrenzy! But possibly, too, some *centuries hereafter*, you may mourn, too late, your *own madness*. Are not you the *enthusiast*, if you hope to enter heaven, despising the command of heaven's King!—"Strive to enter in at the strait gate. The kingdom of heaven suffereth violence."

Do you say, that in a time of general excitement there will be instances of gross imposition on the church! So it was on the Pentecost revival; when, in awful warning to hypocrites, Ananias and Sapphira fell down dead. But did their hypocrisy close the door of heaven against the thousands who sincerely repented? Or did it lessen their abhorrence of sin? or their everlasting gratitude to Him who made them to differ?

Do you say, that the excitement, denominated a revival of religion, is often succeeded by instances of apostasy? We answer, that apostasies have likewise occurred under other circumstances. Of them the church was forewarned by its Head, when he declared "It must needs be that offences come." And from the little band, collected by himself in person, there was an apostate as vile as the church ever embosomed. But did the perfidy of Judas disprove the sincerity of the rest? And if a revival has been succeeded by defection, which evinces the hypocrisy or delusion of some, what does their fall prove, one way or other, as to the religion of others?

In the progress of our experience, relating to such seasons of attention, we have seen circumstances which furnished overwhelming evidence of God's special presence. We have stood in awe of his majesty, in view of the general solemnity that reigned around us: a solemnity produced by no visible cause, other than the ordinary means of grace. We have seen the tide of gaiety and folly at once arrested, the loftiest look brought low, and the stoutest heart melted in penitence. We have seen the man of morals

—intrenched for more than half a century within his refuges of lies, and dreaming of no danger—suddenly waked from his delusion, and—fearfully alarmed at the insecurity of his hiding-place—finding no rest, day nor night, till in the ark of safety. We have seen the slave of *appetite* and *lust* raised up from the debasement of a ruined fortune and character, and rescued as from the very *gate of hell*! We have seen him, afterwards, shining in the beauty of holiness, regaining the full confidence of community, and elevating his affections to the throne of God! And when we have witnessed facts like these, and have been aware of no other visible cause, than a plain but calm exhibition of evangelical truth—we have instinctively exclaimed, "The work, O Lord, is thine: and it is marvellous in our eyes."

But not only does the day of Pentecost evince the *reality* of revivals of religion, it furnishes reason to calculate on their existence in all ages. Commencing as they did with the very commencement of Christianity, there was reason to believe they would accompany her in her march over the world. On such displays of divine grace were fixed the hopes of the apostles. Nor in their expectations were they disappointed. The very first sermon preached by Peter in a *Gentile* province, was attended with similar effects. "The Holy Ghost came on all them that heard the word." In proclaiming the gospel, the apostles urged, as a motive to repentance, the animating fact that "the times of refreshing had come from the presence of the Lord." And by such repeated displays of divine grace were they sustained, and peculiarly encouraged in their holy enterprise.

Our is likewise an age of religious revival. Each passing year gives to it this character in still more distinctive features. And doubtless, as the period of Zion's universal triumph comes on, these showers of God's grace will exhibit still greater majesty and power. The victories of the Spirit will become more and more extended, as well as illustrious. All Christendom is yet to be overshadowed by one vast cloud of divine influence. Lands, doomed for generations to a state of moral darkness and death, shall be watered and made fruitful, *like the garden of God*. And in the holy city itself, *now trodden down of the Gentiles*, shall be repeated those displays of power and grace which attended the first preaching of the cross.

The occurrences of the day of Pentecost exhibit likewise the *importance* of revivals of religion. If they are actually of God, we know that their influence must be only salutary. Look back then to that memorable revival which ushered in the Christian ministry, and tell us if its influence was at all otherwise than salutary. On the very day of its commencement, about three thousand were turned from darkness to light; and, during its continuance, "the Lord added to the church daily such as should be saved." Were they less honest, sober, or benevolent, than before their conversion? Or were they less qualified for the dread trial of the last day? In a single day it gave to the Christian church a weight of influence, more than a hundredfold greater than it had previously possessed. And whilst it gave new impulse to her efforts, it was the occasion of dismay to her opposers. The testimony it bore to the dignity of Jesus and the truth of Christianity, will exert a blessed influence for ever.

The happy influence of a revival may be viewed, distinctly, in its effects on individual happiness; on the interests of the community; and on the general cause of religion.

It is important to *individual* happiness. Such religious character as it creates is the only safe pledge of a peaceful life. You can spare the aggrandisements of wealth and the parade of earthly distinction; but, in this world of disease, disappointment, and death, you *cannot* spare the consolations of a Christian hope. But a single glance into *eternity* stamps immeasurable value on the religious character which is originated in a season of revival. Oh, beware of risking the trial of the great day, in any other character, than that which is produced by the transforming Spirit! You may have passed through a season of religious attention, and in it become a happy subject of God's grace. Others may attach to it a trivial importance; but by yourself it shall be recurred to with ecstasy, and with thanksgiving to God, when the heavens shall be no more.

A religious revival exerts a happy influence on the *community at large*. The gospel, and the sanctifying Spirit, wherever they enter, enlighten, elevate, and purify. Their dominion over the heart secures a regularity of deportment, an industrious improvement of time, a scrupulous discharge of the varied duties of life. Often has a short period of the

Spirit's gracious operation allayed the asperity of contention; calmed the tumult of a noisy rabble; put an end to scenes of midnight wickedness; brought relief to dwellings of domestic want and woe; and greatly elevated the intellectual, as well as moral, character of society.

On the *general cause of religion* the influence of a revival is immense, as well as salutary. The happy influence is not circumscribed by the limits of the Spirit's immediate operation. It may reach to the ends of the earth, and onward through time. It may be the commencing link in a chain of operations, which shall issue in the rescue of millions from the agonies of the second death.

Revivals hasten the universal triumph of the gospel. Let the churches of Christendom be found, this year, *with one accord*, pleading the Redeemer's great promise—let every city and village be a theatre of revivals, like that in which Peter and his associates were the visible agents,—and it would be the ushering in of millennial glory.

If, then, the work we are contemplating be indeed a work of God, and if such be its influence on *individual happiness*, on the interests of *society*, and on the *general cause of religion*, O give to it, Christian brethren, the full ardour of your affections and prayers. Go to the place of secret communion with God, to the domestic altar, to the social meeting, to the sanctuary of the Most High, with the effectual fervent petition, "O Lord, revive thy work." Do you ask for encouragement? Know that he has declared himself more ready to grant the Holy Spirit than parents are to give good gifts to their children. Do you need examples of devotedness? Fix your eye on those holy apostles who, after having turned thousands to righteousness, were counted worthy to suffer *martyrdom* for the name of Christ. "Ye have not yet resisted unto blood, striving against sin." Do you lack motive? Open your eye upon the scene that lies within the compass of your vision. Perhaps religion is languishing. Perhaps the commandments of God are openly violated. Perhaps the world, in its varied forms of attraction, is the all-engrossing object. Perhaps the tide of population is pressing on in a direction ominous of a dreary eternity. Ascend some lofty eminence, and extend your view over the earth. Mark the territory enlightened by revelation, and reclaimed from the destroyer; how small it is! Leave for a moment this world, so soon

to be wrapped in consuming fire, and approach the celestial. Survey the glory, and hearken to the hosannas of the saved. Then look down on the awful contrast, and onward beyond the judgment scene. Under the influence of what you have discovered go back to your devotions; and, like the weeping prophet, who beheld these realities with more than mortal eye, in God's strength make your firm resolve that "for Zion's sake you will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

We are not so visionary as to expect an unusual success in the progress of religion, unless there are unusual omens. "But," says one of the brightest spirits of England, "a most emphatical spirit of prayer would be such an omen. And the individual who should solemnly determine to try its last possible efficacy might probably find himself becoming a much more prevailing agent in his little sphere. And if the whole, or greater number, of the disciples of Christianity were, with an earnest, unalterable resolution of each, to combine that Heaven should not withhold one single influence which the very utmost effort of conspiring and persevering supplication would obtain, it would be the sign that a revolution of the world was at hand."

Nor can I suppress the consideration that, even now, there are signs which seem to afford peculiar encouragement to such special and united prayer for a universal revival. It was a striking proof of the determination of Heaven to spread the gospel through the world, that Jerusalem should have been selected as the place, and the day of Pentecost as the season, for the first great outpouring of the Spirit; because a blow then and there struck could not fail to tell with emphasis on all the surrounding nations. So, in our day, it is a signal from Heaven of no ordinary import, that the Spirit is actually descending in power on several of our large cities and towns, as well as on colleges and seminaries of learning. The consequence of which is, that men of wealth and extended influence are brought to "count all things but loss for Christ;" and champions of truth and heralds of salvation are thus multiplied. At the same time the missionary channels which are daily opening, and the religious publications which are circulating by thousands and by tens of thousands, afford facilities of communication altogether unparalleled in the history of Christ's kingdom. So

that now, as on the day of Pentecost, the influence of a great revival might be at once felt through the world. Let, then, the whole multitude of disciples now *lift up their eyes unto the heavens*; let them say with one accord, "Come from the four winds, O breath, and breathe upon these slain, that they may live;" "that thy way may be known upon earth, and thy saving health among all nations."

REVIVALS VINDICATED BY AN APPEAL TO FACTS.

By Albert Barnes, U. S.

THE question is, Has the history of religion in our own land shed any light on the inquiry, whether such effects are to be expected to attend the preaching of the gospel? or, whether it is desirable that Christians should labour and pray that revivals may be witnessed in the cities, towns, villages, and hamlets of our republic? To us, and to the world at large, this is a deeply interesting question; for the fame of American revivals has crossed the ocean and reached the ears of our Christian brethren beyond the waters, and their plans and labours are receiving direction from what their own travellers and our books report to them as the mode of maintaining religion here. And it is not too much to say, that on the purity of revivals here will depend the efforts of no small part of the Protestant world, and that their influence will be felt at every missionary station on the globe. No one, therefore, can over-estimate the importance of just sentiments on this subject here.

For another reason it is important to know what is taught about the value of revivals in the history of our own country. In everything pertaining to the welfare of man, other nations are looking with deep interest to our institutions. Statesmen are taking lessons from our history; the friends of freedom are exchanging congratulations on our prosperity; and the world stands in admiration of the vigour of our movements. Religion, too, has assumed new relations to the state. It is dissevered from civil institutions, and suffered to move by itself. On this, our greatest, and, in the eyes of other nations, our most hazardous experiment, that of committing religion to the blessing and patronage of its God and Saviour, the eye of the world is intently fixed. Hence foreigners speak with great interest of all things connected with religion

here; and they speak of revivals as almost peculiar to our republic. Some have thought and spoken candidly of these scenes; but the great mass have ridiculed and caricatured them, "understanding neither what they say, nor whereof they affirm." Most foreign travellers have been as little qualified to speak of our religion as they have of our civil institutions. Most of them have never witnessed a revival of religion. Almost all have received their impressions from the enemies of revivals, and have characterized them as gross fanaticism and wildfire. They have gone and reported to the world abuses and disorders as the ordinary characteristics of such scenes, and the world has received its impressions from such reports. Unhappily, it is one of the characteristics of our people to look to foreigners for an account of our own institutions; and many an American deems the record of such impartial foreigners of much more value than the testimony of his own eyes about what is occurring at his very door. Books distinguished for gross abuse of our religion and our country at large; books made to produce an impression across the ocean, and designedly filled with calumny, are here caught up, re-published, placed in Athenæums and on centre-tables, and become the authority for what exists in our own land and under our own eye. And I should not be surprised if a large part of the fashionable reading world—and in that appellation I include the fashionable reading Christians of our cities and large towns—had formed their opinions of revivals in their own country from the testimony of such impartial and candid witnesses as the Trollopes and the Fidlers and the Martineaus of the Old World; persons having as few qualifications for being correct reporters of revivals of religion as could be found in the wide world. Perhaps many Christians have yet to learn that such an historian of revivals as President Edwards ever lived. It is of great importance, therefore, to know exactly what place revivals have occupied in this land, and what has been their general character.

The history of religion in this country may be divided into four great periods, during which the influence of revivals would be seen to have exerted a moulding power on our institutions and our habits as a people.

I. The first period, of course, is that when our fathers came to these western shores. I speak here more particularly

of those whose opinions have had so important an influence in forming the habits of the people of this land on religious subjects—the Pilgrims of New England. The pilgrim was a wonderful man; and remarkable, among other things, for the place which religion, as well as science, occupied in his affections. In his eye religion was the primary consideration. One of the first edifices that rose in the wilderness where he stationed himself was the house of God; near to it the school-house, the academy, and the college. Around the house of God, as a nucleus, the village was gathered; and from that, as a radiating point, extended itself into the surrounding wastes. From that point the forests disappeared: around that point the light of the sun was let down to the earth that had not for centuries felt his beams, so dense had been the shades of the interminable wilderness. Religion was the primary thing—primary in each house, each school, each settlement, each city, each civil institution. The pilgrim had no higher aim than to promote it; he had no plan which did not contemplate its perpetuity and extension as far as his descendants might go. Such was the feeling when, more than two hundred years since, the great forest trembled first under the axe of the foreigner, and new laws and new institutions began in the western world.

That this should continue to be always the leading feature among a people situated as they were, was not perhaps to be expected. He knows little of the propensities of our nature who would be surprised to learn that religion began before long to occupy a secondary place in the public mind. Doomed to the hard toil of felling the forests, and reducing a most perverse and intractable soil to a fit state for cultivation; feeling soon the influence of that then infant passion which has since in this country expanded to such giant proportions—the love of gain; engaged in conflicts with savages, and subject to the ravages of war—of that species of war which showed mercy neither to age nor sex; it was not wonderful that their early zeal should die away, and that iniquity should come in like a flood. Such was the fact. Within less than a hundred years a most sad change had occurred in this country on the subject of religion. Extensively in the churches of New England, and in all the churches, there was a most melancholy decline. From this state of apathy nothing could rouse them but a series of mighty move-

ments like that on the day of Pentecost; and it was then—now just a hundred years ago—that those wonderful displays of divine power in revivals of religion, which have so eminently characterized our own country, and which were the pledge that God meant to perpetuate the religious institutions of our land, commenced.

II. This was the second period in our religious history. It began under the ministry of Whitefield, Edwards, the Tennants, and their fellow-labourers, and continued from about the year 1730 to 1750. Of this great religious excitement, which extended from Maine to Georgia, and which created the deepest interest in Britain and America, I need now to say little. The history has been written by that great man who was a principal actor in those scenes—I mean President Edwards. I will just add that the character and talents of the men engaged in those religious movements were such as to place them above the suspicion of their being the work of feeble minds or the productions of fanaticism. The Tennants were among the most able ministers of the land. Davies, afterwards the successor of Edwards in Princeton College, was one of the most eloquent and holy men that this country has produced. Edwards, as a man of profound thought, as an acute and close reasoner, has taken his place by the side of Locke and Reid and Dugald Stewart, if he has not surpassed them all; and his name is destined to be as immortal as theirs. Probably no man in any country or age has possessed the *reasoning faculty* in such perfection as Jonathan Edwards; a man raised up, among other purposes, to rebuke the sneer of the foreigner when he charges America with want of talent, and to show that the most profound intellect is well employed when it is engaged in promoting revivals of religion. From those profound disquisitions, those abstruse and subtle inquiries which have given immortality to his name, he turned with ease and pleasure to the interesting scenes when God's Spirit descended on the hearts of men. The name of Whitefield is one that is to go down, as an orator, as far as the name of Demosthenes or Cicero. Garrick, first of dramatic actors, rejoiced that he had not chosen the stage, confessing that if he had, his own fame would have been eclipsed; and Franklin, that great philosopher, sought every opportunity to listen to the eloquence of that wonderful man. He influenced more

minds than have ever before or since been swayed by any public speaker, and diffused his sentiments through more hearts than any other orator that has lived. It pleased God that these revivals should be produced and carried on under the ministry of the most profound reasoner and the most eloquent man of the age, that scepticism itself might be disarmed, and that the world might have a pledge that they were not the work of enthusiasm.

The effect of those revivals was long felt in the American churches. Yet other scenes were drawing near of great interest in this land, and deeply affecting the vitality of religion. Soon the colonies were agitated with the calamities incident to the war with France, and then soon again with the absorbing events of our own revolution. Throughout the land the effects of those scenes were felt in the churches and on religion. In not a few instances churches were disorganized; their members were led to the battlefield; their ministers were compelled to leave their charges; the houses of God were converted into hospitals; the public mind was engrossed with the events of war; the public strength was consecrated to the defence of violated rights; and time and influence and property were demanded to achieve our independence. As in all wars, the institutions of religion were neglected: the sabbath ceased extensively to be a day of holy rest; and profaneness and intemperance and licentiousness—everywhere the attendants of war—spread over the land. In the scenes which characterized the American revolution, revivals of religion could not be expected to occur, nor could it be otherwise than that a state of apathy on the subject should characterise the American people.

There was another cause immediately succeeding this that tended still more to shake the firmness of our religious institutions. I allude to the French revolution. From the first, the American people deeply sympathized with that nation in their struggles for freedom. To them we had been bound by ties of gratitude for valuable services, no less than by the sympathies which in this land we always must feel for those who pant for liberty. The consequence was obvious, and, though alarming, inevitable. The opinions of their philosophers became popular: their books were kindly entertained, and their doctrines embraced. The revolution in France was conducted on infidel principles, and with infidels and atheists as the

guides of the nation. In our love for liberty we forgot our hatred of infidelity; and in our ardent wishes for success in the cause of freedom, we forgot that our own freedom had been achieved under the guidance of other men than Voltaire, Diderot, and D'Alembert; and that we had acknowledged another Divinity than the "goddess of reason." And the result was what might have been foreseen. In the years that succeeded our revolution the nation was fast sinking into infidelity; and Paine's "Age of Reason" was fast supplanting the Bible in the minds of thousands of our countrymen. A conflict arose between Christianity and infidelity. The argument was close and long, and infidelity was driven from the field, and a victory was achieved not less important than the victories in our revolution. That intellectual warfare saved the churches in this land; and the result furnished a pledge that infidelity is not to triumph in this western world.

III. Yet it was not by argument only that this speculative infidelity was met. And this leads me to the *third* period in our religious history. The Holy Spirit sealed that argument and engraved that truth on the heart in the revivals of religion that characterized the close of the last and the beginning of the present century. Of the favoured agents in that time it is necessary only to mention the name of DWIGHT—a name that was a pledge that solid piety, sober views, elevated character, a brilliant fancy, high integrity, and moral worth, might deem itself honoured to be engaged in a revival of religion. Under a single sermon of his, it is recorded that no less than three revivals of religion commenced: and in Yale College—a place where least of all we should look for enthusiasm and fanaticism—no less than four revivals occurred under his presidency, resulting in the conversion of two hundred and ten young men, who, in their turn, have been the instruments of the salvation of thousands of souls. It was in such scenes that God interposed to save the churches of our country. And but for such works of grace at the fountains of intelligence and power, infidelity would have diffused its rank and poisonous weeds over the land.

IV. The other period in our religious history is more directly our own times—times that have been eminently characterized for revivals of religion. I cannot go at length into a statement of the features of those revivals, nor of their influence. I can only say, that in one part of our

land, and in the oldest seminary of learning in our nation, there had been a deplorable apostasy from the sentiments of our fathers; that the Deity and atonement of the Son of God were denied; that this form of pretended Christian doctrine advanced with great pretensions to learning, to exclusive liberality, to critical skill, to refinement, to courtesy; that it appealed to the great and the gay, and sought its proselytes in the mansions of the rich and the homes of the refined; and that it stood up against revivals of religion, and all the forms of expanded Christian beneficence. This scheme was met by argument and learning and critical power equal to its own. But not by that alone. It has been met by revivals of religion, and its progress checked by the work of the Holy Ghost on the hearts of men.

Another feature of our times. We were fast becoming a nation of drunkards. We could ascertain that there were three hundred thousand drunkards in our land, and that from ten to twenty thousand were annually consigned to drunkards' graves. And this mighty evil has also been met by revivals of religion. Hundreds of churches have been visited by the Spirit of God as the result of their efforts in the temperance reformation; and hundreds of thousands of our young men have been saved from the evils and disgraces of intemperance because God has visited the churches with the influences of his Spirit.

There was another dark feature in our religious prospects. The love of gain had become, and is still, our besetting sin. This passion goads on our countrymen, and they forget all other things. They forsake the homes of their fathers; they wander away from the place of schools and churches to the wilderness of the west; they go from the sound of the sabbath bell, and they forget the sabbath and the Bible and the place of prayer: they leave the places where their fathers sleep in their graves, and they forget the religion which sustained and comforted them. They go for gold, and they wander over the prairie, they fell the forest, they ascend the stream in pursuit of it, and they trample down the law of the sabbath, and soon, too, forget the laws of honesty and fair dealing in the insatiable love of gain. Meantime, every man, such is our freedom, may advance any sentiments he pleases. He may defend them all by the power of argument, and enforce them by all the eloquence of persuasion. He may

clothe his corrupt sentiments in the charms of verse, and he may make a thousand cottages beyond the mountains re-echo with the corrupt and the corrupting strain. He may call to his aid the power of the press, and may secure a lodgment for his infidel sentiments in the most distant habitation in the republic. What can meet this state of things, and arrest the evils that spread with the fleetness of the courser or the wind? What can pursue and overtake these wanderers but revivals of religion—but that Spirit which, *like the wind*, acts where it pleases? Yet they must be pursued. If our sons go thus, they are to be followed and reminded of the commands of God. None of them are to be suffered to go to any fertile vale or prairie in the west without the institutions of the gospel; nor are they to be suffered to construct a hamlet, or to establish a village, or to build a city, that shall be devoted to any other god than the God of their fathers. By all the self-denials of benevolence, by all the power of argument, by all the implored influences of the Holy Ghost, they are to be persuaded to plant there the rose of Sharon, and to make the wilderness and the solitary place to be glad, and the desert to bud and blossom as the rose. In such circumstances God *has* interposed; and he has thus blessed our own land and times with signal revivals of religion.

The remarks thus far made conduct us to this conclusion, that we owe most of our religion in this land to revivals; that the great and appalling evils which have threatened us as a people have been met and turned back by revivals; that every part of our country has thus, either directly or indirectly, felt the influence of revivals. Scarce a village or a city smiles on all our vast landscape that has not been hallowed in some parts of its history by the deep-felt presence of Israel's God. And he who loves his country, who looks back with gratitude to those periods when the God of salvation has conducted us through appalling dangers; or who looks abroad upon our vast land and contemplates the mighty movements in the pursuit of gold and pleasure and ambition; who sees here how inefficacious are all ordinary means to arrest the evils which threaten us, will feel the necessity of crying unto God unceasingly for the continuance and extension of REVIVALS OF PURE RELIGION.

REVIVALS OF RELIGION.

By the late William Orme.

THESE revivals, during the early and middle part of last century, were not limited to America; they took place in several parts of Scotland, in precisely the same way, and were carried on by the same means. Robe's "Narrative of the Work of God at Cambuslang, Kilsyth, and other places;" his *Defences of that work against the Seceders of that period who opposed it*; his "Monthly History, or Account of the Revival and Progress of Religion abroad and at home;" Prince's "Christian History of the Revival and Propagation of Religion in Great Britain and America," which was published at Boston, in New England, in 1743 and 1744, are full of the most valuable and authentic information on this subject. These works are all in my possession; but as they are now of rare occurrence, the reader will find the substance of much that is contained in them in a valuable work by Dr. Gillies, of Glasgow, "Historical Collections, relating to remarkable periods of the success of the gospel, and eminent instruments employed in promoting it," Glasgow, 1754. 2 vols. 8vo. To this an Appendix was published by the Author in 1761, 12mo, and a Supplement was subsequently added by Dr. Erskine, of Edinburgh.

I refer to so many authorities because I conceive the subject to be one of great present interest to the churches of Christ in this country, and which calls loudly for the attention of all who are engaged in the ministry of the gospel. I am afraid many mistakes and prejudices exist respecting it. From the manner in which revivals have been talked about and promoted among the Wesleyan Methodists, I am afraid that a revival is considered by many something necessarily connected with fanaticism and extravagance, and that means to promote such a thing would be regarded as altogether absurd or improper. The information which has been published is, I think, calculated to remove these groundless jealousies and misapprehensions.

It is a fact, that in Britain, as well as in America, remarkable success attended the preaching of the gospel in particular places many years ago. It is a fact that such occurrences still take place in America, to the great delight of the people of Christ and of the ministers of the gospel.

If it be the fact that such awakenings

do not now occur in England, either in the endowed or unendowed churches in which the gospel is preached, I should like to see a faithful and satisfactory explanation of the cause. Are we for ever to satisfy ourselves by resolving all into the sovereignty of God? Has the Spirit of God taken his departure from us, and taken up his abode in America? Does God refuse to bless our labours, or are those labours withheld? Because such revivals have been attended with partial or occasional evils, are we more disposed to shun than to welcome them? Are we so disposed to contend for order and stillness and imperceptible progress, that everything which would be likely to disturb our routine and monotony frightens us? In short, is there not a cause in ourselves, which, if removed, would be attended with an abundant blessing from on high.

These are questions which appear to me to call for serious consideration. While I am not disposed to speak despondingly of the state of religion at home, I cannot but express my conviction that it does not keep pace with the abundance of the religious privileges which have been so long enjoyed. I apprehend that the preaching of the gospel in public is not blessed to the extent that might be, because it is not followed up by other appropriate means, vigorously and perseveringly applied. It is not that divine truth is kept back by the pulpit, but because it is counteracted or neutralized by surrounding and accompanying circumstances, that its power is not more generally felt.

The single fact, that in Great Britain, the land of wealth and of liberty, and the boasted abode of light and religion, it is scarcely possible on any other than a Lord's day, to get a decent meeting for religious exercises, unless under circumstances of extraordinary excitement, affords of itself the most powerful evidence that religion, on the part of a vast number of its professors, is little better than a name. Their assembling in crowds on the sabbath to hear a popular preacher, or to occupy their stated pews, to go through the routine of public service, is no proof of real religion. They put on the garb of a religious profession, as they put on their Sunday clothes; while, in many instances, they enjoy it less than they do their Sunday dinner.

We profess to meet together monthly, to pray for the spread of the gospel; but what an appearance do we usually pre-

sent! Can we reasonably lay claim to the credit of sincerity, when we profess an entire dependence on the outpouring of the Holy Spirit, for all the success of our labours and contributions? Have not these meetings, in too many instances, a discouraging instead of an encouraging effect on those who attend them, and on spectators? A stranger stepping into the greater part of such meetings in the metropolis, if he thought of the thousands by which he is surrounded, might be tempted to ask whether ten righteous persons were to be found!

Making every reasonable allowance for the circumstances of individuals, this is surely not a state of things which any Christian can look at with satisfaction. It is impossible to doubt, that if people were in earnest, a very different aspect would be presented. Religion, when it is in life, (and if it be not, it is of little importance,) will operate in a very different manner. Trifling and even considerable difficulties will be made to give way; and excuses which are repeated *usque ad nauseam*, will cease to be heard.

INTERESTING RELIGIOUS SERVICES IN HEXHAM, NORTHUMBERLAND.

For the Christian Witness.

A SERIES of meetings for the revival of religion was held in the Independent Chapel, Hexham, Northumberland, commencing on sabbath the 6th October, 1844, and terminating on Tuesday, the 22nd instant. Much anxiety was previously felt by the pastor and others, that the great Head of the church would grant his richest blessing to those labourers who had kindly agreed to leave their own charges for a little, and "come to the help of the Lord against the mighty." Accordingly prayer meetings were held through the evenings of the previous week, (as well as every morning and forenoon during the series,) to supplicate the outpouring of the Holy Spirit on the contemplated public services.

From the first commencement of the meetings on sabbath morning the 6th inst., they assumed a most promising appearance, and continued to increase every successive meeting. On sabbath the 13th inst., the numbers which thronged to the chapel were so great, that after the chapel and vestry in every place were crowded to excess, [it was found necessary to obtain in addition the use of the Scottish Presbyterian chapel for those who

could not obtain admission to the Congregational chapel. On Monday evening, the intelligence of the services having spread through the surrounding country, many came from the neighbouring hamlets and villages, some of them ten or twelve miles distant. From this time to the conclusion of the services, the chapel was every evening full to the overflowing, and many were unable to obtain accommodation. On sabbath the 20th, the Wesleyan chapel was kindly offered to the ministers conducting the meetings. Services were accordingly held in it in the afternoon; and in the evening both chapels (Independent and Wesleyan) were completely thronged with deeply attentive congregations. The concluding service took place on Tuesday evening, the 22nd inst., in the Independent chapel, which was crowded in every part, (and many listening outside the windows,) while the entire audience remained to the close of the meeting (upwards of three hours) without the slightest appearance of fatigue, and while the most solemn impression appeared to rest on every hearer.

The meetings were conducted throughout by the Rev. E. Cornwall, of Jedburgh, Scotland, who was successively assisted by the Rev. Thomas Pullar, of Gateshead, (late of Glasgow,) by the pastor of the church, and by four young missionaries, (members of Mr. Cornwall's church,) who are sent out by James Douglas, Esq., of Cavers, to labour in various destitute parts of England and Scotland.

The services were solemn and deeply impressive. The chief doctrines of the gospel; the entire depravity of the human heart; the various refuges of lies by which men obtain a false peace; the aspect of God to every sinner, through the atonement of Christ; with the absolute necessity of the saving operations of the Holy Spirit to accompany the truth, (which obtained a prominent place in the prayers and instructions,) were presented in their simple grandeur. No appeals were made to the imagination. The simple aim of each minister, as he addressed the assembly, was, to inform and enlighten the understanding, to awaken the conscience, to expose false refuges, and thus to affect the hearts of the people. But while there was an evident adaptation in the preaching to gain the end in view, namely, the revival of God's people, and the conversion of sinners, the great secret of the success manifestly appeared to be, the entire dependence of

the preachers on the accompanying blessing of the Holy Spirit, without which they expected nothing. Never were services conducted with greater sobriety. No indications of extravagance were exhibited. The ministers of different evangelical denominations expressed their deep interest and spiritual gratification in what they heard. The conviction of every reflective hearer must have been, "Surely the Lord is in this place;" for so powerful were the representations of saving truth, that every thought of the speaker appeared to be lost in his solemn and affecting theme; and the time spent in the house of God was felt by many to be a season of the richest spiritual enjoyment.

The results of the services will not be fully known in time; but as far as they can be ascertained at present, with the most cautious judgment, they are very encouraging. Considerably upwards of a hundred persons, variously impressed by the truth, remained for personal conversation with the ministers, after the services were concluded. A proportion of these afforded satisfactory evidence (as far as the time and circumstances would allow) of their genuine conversion to God; while it is to be feared others, whose impressions, like Felix's of old, were transitory, will return again with deeper relish to the world. The church itself has experienced (at least in many of its members) the quickening dews of the Holy Spirit. A spirit of hearing has been greatly increased amongst the careless and indifferent. Many now attend the ministry of the word who formerly were unconcerned about the salvation of their souls. These services have been beneficial to all the evangelical denominations in the neighbourhood; and, more or less, a new spirit appears to animate all the churches.

How long these favourable appearances may continue is known to the Lord. But however great may be the anxieties of Christians in regard to the issue with some, one thing is certain, that the means by which the present work has been effected WERE SOLID AND SCRIPTURAL. And again, by its obvious effects on Christians of different names, it has been delightfully shown that a revival of religion in any place cannot be confined to one church. In such seasons of refreshing from the presence of the Lord, the great and saving truths of the gospel rise in our estimation; while denominational peculiarities dwindle into

comparative insignificance. It is not so much an increase of knowledge, as of *Christian love*, which is wanted to effect the union for which the Redeemer offered his last intercessory prayer. Oh may all the friends of Jesus *unite now* in presenting his dying prayer; that being, at length, manifestly *one in him*, "*the world may believe*" that he was sent of the Father.

Believing that a brief statement of the facts as they occurred might be beneficial in other places, the previous statement has been drawn up by the pastor of the church, and is now earnestly commended to the blessing of God, to whom all the glory belongs.

JOSEPH WALKER,
Pastor of the Congregational Church.
Hexham, November, 1844.

BioGRAPHY.

DRS. HERMAN BOERHAAVE AND JOHN
ABERCROMBIE.

NEVER, perhaps, since the day which recorded the decease of Dr. Boerhaave, has the removal of an individual brought along with it so heavy a loss both to science and religion as that which they have unitedly sustained in the death of Dr. Abercrombie. Among the wise and good each was, in his own age and country, equally an object of love, of admiration, and of reverence. In their respective eras their individual examples supplied a lesson of high instruction, while it likewise administered a severe rebuke, to the majority of their professional brethren, who, to a fearful extent, "did not choose the fear of the Lord, neither desired they the knowledge of his ways." They gloried in their shame, and by those studies which ought to have led them to prostrate themselves in profound adoration before the footstool of the Almighty, they were too generally borne into the dreary regions of scepticism, and not seldom into those of atheism itself! The histories of such men as Boerhaave and Abercrombie serve to show that high attainments and splendid powers are not incompatible with simple faith and humble discipleship in the school of Christ, and that true piety, conjoined with intellectual eminence, tends, not to obstruct, but to promote, a true, a wide, and a lasting fame. The deceitful glare of unsanctified genius has already very much subsided. Not a few of the most distinguished medical practitioners of the present age, both in Great Britain and America, not only rank among the most exemplary Christians, but among the ablest advocates both of natural and revealed religion. The records of each succeeding generation yield additional

proof of the great fact that true science is the handmaid of true piety, and that the atheist is not merely not a philosopher, but is absolutely a fool!

Boerhaave was born on December 30, 1668, at Voorhout, a village near Leyden, where his worthy father sustained the office of a Christian pastor. Abercrombie was born at Aberdeen, on October 11, 1781, his father also being a minister of the gospel of Jesus Christ. They both owed everything, under God, to the principles and character of their respective parents, who bestowed the utmost pains on their education. Both were very early brought under the influence of the gospel, and both continued to adorn it to the close of life. We must now glance at them apart.

The career of Boerhaave was, in some respects, the more brilliant; his celebrity was the more extended, and his medical fame will, perhaps, be the more permanent. This superiority he owed partly to the times he lived in, partly to his continental sphere, and partly to certain peculiarities connected with his genius and situation. In the preparatory schools of Leyden he shone with a splendour rarely equalled, never surpassed; and in the University he carried everything before him. While laboriously traversing the whole field of science, he was an eager student of languages, and intensely devoted to the pursuit of divine knowledge, chiefly through the medium of the original Scriptures. While, for a considerable period, his studies were mainly conducted with a view to the ministry of the gospel, in the meantime, as a pleasing diversion, he turned his thoughts to medical science, which possessed such charms for his peculiar genius that he resolved, before entering the ministry, to take his

degree in Physic. His labours, with this view, were most Herculean; he ranged throughout the entire field of medical literature, both ancient and modern, besides attending the lectures of the first professors of his times. The auxiliary sciences, meanwhile, were not forgotten; in Anatomy, Chemistry, and Botany, he made himself a master. But amid all this multifarious toil, he never forgot that great subject to the teaching of which he intended to devote his future life—Divinity.

In this course, Boerhaave is not to be imitated by common mortals. Only men conscious of extraordinary powers are authorised to adopt extraordinary measures. But that men's ambition is generally proportioned to their capacity, is a doctrine confirmed by the voice of universal history. Ambition is, by our greatest poet, well described as "the infirmity of noble minds." Seldom have men been sent into our world with the disposition to attempt great undertakings, without the ability necessary to perform them. A project like this of Boerhaave, however, even to superior men, would, as a rule, be madness, involving at once ruin and contempt. In this, therefore, let no man imitate him, unless consciously one of that small fraternity, of mighty spirits, to whom, what the multitude deem toil, is but pastime—burdens, toys,—impossibilities, things of easy accomplishment.

Having finished his studies, he petitioned for a license to preach; but to his astonishment and grief, he found that the magnitude and diversity of his attainments had led some of the least of little men to call in question the soundness of his orthodoxy! Nay, he was charged with Spinosism, that is, with Atheism! His reputation was, for a season, irreparably injured: a fact which, as the Author of *The Rambler* has finely said, shows "that no merit, however exalted, is exempt from being not only attacked, but wounded, by the most contemptible whisper. Those who cannot strike with force can, however, poison their weapon, and, weak as they are, give mortal wounds, and bring a hero to the grave." Thus excluded from the ministry of the word, he betook himself to physic, and devoted the rest of his days to promoting the health and extending the life of man. Having from the outset to contend with deep poverty, which still oppressed him, he commenced practice under great disadvantages, and for a time he had but small success. But still, superior to discouragement, he perse-

vered till obscurity gave place to merited renown, and poverty to opulence; till kings and senates deemed it a privilege to do him homage; and till he became the glory of Leyden, and the boast of Europe. His piety advanced with his life, till, on September 23, 1738, in the seventieth year of his age, he closed his honourable career, in the hope of eternal life. Apart from his religious studies and social devotions, it was his custom on rising to devote the first hour of the morning to meditation and prayer, from which, he used to tell his friends, he derived spirit and vigour for the business of the day. His chief publications were twelve in number, and all on medical subjects.

What remains to be said of Abercrombie may best be stated in the affectionate words of his grateful pastor, appended to the funeral sermon in which he celebrates his worth, while he deplors his loss.

"Dr. Abercrombie's professional eminence will at once occur to all as having raised him to a position of very wide and conspicuous influence. So early as 1803 he began to practise in Edinburgh; and though it was long before either of those two valuable publications* appeared which form the main strength of his professional authorship, he very soon became so well known to his professional brethren through the medium of his contributions to the *Medical and Surgical Journal*, and by an extensive and successful practice, and had so gained the confidence both of the profession and the public, that immediately on the demise of Dr. Gregory, he took that place as a consulting physician which he has continued to hold with increasing celebrity. In 1830, and again in 1833, he appeared as an author on other subjects, which doubtless it had scarce been thought he could so investigate and adorn. For he had studied his own proper and peculiar science so devotedly and so well, and was necessarily so engrossed in practice with its most anxious and arduous labours, that surely marvellous it seemed how he found either taste or leisure for such a separate achievement. And yet to those who could appreciate that intellect, which was in him as remarkable for its comprehension as its clearness, and that height as well as depth of moral sensibility, which, being combined with the other, and sanctified, made him known unto all men as the eminently great and good—to those who could appreciate this,

* "On the Diseases of the Brain and Nervous System;" and "On the Diseases of the Abdominal Organs."

there seems no mystery in his taste or liking, however still they marvel at his finding leisure to gratify it. The truth plainly is, that both nature and grace had so impressed him with the tendency, and so endowed him with the power, for such investigations as form his treatises 'On the Intellectual Powers,' and 'On the Philosophy of the Moral Feelings,' that nothing had been to him so difficult as, unless under an imperious sense of duty, to have abstained from or abandoned them. Soon after the last-mentioned date he published also a treatise 'On the Moral Condition of the Lower Classes in Edinburgh;' and between that time and the present now, when he had just issued what he intended should be the first of a series of essays 'On the Elements of Sacred Truth,' he produced, at irregular intervals, various others on kindred subjects, amounting in all to five, and which he recently comprised in one small volume, entitled his 'Essays and Tracts.' Of writings so well known and so very highly esteemed, as proved by a circulation extending, as it did in some, even to an eighteenth edition, it were useless to speak in praise either of their literary or far higher merits. But we cannot refrain from saying that the wisdom which pervades them is manifestly the wisdom of deepest Christian experience. The reader sees there one of the wisest, most observant, and sympathizing visitors of the poor, devising how best to ameliorate their 'moral condition.' And when the subject is the 'Harmony of Christian Faith and Character,' or 'The Messiah as an Example,' he knows that the author who could have written thus must himself have been long accustomed to 'look unto Jesus,' that 'his faith wrought with his works, and by his works his faith was made perfect.'

"Before either of his philosophical works appeared, he had been appointed Physician to the King for Scotland. In 1834, the University of Oxford also, as an unusual token of respect, conferred on him the degree of Doctor in Medicine; and in the immediately following year he was elected Lord Rector of Marischal College, Aberdeen. Nor were there wanting other, and as emphatic testimonies to his far-spread reputation. But, distinguished as he was, both professionally and as a writer in the highest and holiest departments of philosophy, it was not exclusively to his great fame in either respect, or in both, that he owed his wide and sanctifying influence through-

out the community in which he lived. These raised him, as we have already said, to a position of notoriety which gave far greater weight and interest, no doubt, to all his sayings and example. But it was these sayings and that example, among professional men and pursuits, so consistently and completely manifesting exalted piety and benevolence, sustaining incessant labours in doing, as well as devising good, and that, too, among men of all classes, and by means of all various channels and expedients—it was this, at least very mainly, which made his life so very precious to us, and his death so very deeply and universally deplored. We need not tell how long and how conspicuously his name stood associated with the guidance of every important enterprise, whether religious or benevolent—how somehow he provided leisure to bestow the patronage of his attendance and his deliberative wisdom on many of our associations, and, with a munificence which has been rarely equalled, and never, we believe, surpassed, ministered of his substance to the upholding of them all. And we must not speak of those private alms which he was ever anxious to hide. Nor could we estimate, in this way, the strength and intensity of his generous compassion. For he valued money so little, that, times without number, he declined receiving it, even when the offerer urged it as most justly his own. But *time*, which, as we have shown, he turned in other ways to so great account, was indeed in his view very precious; and yet never did he grudge to spend it in counselling the perplexed, or comforting the disconsolate, or seeking out friends or other help for the friendless, or healing or preventing differences among brethren; or, in one word, in doing whatsoever his hand found to do, in the humblest as well as highest walks of Christian philanthropy.

"Often as we have already noticed his assiduous and unceasing diligence, we must refer to it here again; for we certainly have known but few who, with anything like equal powers, have at all rivalled his application. Whoever entered his study found him intent at work. Did they see him travelling in his carriage? they could perceive he was busy there. Graces also might be mentioned, such as a meekness and an entire dispassionateness, which are rarely, indeed, conjoined with such conscious strength and sensibility. He was, perhaps, generally thought reserved; and

such, certainly, he was to strangers—sufficiently so to prove that his professional eminence had been achieved by transcendent talent and worth alone. But among his familiar friends how affable!—how engaging! And while all that ever saw him must remember that look of power and placidness which was so prevailingly his that he carried it with him to the tomb, there was also another look very often seen, which was far more beautiful, because both elevated, serene, and bright, and of which we cannot but think now how surely it should have warned us that to the heaven from whence he got it he would soon and suddenly be called.

“Amidst the universal distress and sadness of such a general and sore bereavement, we perhaps should not specify particular instances; and yet we cannot but refer to the surviving office-bearers and the congregation of St. Andrew’s Free Church, who can never enter the house of God without being reminded there both of the munificence and assiduity with which he ministered to the setting up and completest furnishing of that beautiful sanctuary, and of

his still deeper and more affecting interest as an overseer of their undying souls. With the minister of that church besides, both he and his household had been for many years accustomed to worship; and he had been to him both as a benefactor and a friend, even all that ever one man could be to another.

“He has left a numerous family, who were everything to him, and to whom he, too, was everything. The sympathy which is abroad they must feel to be alleviating; but infinitely more precious their assurance, from what they saw of their father’s ‘heaven on earth,’ so long experienced, and so complete. ‘The kingdom of God,’ they must have seen, was ‘*within him*,’ and that each and all of those promises were peculiarly his which are fulfilled to the meek, and the merciful, and the peacemakers, and the pure in heart, of whom it is affirmed that they shall see God. ‘And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.’”

Church and State.

CONDITION AND PROSPECTS OF THE CHURCH OF ENGLAND.

THE aspect of the Church of England is becoming every day more interesting to the enlightened portion of the church of Christ. Every hour conflicts multiply, and confusion increases. Bishop is opposed to bishop, and priest to priest; and while the decisions of ecclesiastical judges are reprobated by some of the ablest and most active of the prelates, they are spurned by the bulk of the rising clergy, who seem daily preparing for resistance to the secular powers. One region of the ecclesiastical empire is filled with priestly pride and lordly ambition, and another with hopeless grief and desperate lamentation. The boldest man among the Evangelical Clergy now trembles to survey the future! A fearful darkness broods over it, and that darkness is full of portentous probabilities. The wisest of them sees no bank by which the tide of Popery, that now rolls over the nation, is likely soon to be

arrested. Its waters are daily deepening, and its current increasing in rapidity and force. It threatens, in the end, to cover the entire nation, and to engulf the whole evangelism of the Establishment. The feeble opposition made both from within and from without seems to be lost upon Puseyism. It continues to pursue its prosperous course wholly unchecked, and even unmoved, by all that has hitherto been done to obstruct its way, or put an end to its further progress. Nor is this all: its wide-spread and still extending conquests are attributable chiefly to the vigour of its own arm. It certainly owes very little to those who sit in high places,—to the Senate, to the Government, and to the Monarch. The settled policy, in those places, has been apparently to look quietly on, and let things take their course. Their motto has been that of ancient story, “Neither bless them at all, nor curse them at all.” Well, if thus unaided, they have succeeded so thoroughly to establish themselves through the length and breadth of

the land, what may not be hoped or feared from the smile of royalty, the sympathy of power, and the favour of the legislature? In the event of certain contingencies, which a short space might suffice to reduce to sad certainties, the complete triumph of the principles of Popery might be accelerated in a manner and to an extent of which the most sagacious man among us has no conception. That triumph may be remote, or it may be near; but be this as it may, we think it is ultimately sure, and that no power on earth can hinder it. We have no fear of the final issue: that, we are fully satisfied, will be for the infinite and lasting good both of the church and of the world. Such triumph will probably be short, and will be the sure prelude to its destruction. As quiet spectators, these are some of the conclusions to which we have been led by observation, inquiry, and reflection; and in this, we believe, we are far from singular. Even truly pious, enlightened, and patriotic Churchmen, however reluctantly, and with whatever anguish, are constrained to confess that they have reached conclusions not very dissimilar. The Hon. and Rev. B. W. Noel, for example, in his "Protestant Thoughts in Rhyme," has given vent to his views and feelings in the following affecting lines:—

Storms are gathering in the sky;
Vengeful thunders hover nigh;
Plague-spots in the Church appear,
Filling every heart with fear.
She must drink the cup of woe,
Shame and sorrow she must know;
She is wandering from her God,
On her brow write Ichabod.
Mystic fingers on the wall
Trace her sin, and bode her fall;
Warning voices through the gloom
Tell us of our coming doom.
Priestcraft, with a giant stride,
Stalks the land in pomp and pride;
He who should preach only Christ,
Now a semi-papal priest,
Would the Church's lord appear,
Not its lowly minister;
Calling all men, great and small,
Down before the priest to fall.
Priests forgetting, in their pride,
He who as our ransom died,
Bid us on our works depend,
Not on Christ, the sinner's friend.
None the Bible now must read,
Till the priest has fix'd our creed;
None must rest on Christ alone,
Till the priest his work has done.

Sacraments the priest extols,
For 't is he each rite controls;
Thought to freedom is allied,
Therefore preaching set aside;
Fonts and altars now must teach;
Priests should sacrifice, not preach.
Priests, they say, can intercede
In our hour of guilt and need.
Priests, ambassadors of heaven,
Can pronounce our sins forgiven—
Since, whate'er their want of sense,
They the gifts of grace dispense;
And, ordain'd by Heaven, possess
Apostolic power to bless.
Priests the monarch's throne outshine,
By a dignity divine;
Mean, compared with these, are kings—
Dynasties but mushroom things:
Priests had won their rightful throne
Ere the crown of England shone;
They had risen to princely state
Long ere England's senate sate;
And when empires pass away,
They shall hold their steadfast sway.
Devotees around them wait,
To exalt their lordly state.
See them sit in chancels proud,
High above the vulgar crowd;
See them, when the prayers they say,
From the people turn away,
Muttering hidden words of prayer,
That the vulgar may not share:
Then at altars, rich and high,
Bow and cross, we know not why.
What is wanting? Incense bring;
Morn by morn the matins sing;
Faldstool and sedilia place;
Hang upon the altar lace,
There the dying figure fix,
Knelt before by Catholics;
Then dispense the wafer bread;
Say due masses for the dead:
Chant the dirges slow and sad;
Sacred copes and banners add,
Candlesticks with glittering gloss,
Credence table, rich reredos;
Pictures round the table set,
Then the show will be complete.
Woe to thee, my country, woe!
Thou canst bear this Papal show;
Thou canst tamely sit and see
This advancing mummerly:
Forms exalted to the skies,
While God's Word dishonour'd lies;
Rome is foulded as a child,
Martyrs scorn'd, and saints reviled;
Truth is bound with priestly chain,
Charity and candour slain.
Pastors who their country warn,
From their grieving flocks are torn.
From the Church they loved at heart,
Crowds indignantly depart;
While triumphant errors stand
Lords of the bewilderd land.
Oh for an hour of Luther now!
Oh for a frown of Calvin's brow!
Once they broke the Papal chain—
Who shall break it now again?
Lord, thou seest us weak and cold;
Rise, as in the days of old,
Bare thy own Almighty arm,
Save thy church from every harm;
And may truth the victory win
Over falsehood, fraud, and sin.

Review and Criticism.

Ecclesiastical History: in a Course of Lectures delivered at Founders' Hall, Lothbury, London. By WILLIAM JONES, M.A., Author of the "History

of the Waldenses," &c., &c. In three vols. pp. 556. London: G. Wightman.

THE fate of this great work seems to have

been determined by its character. For true principles and their correct application, our language presents no such publication on the subject to which it refers. We give this judgment very deliberately and with somewhat of indignation. It is not a little grievous to see a work of such merit so slenderly appreciated. The first edition, which, we believe, was not large, has hung upon the hands of the venerable Author till he has judged it expedient to dispose of the remainder to our Publisher, who is selling it for less than the half of its original price, a fact at which, but for its cause, we should heartily rejoice, on account of our students and less opulent pastors. But it will be sad indeed should the matter thus terminate. The day, we doubt not, will yet come when this work will pass through numerous editions. With the exception of the Author's views on Baptism and some other points of minor weight, it is, so far as it extends, incomparably the best book on ecclesiastical history in our language. No department of the historic enterprise, indeed, has been so imperfectly cultivated as the ecclesiastical. A real, full, complete, and accurate history of the Church of Christ has still to be written. The immortal work of Dupin, in six volumes folio, is, doubtless, a stupendous monument of learning and labour, equally and remarkably distinguished by uniform candour and profound regard for truth; but Dupin, notwithstanding his powers and attainments, was a Catholic, and viewed every subject through the medium of the Catholic church, which he believed to be the church of Christ; and the consequence need not be stated. Mosheim, again, although a Protestant, being a Lutheran, was a church and state man, wholly ignorant of the true nature of the kingdom of Christ; in fact, his history is, to all intents, a history of the Romish church. His cue is always taken from the dominant party. Himself obviously a stranger to personal godliness, he malignantly opposes it wherever it comes in his way. His mendacious and calumnious treatment of Whitefield and Wesley, and English Methodism, alone suffices to brand him with lasting ignominy. Milner, who was a man of God, understood spiritual religion, and gave far more of the history of the true church than all his predecessors united; but he wanted judgment, and he, too, was ignorant of the nature and character of Christ's kingdom, which he identified with the Church of England, a circumstance which mars the whole of

his publication. His continuators were, in this respect, men of the same stamp. Haweis and our other minor historians are beneath notice. Dr. George Campbell, by his "Lectures on Ecclesiastical History," has rendered invaluable service to the cause of truth; but that celebrated work is less a history than a body of deductions from history. The work before us, on the contrary, forms real history. Mr. Jones commences his historic studies with the Acts of the Apostles, and with that book in his hand he traverses the whole of the mighty field, examining all subjects by its light and testing all systems by its rules. This is the polar star by which he steers his adventurous course through a world of confusion and contradiction, clouds and darkness.

The Christian in Complete Armour; or, A Treatise on the Saints' War with the Devil. By WILLIAM GURNALL, A.M., formerly of Lavenham, Suffolk. Carefully revised and corrected by the Rev. J. CAMPBELL, D.D. 8vo, pp. 827. London: Tegg.

THE name of Gurnall has long been famous in the church of Christ; and multitudes have had reason to be grateful for the instruction and comfort derived from the extraordinary work before us. His theme is taken from the words of the apostle in his Epistle to the Ephesians, vi. 11—18, the most striking text of the class to which it belongs that is to be found in Scripture. The work is in perfect keeping with the passage on which it is founded, and stands at the head of our experimental Christian literature, especially of that department of it which appertains to temptation. No other work, indeed, admits of a moment's comparison with this singular performance. Notwithstanding the familiarity which we may be supposed to have acquired with it, we feel ourselves wholly incapable of delineating its true character or describing its multifarious contents. It comprises a world in itself; and to be at all appreciated, it must be studied. The quaint and erudite Author designated it, "A Treatise on the Saints' War with the Devil, wherein a discovery is made of the policy, power, wickedness, and stratagems made use of by that enemy of God and his people: a magazine opened, from whence the Christian is furnished with spiritual arms for the battle, assisted in buckling on his armour, and taught the use of his weapons; together with the

happy issue of the whole war." This gives at least a faint idea of its scope and object. Till Mr. Tegg sent forth the work in one very cheap volume, it was for generations published in four volumes, and consequently at a price which placed it beyond the reach of the mass of mankind. It deserves special notice that this edition has suffered no abridgment. It is superfluous to add that we cordially commend it to the Christian public as a publication of almost inestimable value, and which Dr. Williams has justly characterized as distinguished by "sanctified wit, holy fire, deep experience, and most animated practical applications."

An Exposition of the Prophet Ezekiel.

By WILLIAM GREENHILL, M.A., formerly Rector of Stepney. Revised and corrected by the Rev. JAMES SHERMAN, of Surrey Chapel. Imperial 8vo, pp. 859. London: Holdsworth.

THIS is the greatest work of a great man, and a special treasure to the church of Christ. The book of Scripture which Greenhill selected is confessedly one of the most difficult to be understood, and such as none but a fool or a man of first-rate ability would have ventured to approach with a view to its elucidation. If in this arduous undertaking he has not reached perfection, he has greatly excelled his predecessors, and we are not aware that those who have followed after have been entitled to much praise, either as affording additional light or as supplying material correction. The present edition is a substantial benefaction to the church of Christ. It was but the other day that a good copy of Greenhill was expected to bring from seven to ten pounds! Now the five quarto volumes are here, without abridgment, comprised in *one*, with a translation of all the Greek and Latin words and phrases, a complete index, and a table of texts, and sold for a small fraction of the former price. The Editor has performed his part in a most satisfactory manner, and, along with the Publisher, is entitled to great praise for this public service.

Fisher's Drawing-Room Scrap-Book for 1845. By the Author of "The Women of England." 4to, pp. 64. London: Fisher.

The Juvenile Scrap-Book for 1845. By the Author of "The Women of England." 8vo, pp. 96. London: Fisher and Jackson.

IN the volumes before us all the parties

concerned appear to have acquitted themselves in a creditable manner. Were we to say that the numerous plates are not unworthy of their predecessors, this would be high, if not the very highest praise; but we say more. In this respect the work, we think, in real value, surpasses every volume of the series, although to Fisher's Annuals we have long been accustomed to assign the first place. The pathetic thoughts and polished verses of L. E. L. possessed such a power of penetrating into the hearts of her readers, that it is impossible she should be forgotten by the present generation; and her name and fame are indissolubly associated with the "Scrap-Book." For this sort of literary labour she possessed a turn, a tact, and a genius, far beyond any other lady of her age. In this, even Mrs. Ellis, although in most respects, and in far higher matters, greatly her superior, is not nearly her equal. But all things considered, we are not sure whether we should not entrust such a work to Mrs. Ellis rather than to L. E. L. We cordially commend these rich and splendid volumes to the wide world of love and friendship as suitable expressions of esteem and tokens of affection.

"Christmas! thou art welcome here;
Christmas comes but once a year.
Come as in the good old time,
With gift and song, and tale and rhyme."
L. E. L.

CHARACTERISTIC NOTICES.

Index Rerum; or, Index of Subjects. Intended as a Manual to aid the general reader, the student, and the professional man: on the plan recommended by the Rev. John Todd, Author of "The Student's Guide." 4to. London: Dinnis.

WE now turn from a quarto, blazing in splendour, to another quarto of absolutely blank paper, which we nevertheless survey with extraordinary satisfaction. Beauty is, in its own place, all very well: but commend us to the useful; and this is useful in the highest degree. On such a theme few living men are higher authority than Mr. Todd himself, who says, "No language can describe the value of such an index after it has been growing under the hand of a diligent student for some years." Directions are prefixed for its use. The paper is the best we have ever seen applied to such a purpose, and it is substantially bound. Mr. Dinnis has rendered good service in preparing for the British public such a volume at a very reasonable price.

The Congregational Calendar and Family Almanac for 1845. 18mo, pp. 132. London: Jackson and Walford.

THE original idea of this work was an excellent one: and it is simple justice to state that it is admirably executed. In addition to the staple

matter of all good Almanacs, it contains a vast amount of correct intelligence respecting National Affairs, the Independent and other ecclesiastical bodies, presenting, for the first time, a complete list of all our *associated* churches in England and Wales, Scotland and Ireland. We wish all whom it concerns would only devote a winter's evening to *con* the Preface. Once more we ask, When is the reign of apathy to terminate? It is exceedingly to be desired that this Almanac should be in every family that can afford a shilling.

Works of Edward Polhill, Esq., of Burwash, Sussex. Reprinted from the editions of 1677—1682. Imperial 8vo, pp. 359. London: Ward and Co.

THE Works of Polhill, comprising, "A View of some Divine Truths, which are practically exemplified in Jesus Christ, set forth in the Gospel," &c., "The Divine Will considered in its Eternal Decrees, and Holy Execution of them," "Precious Faith considered in its Nature, Working, and Growth," and "A Preparation for Suffering in an Evil Day," beautifully printed, for a sum less than is demanded among fashionable worldly publishers for a volume of the veriest rubbish! We dare hardly trust ourselves to express our opinion of these Works, lest we should be charged with partiality or extravagance. We consider him the very *Milton of Divines*! Being a layman, he is wholly free from the mist, the jargon, the wrangling, and the nonsense of the School Divines; he thinks and speaks as an English gentleman of great powers, high culture, and eminent spirituality. Dr. Williams, in his "Christian Preacher," truly characterizes his works when he says, they abound in "excellent representations of gospel truths, intermixed with a strain of sublime devotion." With merits so superior, it is equally matter of regret and astonishment that so little should be known either of him or his works. Even his name is scarcely to be found in a single biographical work! Messrs. Ward and Co. have rendered a great service to the church of Christ by this complete edition of his works, for which they deserve the highest praise. We wish they had procured a sketch of his life.

Walks about the City and Environs of Jerusalem. By W. H. BARTLETT. Royal 8vo, pp. 224. London: Virtue.

THIS work surpasses all that has yet been attempted, for correct and well-chosen views. All the views hitherto given of Jerusalem for topographical and historical purposes were by the Author considered defective, and justly so; and it appears that to contribute his share towards supplying this defect, he visited the Holy Land in 1842. The result is before us; and we can assure the reader of the Scriptures, of Josephus, and of the later historians, that he will derive from Mr. Bartlett that assistance for which he will vainly look elsewhere.

A Revived Ministry our only Hope for a Revived Church. By one of the least among the Brethren. 12mo, pp. 60. Jackson and Walford.

Or the Author we know nothing; but be he "least" or greatest, he is entitled to a solemn hearing. On this momentous theme he has uttered, within a brief space, a large amount of

wise and weighty matter. It comprises five sections: 1. What is meant by a Revived Church. 2. The Relation of the Ministry to the Church. 3. The Present Ministry not adapted to revive the Church. 4. What would constitute a Revived Ministry. 5. The certain Effects of a Revived Ministry. Of these sections by far the most important is the *third*, which deserves to be deeply and prayerfully pondered by ministers of all denominations. Our fear is lest, like the mass of pamphlets, whatever their worth, it should sleep in the warehouse of the Publishers, without realizing sufficient to meet *half* the expense of printing. Such a result, in the present case, would be deeply to be lamented; and as the sure way to obviate such an evil—not only to aid the sale of the tractate, but to give its chief portion an additional circulation, some thirty or forty fold above a single impression—we have published the third section entire. But we very strongly recommend the whole pamphlet.

Christian Encouragement: An Attempt to Console and Aid the Distressed and Anxious. By JOHN SHEPPARD. Third Edition. Royal 18mo, pp. 388. London: Tract Society.

THE idea is as full of benevolence as of piety. Our world is oppressed with sorrow; and all attempts to comfort suffering humanity apart from the gospel are futile—a delusion, an imposture, a mockery. Attempts at this, of an evangelical character, have been almost innumerable, and made with various success. The larger number have been trash, twaddle, drivelling—things one would have blushed to place in the hands of a man of sense and education, newly awakened to the concerns of the soul. Very different is the work of Mr. Sheppard, which presents a beautiful union of sanctity and philosophy; a striking application of mental science and general learning to the subject of Christian doctrine, and the effect of the faith of that doctrine on the heart of man. Such a work was much wanted, and the want has been supplied in a manner that leaves little further to be desired.

Strength in Jesus to endure Trial. By the Rev. H. J. PRINCE. 12mo, pp. 173. London: C. A. Bartlett.

A NOOK of the same class with Mr. Sheppard's, abounding in unction and devotion, displaying great knowledge of the human heart, of the church, and of the world, and singularly adapted to the mass of believers.

Afflictions and their Operation. A Sermon by the Rev. W. DAVIS, Hastings. Second Edition. London: Jackson and Walford.

A FINE, consolatory, popular development of 2 Cor. iv. 17, 18.

The Mourner; or, the Afflicted Relieved. By B. GROSVENOR, D.D. 32mo, pp. 164. London: Tract Society.

A MOST sweet pocket companion, which has already soothed the spirits of suffering thousands, and will administer comfort to multitudes yet unborn.

An Examination of the Church Catechism, with a view to its revision or disuse. In a Letter to the Archbishop of Canterbury. By a Septuagenarian. 12mo, pp. 84. London: Simpkin and Marshall.

A DISCREET, devout, searching, and convincing exposure of a most dangerous manual, the idol of a million.

What saith the New Testament? or, The Ecclesiastical Polity of Apostolic Times. By Rev. S. HILLYARD. 12mo, pp. 92. London: Dinnis.

NINE excellent, useful lectures, containing nine times more real truth on the subject of "Ecclesiastical polity" than the far-famed folio of the "judicious Hooker."

Sabbath and Day-Schools.

ON THE QUALIFICATION OF SABBATH SCHOOL TEACHERS.

For the Christian Witness.

IN a former communication inserted in the "CHRISTIAN WITNESS," I ventured to express a wish that ministers of the gospel would more cordially espouse the cause of sabbath-schools. I did not, however, mean that they should become teachers, or superintendents; that perhaps, in most cases, would be impossible, in consequence of their other numerous and important engagements. I cannot help thinking, however, that it would be well if they would more fully and practically recognise the scholars as members of their congregations, and as peculiarly demanding their ministerial care and attention. But then who should be the teachers and superintendents? The only rational answer to such an inquiry seems to be this,—*The most pious and the most intelligent members of our Christian churches.*

This appears to me to be so evident, that I should scarcely have thought it necessary to state it, did I not know that there are Christians who profess that they cannot see the importance of securing the services of such a class of teachers. They tell us that *well-disposed* young persons, who are fond of children, but who may not be decidedly pious, are perhaps the best qualified for the office: and they urge as a reason for the employment of such persons, that there is a probability of their being themselves seriously impressed whilst engaged in teaching others the way of salvation. Now I could understand the force of this argument if sabbath-schools were established for the good of the teachers; but as they are established for the good of the scholars, we are certainly not carrying out the objects of such institutions if we risk the souls of the children by placing them for a time under the care of unconverted teachers, in the hope that by and by they will become converted, and that

then they will efficiently discharge the duties of their office.

I do not, of course, mean to say that God cannot make an unconverted teacher instrumental in leading to the conversion of the scholars; he may do so, but then we have no right to *expect* such a thing. There is no promise to that effect, so far as I am aware, and I know of nothing else upon which we can rest our *faith*. We must have converted teachers, then, if we are to look for conversions in our schools; and it is the imperative duty of Christian men and women voluntarily to offer themselves, or to allow themselves to be selected for the work. But although this seems so evident, it is yet a deplorable fact, that there are schools in which the majority of the teachers are persons who are not recognised as Christians; and in most cases, I believe, they have become teachers simply because those who ought to have sustained that office have not done their duty. I do not blame them for having acted thus; on the contrary, I admire them. All honour to them for their willingness to do what they can. All honour to them for their generous self-sacrifice in undertaking the arduous but unfulfilled duties of others. If they cannot speak "from the heart to the heart," out of the fulness of that affection and compassion for souls which the Spirit of God can alone inspire, they can at least teach the elements of religious knowledge, and that is a great matter; but it does not in the slightest degree lessen the responsibility of God's people. Here are children coming together, sabbath after sabbath, who are sinners in the sight of God, and who need to be converted; and if human agency can be of any avail in such a case, surely it must be an agency which has been itself regenerated. Do those professing Christians, who stand aloof from these institutions, believe that it is possible for children to be converted? Do they believe that every day that passes over their heads will only render their conversion more difficult? Do they

believe in the importance of early and youthful dedication to God? Have they ever thought seriously and gratefully about the mercy and the grace of God in their own conversion,—in rescuing them from that state of sin and misery in which they were by nature,—in receiving them and adopting them as children, and in fitting and preparing them for everlasting habitations? Oh if they would but think of these things,—if their hearts were only filled with love and with gratitude to God, they would deem it not only a duty, but a privilege to speak of his goodness to others; and the children of our sabbath-schools are quite ready and willing to hear them. We want teachers who have been themselves to the cross of Christ; for they, and they only, can point out the way to others. We want teachers who will engage in the work of instruction with one grand object continually in view—the *salvation of the scholars*; and this cannot be the case with the unconverted. We want teachers who can address God in prayer, the prayer of faith,—who can plead with him, and earnestly entreat him on behalf of their youthful charge; and this cannot be the case with the unconverted. *We must have pious and intelligent Christians for sabbath-school teachers.*

So long as there is a sabbath-school in the world, in connection with a Christian church, in which the teachers are unconverted, and if there be Christians in that

church who might, either with or without sacrifice, engage in the good work, but who do not, those Christians in the sight of God are fearfully guilty. It will not do to tell God, in the day of judgment, that the school hours would have interfered with a comfortable breakfast, or a savoury dinner. It will not do to tell God *then* that they had not the necessary qualifications. No man, no woman, is born with the necessary qualifications, unless they have been *born again*; and whoever has been truly born again,—if there be any truth in religion,—if there be any truth in Christian profession, possesses the most necessary and the most important qualifications. Love to God, and love to man,—that love to man which is compassion for perishing souls, are qualifications without which all others are as nothing; and who can possess those qualifications but God's people? and who can be God's people without them? Oh that our churches were but fully alive to the importance of sabbath-school instruction! Oh that they would awake to a sense of their solemn duty! Oh that some man of powerful mind,—some devoted man of God, would but *force* this subject upon the attention of Christians!—would but thunder it in their ears, and press it upon their hearts and upon their consciences, giving them no rest, until they have been startled out of their indifference!

A SUPERINTENDENT.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES; OF THE BOARD OF EDUCATION; AND OF THE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

CONFERENCE OF REPRESENTATIVES FROM THE VARIOUS THEOLOGICAL COLLEGES CONNECTED WITH THE INDEPENDENT CHURCHES OF ENGLAND AND WALES.

This important meeting is now decided on; and may its proceedings be attended with the Divine blessing, and be followed with all the beneficial results so earnestly to be desired in an affair of such great and vital importance!

The proposal for convening the Conference was submitted by the Committee of the Union to the committees of the several Colleges, with the proviso, that the delegates of the consenting Colleges should assemble, if they formed a majority of the whole number. There has been found, in fact, an almost unanimous and a very cordial assent on the part of the conductors of our institutions for theological training.

The time first proposed for the Conference, namely, the last day in 1844, and the first in 1845, having been represented as inconvenient, on account of the many social engagements, and special religious services, commonly held at that season, it is now fixed that the meeting should be held on Tuesday, the 7th, and Wednesday, the 8th of the present month, and, if found necessary, an adjournment on the following day. At half-past nine o'clock, therefore, on the 7th of January, 1845, in the Congregational Library, these proceedings will commence: for which the Committee of the Union is anxiously engaged in making every possible preparation.

BOARD OF EDUCATION.

THERE is a deep-seated and wide-spread feeling throughout England and Wales on the subject of education. Everywhere its necessity is seen and felt. In the metropolis and its suburbs, in provincial cities and towns, in manufacturing and in agricultural districts, one urgent and pressing want is education. Clergymen are labouring industriously to supply it. The Church is trying to bring within her pale, not only the

adult, but the child,—well knowing that the attachment or non-attachment of the rising youth of the age must materially affect her influence and her prospects for a long period. Ministers of other denominations, and especially of our own, are feeling deeply and anxiously on the subject. In many places influential laymen sympathise with them, and help them; but in others there is but little sympathy, and less help. Hence the necessity for a large central fund. Rich congregations can build their own school-houses. The poorer congregations must be aided by a general fund, or they can neither build school-houses nor sustain schools; and the children, in many districts, will have no alternative but ignorance, or a National school, in which is enforced the learning of the Church Catechism, and compulsory attendance at Church on the Lord's day. It would be a source of great joy to the Congregational Board of Education if it had an adequate fund to assist in erecting school-houses, in sustaining schools which are in a drooping and dying state, and in educating teachers. At present such pleasure is only in prospect. Nearly all the large sums of money (according to the proportions which have been paid up) have been locally applied. The central fund is very small; but it is hoped that the prospective movements in the counties throughout England will place a considerable sum at the disposal of the Board, and enable it, on a large scale, to afford a sound and scriptural education to many thousands of neglected British children.

It will gratify and stimulate many of our readers to read some brief intimations respecting the most recent educational movements.

CAMBRIDGESHIRE.

This county has been one of the earliest in this good work. A conference was held some months since, attended by about 100 ministers and lay gentlemen of the Independent and Baptist denominations. Five hours were devoted to the conference. A committee was balloted for, and our indefatigable brother, Mr. Madgin, of Duxford, was appointed secretary. On the 25th of October a public meeting was held in the Guildhall, Cambridge; Ebenezer Foster, Esq., in the chair. The hall was well filled; and the assembly was addressed by the Chairman; by Henry Dunn, Esq., the deputation from the British and Foreign School Society; by Charles Hindley, Esq., M.P., and the Rev. R. Ainslie, the deputation from the Congregational Board of Education; by the Revs. S. Thodey, S. S. S. England, and R. Roff; and by Messrs. Ball, Leapingwell, and H. H. Harris. A report was read by the Secretary, to the efficiency of whose exertions a most cheerful and willing testimony was borne by the ministers present. It is proposed to raise the sum of £3000, by the joint contributions of the Baptists and Congregationalists, about £1500 of which has been already promised. It is calculated that there are about 31,140 children in Cambridgeshire who ought to be receiving daily education.

GREENWICH AND DEPTFORD.

In this neighbourhood, so much requiring the establishment of efficient schools, considerable interest and activity are prevailing. The persevering services of Mr. Hitchin have contributed very largely to the operations now in progress. A meeting was held in Greenwich-road Chapel

on Tuesday evening, the 29th of October, when Charles Hindley, Esq., M.P., presided. Mr. Hindley was supported by the five ministers of the district, the Revs. W. Chapman, H. B. Jeula, J. Pullen, Independents; and J. Russell and W. Reynolds, Baptists. The meeting was also addressed by the Revs. R. Ainslie and H. Richard, and by H. Dunn and D. W. Wire, Esqrs. The sum of £541 was promised, besides the sum of £225 previously promised for Maize Hill school, the foundation stone of which was laid on Thursday, November 21st, by the Rev. Dr. Reed; immediately after which, a public meeting was held in the Rev. H. B. Jeula's Chapel, in which D. W. Wire, Esq., presided. There is a standing committee, composed of the five ministers of the neighbourhood, and of twelve lay gentlemen; and their object is, locally as well as generally, to advance the cause of education.

YARMOUTH.

The county of Norfolk is in a deplorable state as to education. Its statistics would reveal some fearful facts. Even Yarmouth, so many years a flourishing sea-port, and a place in past times of considerable commerce, is greatly deficient in the necessary provision for the education of her children. The population in 1841 was 24,086 persons. Of these 8,253 were under fifteen years, and about 4,000 of them ought to be in attendance upon day-schools. There is no school connected with the Independent congregation, and there is no National school. There are about 200 boys and girls usually attending the Independent Sunday-school; and nine male and twenty-three female teachers. There is also an infant-school held on the Sunday belonging to the same church, and about 115 children, from four to six years of age, usually attend. There is an evening class of twenty young persons, who are taught writing by some of the Sunday-school teachers. There is no week-day infant-school. There is a British free school for boys, established in 1813, but it is not in a flourishing state; about 145 attend, and it appears to awaken but little interest. It wants to be regularly visited by competent persons, and it is hoped it would soon revive. There are four Sunday-schools connected with the Established Church, and six belonging to other denominations, and in these there are 1624 children and young persons usually attending on the sabbath. Several in different schools are from fourteen to twenty years of age. Including the Proprietary school, there are 610 attending daily schools belonging to the Established Church; 160 boys at boarding-schools, and 156 girls; but no Congregationalist keeps a boarding-school. There are thirty-five dame schools, with 143 children under five years of age, and 343 above that age; and eight little schools kept by males, with seven children under five years of age, and 218 above that age. Altogether, there are 1,782 children receiving daily education, instead of 4,000. We had no means of ascertaining how many of the 1,782 form part of the 1,941 attending Sunday-schools, nor how many of the young persons between fourteen and twenty ought to be deducted from the 1,941, being over the age ordinarily calculated for education. The above statistics were communicated by the Rev. R. Ainslie, to a meeting held in the Town-hall at Yarmouth, on Monday evening, November 25th; the Right Worshipful the Mayor in the chair. The hall

was crowded in every part; and the meeting was addressed by the Mayor, the Rev. J. S. Russell and J. Davies, and by the Messrs. J. W. Shelley, J. Davey, W. J. Fisher, and H. Palmer. Among other resolutions, it was unanimously resolved to erect a Congregational school; and by the aid afforded by the Board, there remains a sum of about £150 yet to be collected, and then the school, which is to cost about £700, will be opened free of debt.

ROMSEY, HANTS.

A public meeting was held in the Town-hall, on Monday evening, December 9; Josiah George, Esq., in the chair, for the purpose of establishing a school on the principles of the British and Foreign School Society; when it was unanimously resolved that such school be forthwith established, and a Committee was appointed to carry the resolution into effect. The meeting was addressed by the Revs. J. Reynolds, J. Smith, R. Ainslie, and by other ministers and gentlemen of the town. Mr. Ainslie informed the assembly that there were between 400 and 500 children in Romsey without any daily education. The population in 1841 was 5,347, and there were 1,914 under fifteen years of age.

COUNTY CONFERENCES.

The Board of Education is desirous of accomplishing three objects as early as possible. The first is a conference of ministers and lay gentlemen in every county of England. The following is a copy of the letter which has been addressed to every Congregational minister belonging to the different associations as reported in the Congregational Calendar for 1845.

*Congregational Board of Education,
4, Coleman-street-buildings, Moorgate-street,
November 29th, 1844.*

Dear Sir,—All the Congregational ministers in your county will receive by this post a copy of this letter. Of the interest taken by all the ministers in our body, in the education of the young, there can be no doubt: and what is chiefly wanted, is, that their affections, and labours, should be concentrated upon one common plan, by which they can best promote the good cause,—will not, therefore, a conference among the ministers, and the principal lay gentlemen of the county, be most desirable at the earliest period?

Will you kindly give us your opinion on this subject, and if you approve it, will you promote it by every means in your power? Statistics are wanted—school-houses are required in connection with many churches—existing schools require to be aided—the public mind needs to be excited, and its attachment called forth and sustained in behalf of the education of the young, and a conference may frame a plan of operation for your county, which may, by the Divine blessing, prove most efficient in advancing the good work. A deputation from the Congregational Board will most cheerfully attend, and render you any help that is in the power of the deputation or of the Board to offer. Will you kindly consult with any of your brethren on this subject, and state to us frankly your opinion, and if favourable, name the most eligible time and place for holding such conference?

By order of the Board,

ROBERT AINSLIE, *Secretary.*

About 1,000 copies of the above letter have been sent to the ministers, and it is published here for those who may unintentionally have been omitted, and also that lay gentlemen may be made acquainted with the prospective conferences, and facilitate the holding of them by every means in their power.

SOUTH WALES.

A second object is, to confer some substantial benefit upon South Wales; and to be directed in this matter the Board has addressed a copy of the following letter to the ministers of the southern part of the Principality.

*Congregational Board of Education,
4, Coleman-street-buildings, Moorgate-street,
December 5th, 1844.*

Rev. and dear Sir,—I am instructed by the Congregational Board of Education to write to you, and to other ministers in South Wales, to ascertain what in your judgment is the best arrangement for conferring increased power upon South Wales to aid in advancing the great work of education. Can a conference be held in some central part of South Wales on the subject of education, to be attended by the ministers of different denominations, and by lay friends who take an interest in this important matter?

And would the establishment of a normal school, for the training of teachers in South Wales, be a probable means by which the Board could confer a great benefit upon that part of the Principality, by a small expenditure of money, the Central Fund being very limited, and the Board being extremely desirous to appropriate it in the most likely manner permanently to promote, and to extend the education of the people?

Your candid answers to these questions, and any opinions you would like to submit to the Board, will be thankfully received and fully considered.

May I beg the favour of a letter at your earliest convenience.

Yours faithfully,

ROBERT AINSLIE, *Secretary.*

Both the above letters have been most kindly received, and there appears to be a strong desire in the breasts of English and Welsh ministers to co-operate in this noble work.

MODEL SCHOOL.

A third object is the formation of a school in the neighbourhood of London which should be a model for economy and convenience as to its structure, and where all recent improvements in education should be fairly tried. The school-house, while it would be the property of Congregationalists, and would be under their control, would be conducted on the principles of the British and Foreign School Society. One of the best masters, and the best method of education would be sought for. At present, Deptford appears to be an eligible locality, as well as a most necessitous one: especially the parish of St. Paul. The population of this parish, in 1841, was 18,626. There are two day-schools in the parish, "Dean Stauhope's," and "John Adey's," both endowed; but no Congregational day-school, nor British and Foreign School. About

290 children attend the above-mentioned schools: and about 720 attend Sunday-schools. Probably one-fifth of the 720 are already reckoned in the 290. The dame-schools and boarding-schools, if any, we have had no return from. The number of children which ought to be receiving daily education in this parish is between 2,500 and 3,000. The necessities of the district, as well as the facility of access to it by the railroad, forcibly recommend it to the Board; and if the plan should be matured, and the friends of education in that neighbourhood and others will liberally contribute, so desirable an object will easily be accomplished.

CONTRIBUTIONS FOR EDUCATION.

The Board will feel greatly obliged to the Treasurers, Secretaries, and other influential persons, if they will kindly forward any printed statements or reports of local proceedings, and in the event of not having a printed document, the Board will be thankful for a correct list of contributions for the erection of school-houses in any town, district, or county. Much more has been contributed in various parts of the country than the Board has been informed of: the present amount reported to the Board is about 75,000*l*.

NEW SCHOOL-HOUSES.

It is very desirable that the Board should possess a register of all school-houses built by Congregationalists since January 1st, 1843. If those friends who have completed their structures would kindly state to the Board the date of erection, the amount expended, and the extent of accommodation provided, it would enable the Board to publish an authentic annual list, which might be of great interest to the Congregational body.

STATISTICS.

A series of papers on educational statistics has been prepared and approved by the Board. They embrace, General inquiries—Congregational day-schools—Congregational Sunday-schools—Congregational infant schools—Evening classes—British and Foreign schools—National schools—Sunday-schools belonging to other denominations—Infant schools of other denominations—Endowed, grammar, and other general day-schools—Boarding schools for boys—and for girls,—and dame-schools. They will be printed at the earliest convenience, and forwarded to every Congregational minister in the kingdom, and if carefully and faithfully filled up, will disclose facts on the subject of education of the most extraordinary character.

HOME MISSIONARY SOCIETY.

WE proceed this month to give some extracts from the journals of the missionaries of an encouraging nature. They do not unfold any extraordinary events, nor narrate any exciting circumstances. The facts are to be viewed as average accounts of the labours of the agents of the Society, and the effects produced by their efforts. They are selected from a great number of journals, containing very similar accounts. It will no doubt be perceived with pleasure, by the friends of Christ, that conversions are taking place, that additions are made to the churches,

and that hopes are entertained of more joining the people of God. We are unwilling to break in upon the pleasing character of this month's intelligence by any extracts of an opposite kind. Next month, however, we shall be constrained to give some particulars respecting the progress of exclusive claims, and a persecuting spirit, which should be made known to every friend of civil and religious liberty.

"It is to me a matter of joy, and source of encouragement, that, while refreshing showers from the presence of the Lord are descending upon the different stations under your care, a few occasional drops fall upon this.

"Although the little one is not likely to become a thousand, nor the small one a strong nation, yet we are blessed with a gradual increase. Two more have been admitted to Christian fellowship, and two others stand as candidates. Of the two admitted, one is a young man, who makes himself very useful in the distribution of tracts; the other is a female, the wife of one of the first members of our little church. I hope the Lord has done great things for her and her husband, and that he will do yet greater things, by making them blessings to their offspring. The delightful contemplation which the progress of Divine truth affords when it enters a family, and proceeds from one member to another, until the majority, or the whole, feel its saving and sanctifying influence, may at some distant period be realized in this. There is ground for this hope, and the order in which Divine influence has commenced and continued its operations favours it. First, the father becomes the subject of grace, the mother next; and now the *parents* have to seek the conversion of their children, and not *children* the almost insurmountable work of the conversion of their parents.

"The hope I expressed in a former journal of being made useful in my visits to the sick and dying, I trust, has been fully confirmed in the case of a young female who departed this life in the faith. She had been ill for several months, during which she was visited often by a pious young woman and myself. Her previous life, having been one of strict morality, appeared at first to afford her some peace. But, by degrees, her views changed, and her anxiety increased. She became deeply convinced of her guilty and ruined state, and nothing could afford her peace but a crucified Saviour. I had the happiness of witnessing her growth in grace, and have often been so refreshed by her conversation, that I have left her under the influence of that Divine sentiment, 'It is better to go to the house of mourning than to the house of feasting.' When I called, one day, she remarked, 'Sir, a certain gentleman has called to see me, and he told me I had no need to be uneasy about my soul, that I was a good creature, and that I was sure to go to heaven.' When I asked her if she thought such sentiments to be correct, she, with an emphasis not easily to be forgotten, replied, 'I know my own heart best, and its testimony against me is more than the testimony of man in my favour: I am the chief of sinners.' Upon another occasion, I asked her if she felt any love for the Saviour. 'Oh, yes' was her reply; 'I love him so, that I would give the world to be with him.' The adversary of souls was very vigilant in his attempts to shake her confidence in the Redeemer, and scarcely a night passed

without a severe conflict. One night, especially, the struggle was so great that she could not lie upon her pillow, and, although in a state of helplessness, she arose, and agonized with God for the light of his countenance. A short time before her end, she requested her friends to kneel by her bedside, and pray for her. Very soon after she exclaimed, 'I have got it, I have got it!' 'What?' was the inquiry of a friend. 'The crown, the crown!' she gently whispered, and fell asleep in Jesus. 'Let me die the death of the righteous.'"

"Upon a review of the twelvemonths' labour devoted to this station, I find much to humble, and much to encourage, and stimulate me to renewed exertion. Among the latter, are the following:—At S—— our chapel has been rendered more convenient than it was formerly. The sabbath-school is in a flourishing condition—several young persons connected with our Bible classes are under serious impressions—meetings for prayer are well attended—eleven members have been added to the church, and several more will shortly be received into the fellowship of the faithful.

"The same may be said of my other principal station. The people who 'once were darkness, are now light in the Lord'—is true of many. The means of grace are prized by many who, but a few months since, 'cared for none of these things,'—the children in the sabbath-school meet with their teachers for prayer—the seriousness which appears in many of the young, leads us to hope, 'God has touched their hearts'—the books, belonging to the library, are nearly all in circulation—a desire for mental improvement very generally prevails—though intimidated and forbidden by the clergyman of the parish and a few other persons, the people are determined to attend the chapel. And many have not attended in vain—of several it may be said, 'They were born there.' Thirteen members have been added to the church. Four persons are now under a kind of catechetical instruction, who are to be proposed at our next church meeting. In more cases than one, the sick and dying have found the Redeemer (to whom they have been directed) the Physician and the Life of their souls.

"In more families than one, the sound of the blasphemers voice has given place to the language of prayer and praise. Oh that it were universally the case! Hasten it, O Lord, in its time, and to thy name be the glory. Amen."

Clerical Liberality.

We have much pleasure in giving the following extracts, which contain an account of the liberality of a clergyman on one of the stations of the society.

"I often think it a great mercy that all is not depressing and painful connected with Home Missionary labour—it has its joys as well as its sorrows—sweets are mingled with the bitters, in our works of faith and labours of love. Few spheres of labour are, perhaps, more trying and painful at times, yet I apprehend few yield greater pleasure and delight. I have during the past month been in labours, 'oft, and more abundant,' yet have I never felt greater pleasure in the work.

"I have been enabled to conduct thirty-three services, and to travel 160 miles, about 150 of

which I have walked. I mention this, not to boast in my labours—God forbid I should boast, save in the cross of the Lord Jesus Christ; but I mention it to show how good my Master has been to me in furnishing me with physical strength equal to my day.

"The attendance at our new chapel still increases. On a Lord's day evening, the scene is most exhilarating and cheering.

"Our week evening services have been well attended. The *Bible class* I commenced under great discouragements, but of late the numbers who have attended have much increased,—last Monday evening we numbered thirty-six. A great deal of that opposition which was once so fierce and vigorous in this parish seems to have given way.

"We have a fresh clergyman officiating in the parish church, who, though not a gospel preacher, is exceedingly liberal and kind. Some person who, I suppose, wished for a joke, sent him one of your publications, 'Beware of Puseyism,' &c. in my name. After hearing that this had been repeated, I deemed it my duty to write him a very respectful note, to express my deep regret that he should have been annoyed in this way, in my name.

"His reply was exceedingly kind; he thanked me for the liberal sentiments I cherished, and begged to assure me, that though a Churchman, he could admire the religion of the Dissenters. I have also received a message from him, through a gentleman who resides near me, to say that no difference shall be made between Churchmen and Dissenters in the approaching distribution of Christmas gifts. In addition to this, the senior churchwarden has waited on Mr. Scott, requesting a list of names of the poor—promising that no partiality shall be shown.

"This is pleasing, and, I trust, will be over-ruled for great good. The fear of man bringeth a snare—especially does this truth apply to the poor, who are so dependent on the bounties of others. I pray that we may have grace to improve every providence, whether painful or pleasing."

Village Autobiography.

The following case of village autobiography is not only very interesting in itself, but is rendered doubly so by some circumstances connected with it, not mentioned in the narrative, and which will now be given as introductory to the "short and simple annals of the poor." In the Home Missionary Magazine for January, a statement was made respecting the poverty and sufferings endured by some of the members of the missionary churches, and which were increased, if not created, by the spirit of bigotry. Among the cases mentioned was that of J. K., a blacksmith, who, in consequence of being a Dissenter, and receiving the missionary, Mr. Oram, into his cottage to preach, was so deeply injured in his business by the influence of bigoted men, that his income was reduced to 5s. per week. This good man, his wife, and children were literally suffering for righteousness' sake—for obeying the command of his Maker, to love his neighbour as himself! The case at once excited sympathy, and application was made for the address of the blacksmith. It was given, and a correspondence was opened with him. A situation of 80s. per week was soon provided for him

in London, and he and his family would soon have been removed to town; but incipient disease was making progress, he became ill, and it was evident that his sickness was unto death. No removal therefore took place. The prospect of his leaving the village led to the inquiry, "What is to be done when J. K. leaves his cottage?" His sickness did not change the question, and the friends attending Holloway Chapel, who had interested themselves in his case, nobly took up the business of getting a place of worship. They subscribed liberally, a suitable building was prepared and opened, and is now attended by a congregation of one hundred persons. J. K. had the delight of seeing all this accomplished before his decease, and it contributed in no small measure to his comfort in the prospect of death. The narrative is sent by the respected missionary who has laboured with great success on the station, and has now the great satisfaction of having four chapels, besides preaching rooms, and more than one hundred members in the churches under his care.

In addition to the attention paid to the religious instruction of the people in that village, the reduced circumstances of J. K. were considered, and help was afforded by different friends. From the fund which was last winter committed to the care of the Home Missionary Society, he also received assistance, and already aid has been sent to his widow from the same fund, which is now nearly exhausted. To any reader it must be therefore evident—that not only is it of importance to give publicity to cases of persecution on account of religion, in order to direct public opinion against bigotry and injustice; but also for the purpose of drawing out the best sympathies of believers, in sending relief to the oppressed, and in making the widow's heart to sing for joy.

Thus while the Home Missionary Society desires above anything else the spiritual well-being of men, it does not overlook the temporal sufferings—the unjust oppressions of the poor, and is prepared to interfere in any case of persecution which the hand of bigotry may direct against its agents, or the people under their charge; when such a case is fairly amenable to public opinion, or to those laws under which we are protected. For petty cases of opposition there is often no remedy. These must ever be expected while sectarian feelings predominate. The relief is best found in the exercise of Christian principle on the part of the sufferers, and by the exercise of considerate liberality on the part of their less suffering brethren. This thoughtfulness and kind interference greatly contributed to comfort and soothe the last days of J. K., whose simple narrative we now give.

J. K., the poor village blacksmith, whose case has been frequently mentioned to you, departed this life on the 8th of November, in the faith and hope of the gospel.

At the suggestion of a kind friend, I requested him, some time previous to his death, to give me a brief outline of his history, which he did, as follows:—

"I thank the God of all mercies that I am spared until now. In my afflicted state, and fast approaching my latter end, I would record some account of my short history; and may the God of all grace make it a blessing to those who are left behind.

"I was born at Aller, on the 23rd of October, 1811. My father died when I was about the age of seventeen. I then went to learn the trade of a smith. I had no pious instruction in my early days. Not having the advantages of a regular apprenticeship, I learnt my trade at different places. While working at North Curry I heard the gospel, and received good instruction. The Spirit of the Lord then strove with me, but I had no one to take me by the hand, and when I left my place my religion wore away. I had great difficulty in getting my trade, and removed from place to place, till I went to Ilton, near Ilminster, where I remained three years. There was no chapel in this place, but I sometimes attended at the Independent Chapel, Ilminster, where I heard the gospel from Mr. Hyne, but could not make up my mind to be a Christian.

"From Ilton I returned to Aller, and, after working about two years as a journeyman, I commenced business on my own account. Often had I made resolutions to reform when I should be settled in business. However, all my resolutions were now forgotten." [Here our brother's strength failed. He was obliged to leave his manuscript until I visited him, when I became his amanuensis. He said:] "About six months after this I became settled in life (married;) and now three years rolled away before I was again and more deeply awakened, during which time I lost all conviction, except at intervals. I often attended village revels, but always felt conscience smiting, and telling me I was in the road to hell.

"I remember that one Christmas morning, while going round the village with the Church singers, I thought of the design of Christ in coming into this world, and what a perfect contrast it formed to ours, which was revelling, drunkenness, and vice. Immediately after this our second child was snatched away by the hand of death. My convictions were now again renewed; and early one sabbath morning, as I lay in bed, I thought, 'It is high time to seek the Lord. I will go to Langport to-day, and hear Mr. Stradling.' I then recollected that you were to preach at Aller at half-past nine, and I thought I would come and hear you. I mentioned my intention to my wife, and she said, 'I will go with you.' We went, and you know, sir, what took place then and there."

[Here let me add, that the text was 1 Sam. vii. 8: "Cease not to cry unto the Lord our God." Both wept profusely, and were evidently struggling under deep convictions. It was a solemn season. I could not refrain from weeping with them; and after having commended them to God, I left them.] Our brother resumed:—

"Three weeks after this I found peace. I was in prayer, when this verse was powerfully applied to my mind:—

'There is a fountain fill'd with blood,
Drawn from Immanuel's veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains.'

I then had faith to believe Christ had pardoned my sins, and I was free. After this I attended at Othery, and you know, sir, what has been my history and experience since that period."

May I be allowed, in closing this brief narrative, to give testimony to his righteous character after the grace of God brought him salvation.

I. His anxiety for the salvation of sinners.

Immediately after his conversion he opened his house for preaching, and would never suffer a collection to be made. He was untiring in his zealous labours as a tract distributor and visitor of the sick and dying. He said to me on his death-bed, "I have persuaded many, I have begged them over and over again, I know not whether it will be good to them after I am dead and gone." Such was his zeal for God, that even his employers uttering profane expressions in his shop would be immediately reproved, and, if persisting, ordered to withdraw. He would say to me, "Be faithful, sir; warn sinners, never fear man; think of the value of the soul—souls are so precious!"

II. His devotional habits. No weather would prevent him from walking to Othery, $2\frac{1}{2}$ miles, to the house of God. His family were gathered every morning and evening for domestic worship, and no admittance could be gained to his cottage till these exercises were closed. Besides which, four times a-day he regularly retired to hold communion with his God.

III. His resignation. During his affliction he saw his poor broken-hearted wife weeping, and said, "My dear, are you afraid to let me die? do you wish to keep me here?" and to me he said, "I love my family, I could not give them up if it was not I believe God will provide for them. I know he is faithful who hath promised. I hope they will be trained in the fear of God. I have prayed for them, and hope I shall meet them in heaven."

IV. His happiness in the prospect of death. He said to me on his dying bed, "I can sometimes sing even in the midst of my pain. Oh! it is a great honour to be called a son of God!" He then repeated the text, "Behold what manner," &c., and continued, "I have no desire to live, I would rather depart and be with Christ." On my last visit to him, I inquired how he felt; he replied, "Going on well," "Nearer home." "Oh! I have been so happy since I saw you last; I wanted to see you, to tell you of it." He exclaimed

"'T is religion that can give
Sweetest pleasures while we live;
'T is religion can supply
Solid comforts when we die."

He said, "I have borne the cross but a few years, and now I am going to take the crown."*

When I referred to his future happiness, while we should be left in the wilderness, he said,

"Then, in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave."

On my leaving him, he said, "Perhaps, I shan't see you again! perhaps I shall be gone before you come again." I said, "We shall meet in heaven." He replied, "Oh, yes! Good by. God bless you."

A little before his departure, his disconsolate partner remarked, "I hope you'll have a safe passage over Jordan." He said, "Pray for me." When the sweat of death was rolling down his face, she inquired, "Are you happy?" He replied, "Yes, quite happy." He then made signs to be moved round in the bed, which being done, he looked up, and softly exclaimed, "Lord Jesus, receive my spirit." These were his last words:

* He was admitted to the church that day five years.

his prayer was quickly answered, and in a few moments his happy spirit took its flight to the paradise of God.

His remains were interred in the chapel on the Friday following, amid the sobs and tears of all present; and on sabbath evening, November 17, I improved his death to a congregation crowded to suffocation, from a text of his own selection, Psa. xl. 2. I think I never witnessed such an intensity of feeling. Oh that it may result in the spiritual life of very many!

The poor widow is left with four little children, quite destitute. Should this simple narrative, or any part of it, appear in our valuable Magazine, I trust that the hearts of the benevolent may be inclined towards them.

IRISH EVANGELICAL SOCIETY.

THE following record is an abridgment of a journal by the Rev. James Godkin, and is recommended to the serious attention of the friends of evangelical truth in Ireland, as presenting a candid view of the difficulties and discouragements which present themselves to our brethren in that land, and which fully account for the comparatively limited success rewarding their self-denying and laborious toils.

"Dublin, October 2, 1844.

"I beg to submit the following journal of my labours during the past quarter, and in doing so, permit me to express the satisfaction I feel in communicating with you thus again, after my temporary separation from the Society.

"*July 11.* Proceeded, in company with Mr. Jennings, to Skerries. One of my placards having been taken round we had a good congregation in the evening, to whom we both preached.

"*July 24.* Preached in Asklow, where I had a series of most interesting meetings on a former occasion; but since then, a great deal of political prejudice has been excited against me, notwithstanding which, I had a large attendance and it pleased God to shake and subdue the people under the power of his truth, in a way that filled me with unusual gratitude.

"*July 29.* Preached twice, yesterday, in the Independent Chapel at Wexford, to a numerous congregation; and this evening gave some account of my labours in the south, and particularly of the extraordinary proceedings at Mallow when a very lively interest was excited.

"*August.* Met with the most unkind treatment and decided opposition at ——. It is with pain that I report such things, but I perceive representations put forth by persons from this country, which keep out of view the tremendous and increasing difficulties connected with the evangelization of Ireland, arising chiefly from the state of Protestantism, which paralyze our efforts, and will blast the unduly exalted hopes of the British churches.

"*August.* Visited Kilkenny, where the Protestants are only a tenth of the population, and preached to the Presbyterian congregation, which is small, but respectable. I circulated some of my controversial tracts, and had arranged for a lecture on Wednesday evening, when I was informed that the committee of the church could not allow lectures to be given to Roman Catholics, as they would do no good, and would cause a terrible excitement. As all my

endeavours to obtain a place for a meeting failed, I only remained to preach on the next sabbath, and then proceeded to Clonmel, where I lectured in the Presbyterian church, 'on the honour due to the Virgin Mary.' Several Roman Catholics listened with the deepest attention, to the surprise of the Protestants, who firmly believed that if any came, it would be only to break the windows.

"September. Delivered a second and third lecture on Transubstantiation, when I had very large attendances, and a fair proportion of Romanists, but as I was not allowed publicly to invite them by placard, or otherwise, I thought it best to postpone these discussions. It is grievous that a sort of morbid fear, acting like an epidemic among Protestants in the south, prevents the efforts that might be made to enlighten Roman Catholics. Give me a large room in Kilkenny, or Clonmel, and I will undertake to have it crowded with Roman Catholics, listening quietly to the truth, for twelve nights in succession, though they will not attend if there be no controversy; yet I do not believe that the Protestants of these cities, or of any other town in the south would *unite* for such an object, if the conversion of the whole population were the certain consequence. Religious society in Ireland has undergone a complete revolution during the last ten years, in consequence of the uniform exclusiveness of the established clergy. The church now is everything with the most evangelical, the gospel next to nothing. In Clonmel, however, I met with the greatest kindness from the laity of all denominations, and the Baptist minister was remarkably obliging.

"September. Visited Maryborough, got the chapel there cleaned, issued circulars, and prepared for a series of meetings. On the first evening I had a good attendance, but not so large as I expected, for no Roman Catholics came. There is difficulty in inducing them to attend in such small places, where every one is known and watched by his neighbours. On the second evening I had a much larger congregation; but on the third evening, as the rector, who is the most influential man in a worldly sense, in the town, had exerted himself to prevent any encouragement being given to me, the attendance diminished. I conducted services on the next Lord's day morning and evening, and, on the latter occasion, the chapel was full, and had in it most of the respectable people of the town and neighbourhood. The subject of the sermon was the last judgment, and I believe that the impression produced was deep and salutary.

"September 29. Having returned to Dublin, after nearly a month's absence, I preached this evening to a crowded congregation of poor people in the city, and went the next day to Drogheda, to explore the town, with a view to get a place to preach in.

"Thus I have been mercifully spared to the end of another quarter, during which I have preached the gospel of Jesus Christ in six counties; have travelled 550 Irish miles, and besides public engagements have had several opportunities of preaching the word in large private rooms where friends were invited to meet me."

Similar difficulties to those described in the foregoing record are experienced by the agents of this Society generally, in their endeavours to attract the attention of Romanists to the truth

of the Bible. While the people are generally ready to hear an occasional sermon, especially if it have reference to temperance, or to theological disputation, the priests speedily interfere with any consecutive systematic efforts to bring them under the influence of the gospel, so that while in one sense the country may be said to be open to the labours of Protestants, in another and a more important sense, it is closed and sealed to the truth. Still, it is the duty of our churches to persevere in their endeavours to regenerate Ireland, and the more so as the instances of usefulness which frequently follow their efforts are highly encouraging. The friends of this Society will be glad to know, that the Committee have resolved to extend their labours in the sister isle, by the formation of a new MISSION TO CONNAUGHT. This large and popish province has been sadly neglected by the Christian public; and it is now in contemplation to attempt great things for its spiritual benefit, somewhat on the principle of the Achil Mission, by employing agents, in the English and Irish languages, as colporteurs, readers, and evangelists, and by placing several of them in one spot, which may be made a centre from which to act on the surrounding neighbourhood, and a nucleus around which the hopeful and inquiring may congregate. The further particulars of this projected movement must be deferred till next month; in the meantime, we remind our readers that the extent and efficiency of the undertaking will much depend on the means which may be placed at the disposal of the Committee. Subscriptions for this special object will be received at 7, Blomfield-street.

COLONIAL MISSIONARY SOCIETY.

ESTABLISHED 1836.

It is still necessary to press the pecuniary position of this Society on the attention of all its friends. The Committee ought not to be satisfied; but, on the contrary, might be excused for some alarm, unless progress is made during the current year in diminishing the heavy debt of nearly one thousand pounds, with which it commenced. Though encouraged, and thankful, when considering, under all circumstances, the kind and liberal assistance already afforded by many churches on account of the present year, which will terminate on the 31st of March next, it is perceived and felt that very vigorous efforts must yet be made before that not remote date arrives, if the debt is to be this year at all reduced. The whole sum received to 14th of December is £1971 15s. of which the encouraging proportion of £1050 9s. 6d. has arisen from the October collections. But the expenditure for the year is expected to be £3100. Little less than £1200 must, therefore, yet be obtained, even to prevent increase of debt on account of the present year; and the serious amount of £1600 is still wanting to complete what the Committee looks to as the very lowest annual income necessary, first to discharge the debt, and afterwards to extend the operations of the Society, namely, £3500. Redoubled efforts are, therefore, still needed on the part of the Committee, and of all the friends of the Society,—efforts which the cause as much deserves as it needs, for its advance is most satisfactory, and new openings are continually presented.

THE
CHRISTIAN WITNESS,
AND
CHURCH MEMBER'S MAGAZINE.

FEBRUARY, 1845.

Theology and Biblical Illustration.

THE IMPORTANCE OF EMBLEMS.

FROST EMBLEMATICAL OF SIN.

It is remarkable, that the most successful teachers of Divine truth have, almost invariably, evinced an aptitude of seizing upon passing events and surrounding objects, for the purpose of arresting the attention, explaining and conveying their important doctrines to the minds of their auditories. This is particularly observable in the prophetic penmen, who, from the falling leaf, remind us of our mortality—from the restive horse and the stubborn ass, of our natural obstinacy and stupidity—from the withering grass and the fading flower, of our frailty—from the crackling thorns, the driven chaff, and the broken branch, of the short-lived pleasures, the restless disposition, and the awful doom of the wicked—from the stately palm, the goodly cedar, the verdant olive, and the fruitful tree, of the useful life and the glorious destiny of the righteous. Of the great Teacher it was predicted, that when he would make his appearance upon the stage of time, he would open his mouth in parables; and we have only to peruse his life, as recorded by the Evangelists, to find how accurately his instructions accorded with such predictions. The harmless lamb; the spotless dove; the innocent, the docile, the humble, and confiding child; the subtle serpent; the laborious husbandman; the assiduous shepherd; the adventurous fisher; and the cultivation of the soil, the casting of seed into the ground, the growth of noxious weeds amidst precious wheat, the reaping of fields, the casting of a net into the sea, the descending torrent, the passing wind, and a thousand other objects, which, to superficial observers, would have passed unnoticed and unimproved, were to Him, who taught as never man taught, the usual media of explaining his sublime doctrines and momentous mission to a guilty world.

FROST EMBLEMATICAL OF SIN.

I. *Because of its blasting and destructive influence.*—What a contrast between summer and winter! How charming, how lovely, how fair, how beauteous was the face of nature in summer! *Then*, the woods and groves were vocal with the voice of song—the gardens presented their fascinating beauties in a thousand fair and enchanting hues—the fields were abundantly laden with their precious fruits—the air was filled with the transporting symphonies of myriads of gladsome insects, either sporting in the sun, or in eager quest of liquid sweets among opening flowers; and when the city denizen was allured from the tainted atmosphere, to breathe the bracing breeze, perfumed with balmy odours. *Now*, the songsters of the groves are hushed into silence, the beauties of the garden are gone, the fields are barren and bare, the tempest howls through the sky, and the air is chilling and keen, because “he scattereth his hoar frost like ashes,” *Psa. cxlvii. 16.*

Painful and palpable as are the changes produced upon the natural world by the influence of frost, they are but faint and feeble emblems of those lamentable transitions which sin has effected upon the moral world. To sin, we justly attribute the ruin and depravity of our race, together with all the woes, miseries, cruelties, oppression, and death which we endure in this life, *Rom. v. 12.* By sin, man, originally formed in the lovely impress of the glorious Creator, has been transformed into the image of a hideous demon.

II. *Because of its insidious nature.*—Let but a door or window contain the smallest aperture, and the frost will be sure to insinuate itself into an apartment. So is it with sin, or rather the author of sin, and the heart. To use an old proverb, *give him but an inch, and he will take an ell.* Well might Peter, therefore, exhort to keep the heart with all diligence; and well might Paul recommend to “resist” such a treacherous and subtle foe, who is ever on the alert to enter and take possession of the soul.

III. *Because it chills and benumbs.*—The most healthy and robust constitutions, when incautiously exposed to the influence of frost, invariably suffer. How many, who once gave promise of future usefulness and zeal in the cause of Christ, have had their zeal cooled, their love extinguished, and their spiritual sensibilities paralyzed, by presumptuously tampering with sin. Hence the importance and necessity of the apostle’s warning, when he said that “evil communications corrupt good manners.”

IV. *Because its effects are frequently fatal.*—The first effects of frost are exceedingly painful; but a continued exposure produces insensibility, with an irresistible desire to sleep, which invariably proves fatal, when it once overpowers. Analogous to this, are the effects of sin upon the conscience. When the sinner commences his career of transgression, or when the professor begins to deviate from the paths of rectitude, he is, for a time, harassed with the compunctions and upbraidings of conscience, so as to embitter all the sources from which he vainly endeavours to obtain pleasure. By persevering in his iniquitous course, he finds, however, that his moral sensibilities languish and die; when he falls into a spiritual stupor, out of which he will never awake, unless aroused by the omnipotent voice of the Son of God, *Eph. v. 14.*

V. *Because it naturally hardens.*—With the exception of those found in the gaseous form, all materials are rendered obdurate by the influence of frost. The earth, once soft and fruitful, now appears as if environed with bars of iron; and substances naturally soft, plastic, and liquid, are changed into solids of various kinds. That the tendency of sin was to blunt and harden the moral sensations, was well understood by the apostle Paul; and

hence we find him urging upon Christians the important and incumbent duty of mutual exhortation, "lest they should be hardened through the deceitfulness of sin," Heb. iii. 13.

VI. *Because so long as it continues, we look in vain for the renovation of nature.*—The husbandman may cultivate the soil and deposit the seed; but unless the genial dews, the fertilizing showers, and the vivifying rays of the sun descend to soften and warm the earth, his labours remain unblessed, and his toils unrewarded. In the Lord's vineyard, a Paul may plant, and an Apollos may water, but if their efforts are not succeeded by the healing rays of the Sun of righteousness, and the gentle and softening dews of the Spirit from on high, their labours remain wholly useless. But with such a gracious influence following their self-denying toils, "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."

In conclusion, we remark, that as frost is expelled from an apartment by the heat of the fire; so is sin from the heart by the fire of Divine love; that as clothing protects the body from the rigour of cold, so the soul is defended from sin, by the garments of salvation; and that as activity and exercise are good preservatives against cold, so zeal and activity in the cause of Christ preserve the soul from the chilling and benumbing influence of sinful lukewarmness and indifference.

Devizes, December, 1844.

D. S.

ON PERSONAL HOLINESS.

To the Editor of the Christian Witness.

DEAR SIR,—I have read your CHRISTIAN WITNESS from its commencement, and though I had, from the prospectus, formed a high opinion of what it would be, yet it has, to the present time, far exceeded my expectations. I trust it will, under the Divine blessing, be of great use in every congregation of Protestant Dissenters, and will lead to a much improved state of things in all our churches. Ministers and deacons will not do their duty, unless they promote as far as possible its circulation, not only by occasionally contributing to its pages, and by individually taking copies, but by warmly recommending every member of their respective churches to become a subscriber. I do hope that the CHRISTIAN WITNESS will obtain a circulation beyond that of any similar work, and that your life, dear sir, may long be spared to give the churches of Christ, through its pages, the benefit of your labours.

The high ground you have wisely taken, has happily freed you from the trammels of an antiquated phraseology. From this elevation I trust you will never descend. You have kept aloof too from the childish taste which, at the present time, so much prevails for pictorial illustration, as it is called. Nothing appears as if it

would do now unless it has a picture, or a gay, as it is called in the nursery. We seem to be rapidly sinking into the imbecility of a second childhood. The CHRISTIAN WITNESS will, I trust, keep aloof from such puerilities, and be content with perspicuous statements of Christian truth and Christian duty, clearly and forcibly conveyed.

The article in your last WITNESS—the "Natural History of Antinomianism," ought to be repeatedly read by every Christian through our entire Connection. The powerful remarks of Mr. Hall are not less seasonable now than when he penned them. It is to be feared that the ministrations of many well-meaning ministers, in our day, have too great a tendency to foster this error. Antinomianism in its naked deformities does not, it is true, lift up its head. Its features unconcealed by something to veil them, are too frightful and monstrous to be regarded with anything like approbation, except by those who are lost to all correct reasoning, and all moral feeling. But, in its disguised and not less dangerous form, it still exists in many of our churches.

The preaching which tends to foster this fatal error is that which consists almost exclusively of Christian doctrines and Christian privileges, with the very sparing exhibition of Christian duties. The truth is stated, perhaps clearly, and

it may be even forcibly, and the privileges enjoyed by those who receive it are pointed out and expatiated upon fully; but the intimate, and we may say indissoluble, connection subsisting invariably between the right reception of Christian truth, and the consistent maintenance of Christian conduct, and the consequent enjoyment of Christian privileges, is rarely insisted upon, and perhaps never made perfectly clear. Christian responsibility seems either to be ill understood, or to be wholly lost sight of. The object aimed at appears to be less to explain the intimate connection that exists between right thinking and right conduct, than to show them the advantages of being Christians—less to inculcate right conduct than to administer comfort.

No man could more fully or more clearly state the great leading truths of the gospel than did the apostle Paul; yet no one inculcated more forcibly the necessity of Christian holiness. He seemed constantly to have borne in mind the natural propensity there is in man, even in his regenerate state, to become inattentive to the right discharge of his duties, and to sink into a state of indifference as to the just concerns of religion. Hence his affectionate warnings, his earnest appeals, and reiterated entreaties, that all who named the name of Christ should depart from all iniquity, and work out their salvation with fear and trembling. He preached and wrote apparently under a conviction that Christians are in danger of forsaking Christ, making shipwreck of faith, and denying the Lord that bought them.

It might almost be inferred from the sermons of some excellent ministers, that their constant aim was to avoid saying anything that might lead their hearers to suppose it possible for a sincere believer in Christ to fall and perish. Correctly and scripturally understood, the doctrine of the saints' final perseverance is open to but little dispute. It is adapted to console the timid, trembling believer, but looks with no friendly aspect upon the careless and inconsistent Christian. When it makes a minister's preaching less practical than it would otherwise be, it has a very injurious tendency.

Yours, dear sir,

16th Sept., 1844.

T. R.

SLEEPING PROFESSORS.

Sleeping professor! Thou art a wonder to the universe. Thou art a wonder

in the sight of a holy God, who sees the full import of all those interests over which thou art slumbering. Thou art a wonder to Jesus Christ, who, for the love he bore to the souls of men, endured a life of toil, hardship, of contumely and reproach, and finally poured out his soul on the cross. Art thou a follower of Christ—a partaker of his Spirit, a recipient of his love, an heir of his glory? and dost thou sleep over the interests of his kingdom—over perishing souls—over thy own spiritual interests? Thou art a wonder to the Holy Spirit, whom thou dost slight and grieve by this indifference to his motions within thee, and by thy stupidity and carelessness respecting the great work of salvation, which he has come down from heaven to accomplish. Thou art a wonder to the holy angels, who earnestly “desire to look into” the mysteries of redemption, over which thou art asleep. Thou art a wonder to patriarchs, prophets, and kings, who waited for and desired to see the things which thou hast seen, but never saw them. Thou art a wonder to all those glorified spirits which surround the throne of God and the Lamb, and who know by joyful experience the glories of that blessed rest which remains for the people of God. O for a spark of that flaming zeal and glowing love, which now swell in their seraphic bosoms, to rekindle the dying embers upon thy forsaken or faintly gleaming altar!

Slumbering professor! Thou art a wonder in hell! The “spirits in prison” behold heaven lost, in full view. Thou art professedly bound for that heaven of glory. Thou art expecting thy mansions of eternal felicity—an immortality “fadeless and pure,” beneath the cloudless sunshine of Jehovah's presence. Thou lookest upon thyself as having a title to a joint-heirship with Christ, to inherit all things with him. Thou expectest, when he shall appear, to be like him—to shine forth with resplendent glory, in the kingdom of his Father—to wear a crown of unfading glory, for ever and ever. *And thou art asleep!*

Drowsy professor! Thou art a wonder on earth. Thou art a wonder to impenitent sinners. Hear the voice of a sinner, and addressed to such a one as thou art: “What meanest thou, O sleeper? Arise, and call upon thy God, if so be that we perish not.” Thou professest to have an influence at the throne of heaven—to be able, through the intercessions of the Holy Spirit, to “move

the arm that moves the world." Thou seest sinners, in crowds, like the broad and rapid stream, moving onward to the world of woe. Thou knowest there is but a step between them and death. *And thou art asleep!*

Sleeping professor! Thou art a wonder in three worlds. He that keepeth Israel doth neither slumber nor sleep. Angels do not sleep. The "spirits of just men made perfect" do not sleep. Devils do not sleep. Lost souls do not sleep. And wilt thou sleep? Is it not high time for thee to awake out of thy sleep? "The night is far spent, the day is at hand"—wilt thou not "cast off the works of darkness, and put on the armour of light?" The time is drawing near, when the service of God on earth will be exchanged for the fruition of his presence—wilt thou slumber over thy work, and neglect the service which is to have such a glorious end? Thou canst not labour and pray for the salvation of souls in heaven, nor employ thy money for the extension of Christ's kingdom—wilt thou not redeem the time, to labour and pray for the good of thy fellow-creatures while thou mayest? "He that converteth a sinner from the error of his ways shall save a soul from death, and hide a multitude of sins." And what is it, to save a soul from death? What is the death of the soul? What, but the endless deprivation of spiritual life? What, but the endless deprivation of happiness? What, but the endless infliction of misery intolerable? And canst thou be the instrument of saving a soul from death? Think of that soul that is to exist for ever—what vast capacities for enjoyment or for suffering—how much glory may the salvation of that soul bring to God and the Lamb—and what a multitude of sins it will prevent—what a multitude of sins it will hide, cover over, with the garment of Christ's righteousness! And wilt thou not aspire to the honour of saving that soul from death? Dost thou not desire to shine as the brightness of the firmament, and as a star for ever and ever? And hast thou no compassion for that soul? No desire that God may be glorified in his salvation? *Thou art asleep!* N. Y. O.

DEATH OF JOHN CLAUDE, MINISTER OF
THE FRENCH REFORMED CHURCH AT
CHARENTON.

For the Christian Witness.

THE closing scene of the life of Claude is full of deep interest and Christian in-

struction. On the 25th of December, 1686, Mr. Claude preached one of his noblest sermons before their Royal Highnesses, from Luke i. 30, &c. The auditors were all extremely affected with this discourse, and passed the highest encomiums on it; but little did they think that while he uttered himself with such glowing eloquence, and was much heated in his work, he was contracting that illness which would bring him to the grave.

In the evening he found himself uncommonly weary. In the night he had much fever, with pains all over him. Each following day he became worse and worse, and all perceived his dissolution approaching.

On Monday, January 6, 1687, he sent for the senior pastor of the church, to whom, in the presence of all his family, he expressed himself thus:—"Sir, I was desirous to see you, and to make my dying declaration before you. I am a miserable sinner in the sight of God. I most heartily beseech him to show me mercy for the sake of our Lord Jesus Christ. I hope he will hear my prayer. He has promised to hear the cries of repenting sinners. I adore him for blessing my ministry. It has not been fruitless in his church; it is the effect of his grace, and I adore him for it." After a pause, he added, "I have carefully examined all religions, and none appear to me worthy of the wisdom of God, and capable of leading men to happiness, but the Christian religion. I have diligently studied Popery and the Reformation. The Protestant religion, I think, is the only good religion. It is all found in the Holy Scriptures, the word of God. From this, as from a fountain, all true religion must be drawn. Scripture is the root, and the Protestant religion is the trunk and branches of the tree. It becomes you all to keep steady to it." The pastor told him he was not surprised to hear him express himself so, after what he had preached and printed in books, which had so greatly edified the church. "Ah! break off," said he; "let us not speak of praises at a time when moments are so precious, and when they ought to be employed to a better use." Mrs. Claude asked him whether he was not sorry to leave her? "No," replied the good man, "I am going to my God, and I leave you in his hands in a free country. What can I desire more either for you or myself?"

A week before he died, with true patriarchal dignity, he sat up in his bed, and

asked to speak with his son, and family. "Son," said he, "I am leaving you—the time of my departure is at hand." This was followed with silence, sobs, tears, and mutual embraces. He blessed them all. "My wife," said he, "I have always tenderly loved you. Be not afflicted at my death. The death of the saints is always precious in the sight of God. In you I have seen a sincere piety. I bless God for it. Be constant in serving him with your whole heart. He will bless you. I commend my son and his family to you, and I beseech the Lord to bless you all. Son, you have chosen the good part; perform your office as a good pastor, and God will bless you. Love and respect your mother. Be mindful of this domestic. Take care she wants nothing as long as she lives. I give you all my blessing. I am so oppressed that I can only attend to two of the great truths of religion—the mercy of God, and the gracious aids of his Holy Spirit. I expect a better life than this! I know whom I have believed, and am persuaded he is able to keep that which I have committed to him against that day. Pray for me. Our Lord Jesus Christ is my righteousness—I need no other—he is all-sufficient."

When the prayers of the congregation were desired for him, the whole assembly burst into a flood of tears; but the time of his departure was come, and on January the 13th, in the 68th year of his age, he resigned his soul into the hands of God that gave it. Thus died the inestimable John Claude. Forty-two years he served the church of God, "with all humility of mind, and with many tears," and temptations which befell him by the lying in wait of men worse than Jews, though called Christians. In France he was in the highest reputation. His friends loved him, and his adversaries were afraid of him. His banishment completed his credit abroad. His name has passed with lustre and holy fragrance into other countries, and he yet lives and speaks among us by his excellent works.

J. D.

AIDS TO REFLECTION.

If thou wilt know what is thy condition, saith the Lord Jesus Christ, Thou art a sinner. Let my praise be reserved to myself; I am thy Saviour. Esteemest thou that my wounds are ineffectual, or that there is no force in my sufferings? Countest thou thy sins so deadly that my merit and virtue cannot cure them? Will

a physician pour out a rare ointment, either where no need is, or else where it cannot profit? and thinkest thou that my Father would have my blood to be shed in vain? If his justice terrify thee, remember his justice was satisfied in me, and that he pronounceth this sentence himself, "This is my well-beloved Son, in whom I am well pleased," Matt. iii. 17. "I came into the world, not to call the righteous, but sinners to repentance," Matt. ix. 13. Tarry not from me, because thou art a sinner, but for that cause come to me, and I will refresh thee.

As it is impossible to overtake one's own shadow, how great soever our haste, (for it always advances with as much rapidity as we employ in the pursuit;) or to fix the eye upon visible objects, without an intervening medium of light and air; or to swim without water; so impossible is it, also, for those who are yet in the body, dismissing corporeal things, to be altogether engrossed with those which are spiritual.

—Gregory Nazianzen.

The truth must be preached, though hell break out into opposition; and we must keep faith and a good conscience, though persecutors print on our sides the marks of the Lord Jesus.

—An Old Divine.

We have always some new lessons to learn, some new duty to perform, some new snare to avoid.—Bridges.

What we are afraid to do before men, we should be afraid to think before God.

Could no power but that of man be enlisted, the conversion of the world would be, of all experiments, the most ridiculous and hopeless.

—Beecher.

The happiness of heaven is the constant keeping of a sabbath. Heaven is called a sabbath, to make those who love sabbath long for heaven, and to make those who long for heaven love sabbaths.—Henry.

If a man is not rising upwards to be an angel, depend upon it he is sinking downwards to be a devil. He cannot stop at the beast. The most savage men are not beasts; they are worse, a great deal worse.—Coleridge.

We are often tempted to censure where we ought to be forbearing; though the more we ourselves become what we ought to be, the less acute and less gratified we are in marking or mentioning the failings of others.

Essays, Extracts, and Correspondence.

A PROPOSAL FOR AIDING THE CHURCHES IN THE CHOICE OF A PASTOR.

To the Editor of the Christian Witness.

MY DEAR SIR,—In your able summary and spirited review of the proceedings of the Autumnal Meeting of the Congregational Union, held at Norwich, you adverted, among other things, to my proposal of a scheme for the recommendation and settlement of pastors in our destitute churches, especially the smaller ones in retired places; and you announced, at the same time, my intention to lay my views before the public through the medium of your widely-circulating periodical. That intention I now fulfil.

I need scarcely dwell on a subject so obvious and so generally admitted as the close and vital connection between the prosperity of our denomination, and, indeed, of every denomination, and the efficiency of the ministry. But however clear this may be in itself, and however generally conceded in theory, it is sometimes most lamentably forgotten and neglected in the practical working of our system of church polity. The subject needs our most vigilant inspection, our most careful attention, and our constant supervision. The pulpit is the pivot, so far as means are concerned, on which our whole system turns; and this equally applies to other systems. If we are weak there, we are weak everywhere. It is, I know, the doctrine of the cross that is the power of God unto salvation; but then it is this doctrine as administered by suitable and competent men. Between the foolishness of preaching and foolish preaching there is a wide and palpable difference.

It is no part of my design to review the entire subject of the Christian ministry; but to consider exclusively the desirableness and practicability of some scheme for aiding such destitute churches as may need and solicit assistance in obtaining suitable pastors, and in protecting them against the intrusion of incompetent or unworthy men. Necessary at all times, this appears to me to be more so in this age than ever. The operations of the Home Missionary Society, of our County Unions, and, indeed, of our individual churches, in the employment of village preachers, have called into action a great number of persons who have never re-

ceived any education for the work of the ministry, but who, with a good share of natural talent, with undoubted piety, and with some degree of fluency of speech, are very usefully employed as long as they remain in their own sphere, and are under direction and control; but who, when once they start from their own orbit, and move in that of the pastorate, make wretched work of it. I have seen the most distressing proofs of this in the case of some who were admirable town missionaries, but who, having been invited by some small churches to become their pastors, have soon, either by conceit, by ignorance, or imprudence, ruined the congregations that enticed them from their own appropriate spheres, and who were thus severely punished for their own want of caution. A few sermons, perhaps their own, perhaps not, enabled them to make a figure for a while, and conceal their nakedness; but when these were exhausted, their want of books, and their equal deficiency in habits of study, left them without any adequate resources for the constantly-recurring public demands upon them for new matter, and they were soon despised even by the people that chose them. Exceptions to this I know there are, and perhaps not few.

But this is not all: students expelled from our colleges for heresy, irregularity, or incompetency; ministers ejected from their churches for real or suspected immorality; men who are obliged to quit their charges for rashness or imprudence of various kinds, are to be found wandering from place to place, not in great numbers I admit, without a church and without a character, who by some means get introduced to our vacant pulpits, and are elected by our destitute churches. Perhaps they carry with them the recommendation of some one whose name is considered—and ought to be so considered if there were more caution used in granting it—as a pledge by the public, that the certificated man is worthy of confidence, and may be received without suspicion. Yet these testimonials are sometimes given in all but entire ignorance, at others out of pity, and in not a few instances in opposition to the opinions of the brethren living in the neighbourhood of the man who is thus accredited. Testimonials, it is well known, have been granted in some cases with most culpable carelessness. It

is not uncommon for a minister, sometimes an unworthy one, to get the name of one of the deacons of the church, and then to procure the kind offices of some friend who knows him, to write a recommendation of the applicant, who is, perhaps, without further inquiry, invited upon probation, or possibly only as a supply. His few show-sermons may interest, and even captivate the audience, while his insinuating address in private ingratiates him into the affections of the people. By-and-by a report follows him to the people who have invited him. The right-minded, right-hearted people, who want piety as well as talent, who want a man that *lives* as well as preaches the truth, protest and resist; but the mischief is done. A party, and probably a majority, are enlisted in his favour, and they choose the man who first divides and then well-nigh ruins the church. The mistake, however, of choosing an *immoral* man is a very rare case—there are few such among us: the error of a wrong choice more frequently lies in the point of *unsuitableness*, either in the way of mental incompetency or manifest want of adaptation. A man has been picked up, either without any recommendation at all, or on the ground of a very suspicious one, or else, it may be, from a newspaper advertisement; after a few sabbaths he is chosen: too *soon* in one respect, and too *late* in another, the more discerning part of the congregation find out their mistake. The blaze of the firework-sermons expends itself, and the splendour gradually diminishing is soon reduced to a “dim,” but certainly not “religious light,” and nothing but the rushlight glimmers in the pulpit. The people see they have been incautious, grow dissatisfied, but find it not so easy to rid themselves of the object of their choice as to obtain him.

Here I would protest against the abuse and perversion of what I now advance, as if I were setting forth the ordinary state and course of things in our churches generally. If such were the case, our denomination must have ceased to exist long ere this. The great bulk of our ministers are educated men, and *well* educated, too, in classical literature and philosophy, as well as in theology; indeed so much so, that there is an apprehension in some quarters lest there should be too much attention paid to literature, or, at any rate, lest literature should be cultivated, and academic honours obtained, at the expense of what is still more important. I am speaking of the exceptions to

this, and endeavouring to guard the churches against the occasional evils, too numerous and too great to be overlooked, which do sometimes disturb their peace and injure our denomination. Nor are these evils peculiar to our denomination. What multitudes of unsuitable men find their way into the ministry of the Establishment, to the deep and heartfelt sorrow of its pious members! With us the evil is far more easy of cure, if our churches can be brought to act wisely, cautiously, and under advice.

In the usual course of our church order, it is the deacon's care and duty to provide supplies for the vacant pulpit. In some of our smaller churches these useful officers may not have much acquaintance with the religious world, and when required to look round for a suitable candidate, know neither how to act or to whom to apply. The captain of the vessel is removed, and the chief mate is at his wits' end how to navigate the ship. Even to procure the necessary supplies from sabbath to sabbath is a burden to the good deacon; how much more the responsibility of looking out for a suitable pastor! In his perplexity he receives one of these letters of recommendation or of application, and, anxious to get out of his trouble as soon as he can, he invites the applicant, who in some cases may be a suitable man enough, but in other cases quite the contrary. How much would it assist these good men in the deacon's office, and on whom the responsibility of inquiring after a proper person to fill the pulpit rests, if they knew to whom, in the emergency of the church, they could at once apply for assistance! and even in the case of others better acquainted with the statistics of our denomination, and more used to extensive correspondence, the perplexity is not little which is felt when they are called to provide the candidates for a vacant pulpit. How many can corroborate these statements by their own painful experience, who well remember the oppressive solicitude which they bore constantly about with them in their concern not to introduce an unsuitable person, and, in some instances, the bitter regret they still feel in having, for want of better information, been the cause of leading to a wrong choice!

The present mode of action, then, is lamentably deficient. It is true the deacons of our churches often write to some of our ministers, whose situation gives them a better opportunity for knowing the characters and talents of students

and pastors, for information and counsel; and some of us know, to our cost, the time and trouble it demands to answer these applications: but this mode of obtaining satisfactory information is precarious and inadequate, for in very many instances we know as little about the individual concerning whom the inquiry is made as does the applicant himself; and, moreover, I am sorry to say, and I repeat it for the sake of giving emphasis to my words, that, either from pity or friendship, private recommendations are sometimes given which reflect great discredit on their authors, who either certificated a person they did not know, or served an individual at the expense of a church, and to the discredit of the denomination.

During the life of that inestimable man, the late Thomas Wilson, Esq., whose value to our denomination, though always known, is best appreciated by his removal, the want I now lament was, in some measure, supplied by him. His office was constantly full of applications from destitute churches and from unsettled ministers, and he knew more of both, and did more to help both, than any five or ten men of our whole body. By a not unnatural partiality he felt, of course, a deeper interest in the men who had been educated in the college with which he stood officially connected, and whom he had personally known during their academic studies, than for others; but his kind offices were not confined to *them*, for he was ever ready to aid a deserving and able man in obtaining a suitable sphere of labour. His lamented decease has, in reference to the subject of this paper, left the chasm in our system of which I complain still wider and deeper than it was before.

What is wanted, then, is some scheme for assisting our deacons, on whom devolves the responsibility of supplying our vacant pulpits, in accomplishing the object of obtaining competent and suitable pastors for the destitute churches, and for guarding against the introduction of such as are unworthy and otherwise unfit. Whatever scheme is devised must, of course, leave the independency of the churches intact; no infringement whatever must be attempted upon their freedom of choice; they, and they alone, must have and exercise the right of election. Nor must there be any officious obtrusion of unsolicited counsel. Only such as ask assistance should ordinarily be meddled with, either in the way of caution or recommendation. Nothing like a board of

control, or a system of organized patronage, must be contemplated, nor, in my judgment, need it be feared. *Recommendation, and that only when sought for, and not intrusion—advice, but not dictation—are what is wanted*; some body of persons, in short, to whom a destitute church might, through its deacon, address itself and say, “We are without a pastor; such and such are our circumstances; do you know of one who will suit us, and whom you could recommend us to take upon trial?”

The question then is this, “Is it desirable to leave things as they are, to a self-adjusting power in the system itself, and endure the present evils, acknowledged, I believe, by all to be by no means incon siderable, rather than incur the danger, according to the apprehension of some, of greater ones? or is it well to attempt to devise some plan by which the evil may be removed, without the risk of exposing us to others?” The evil to be apprehended, I suppose, is that of raising up a species of patronage, which would destroy the independence of the churches, and take away insidiously and progressively the right of the people to choose their own pastors. In addition to the general remark, that the tendency of some churches, notwithstanding the existence of our Congregational Union, is rather to a rampant Independency than to Presbyterianism or Episcopacy, I may observe that it is impossible such an evil as patronage, in the conventional meaning of that term, can arise so long as the churches understand their own principles, and at the same time are left at entire liberty to ask advice and assistance or not, as it may please them. I am well aware how imperceptibly and furtively great corruptions creep in and spread through all human organizations, whether civil or sacred, and that beginnings of all things are to be watched, and beginnings of evil to be resisted; but surely it is not the part of wisdom to reject good things because evil may be grafted upon them. We shall never improve if a morbid dread of evil prevents us from adopting what is in itself useful because it may be applied to a bad purpose. Patronage, if by that term be meant the intrusion of a minister among a people against or without their consent, cannot exist among us: our whole system must be changed before this can take place, and all fears of it are but the chimeras of a perturbed imagination. Let us not stand by and see various evils preying upon our system of ecclesiastical polity, and be

afraid to touch them, lest we should disfigure or mutilate the body. A skilful and cautious hand must be applied, I am aware; but when it is necessary for something to be done to remove the disease and save the patient, do not let us remain with folded arms, and content ourselves with uttering the language of lamentation.

The first thing which, in my judgment, should be done, is to render our County Associations more effective. Here we must begin. Let there be a small sub-committee appointed yearly, consisting, say of the secretary and one or two others, who shall be considered a consulting body for the destitute churches and movable ministers in that union to apply to for advice. Private recommendations may and will come to the deacons and other members, which should be immediately transmitted to the secretary for an opinion, and which he, in the name of the sub-committee which he represents, should inquire into. In all cases this application to the sub-committee may not be necessary; the church may be so large, and the candidate to which it is looking may be so well known, that it is quite unnecessary to institute any inquiries at all; for the plan is intended chiefly, though not exclusively, for the weaker churches. It certainly does seem a little opposed to the design, and a little neglectful of the benefits of the fellowship of churches, for one that is destitute and about to choose a pastor to proceed to an election upon the recommendation of strangers at a distance, and ask no sympathy or help from the sister churches in the neighbourhood, and with which it is in nominal union. I think our County Associations are essentially defective in this mutual intercourse and helpfulness. They are not sufficiently interested in each other's welfare. Our Congregationalism has led to too much selfishness and exclusiveness. Each church, while caring for itself, cares too little for the body. Upon the death or removal of a minister, all the associated brethren in the union of which the bereaved church is a member should, by giving it a sabbath, pay a visit of sympathy to the widow in her forlorn and desolate condition; and she, in her turn, should address herself to the sub-committee for advice and assistance in the matter of a future settlement.

But there needs something more than this to meet the case: this sub-committee of the Association need counsel and advice themselves; they do not know where to find a suitable successor for their departed

brother, and how then shall they advise the destitute church? What shall *they* do? To whom, in the emergency, shall *they* apply? Here, then, I ask the question whether there could not be a small committee in London, appointed by the Congregational Union, who should become acquainted with our churches that need ministers, and ministers and students that need churches, to whom application should be made through the medium of the County Associations. I see some *difficulties*, rather than *dangers*, in such a scheme, which I hardly know how to get over. It would require a stipendiary agent, and the public begin to be alarmed about salaried servants; though, if they would have men to do their work, I would remind them, upon high authority, that "the labourer is worthy of his hire;" it would be a laborious undertaking, and entail a degree of responsibility which few men would like to incur, and perhaps, after all, it would not give satisfaction. As to the danger of patronage, and the ridicule that may be thrown upon the scheme as a register-office, I set very light by such objections as these; it is the difficulty of working it out that most strikes me, and yet this difficulty is not insurmountable.

Perhaps if anything beyond the sub-committee of the Association be necessary, some may think that a larger sub-committee for different parts of the kingdom might be appointed, instead of a central one in London: this would allay jealousy, and probably be more efficient and less complicated. I am not alone in my views of this subject. Mr. Blackburn, in his admirable paper on the state of our colleges, which was read at the meeting of the Congregational Union at Norwich, adverts to this subject indirectly in the following terms:—"As our students, candidates for the ministry, are often much perplexed to obtain an introduction to an appropriate sphere, would it not be desirable that the proposed committee of correspondence for colleges in London should be regularly supplied with a list of those who in our different colleges are prepared to accept a pastorate; and that to such committee, also, the names of all accredited ministers anxious for a new sphere of labour might be sent in confidence? so that, if possible, both ministers and churches may avoid one of the most offensive and injurious of modern practices—that of advertising in the public organs for a pastor or a flock." The italics in this passage are my own, and

are introduced to show that Mr. Blackburn proposes, though less formally and only interrogatively, the very scheme which I am advocating in this paper, and mentions the corresponding committee of colleges as the persons who shall undertake the delicate and difficult business of recommending suitable persons to the destitute churches.

I am wedded to no particular scheme. There is the evil, confessed, lamented, and, as to its progressive increase, dreaded by all who have paid any attention to the subject. Is it, I ask, remediless? Must we sit down in despair? Shall we leave our smaller churches exposed to the desolating influence of clerical adventurers? At any rate I shall have the satisfaction, and it is no small one, of having contributed my mite of influence in calling the attention of the pastors and the churches to the subject. To do this was one principal motive which induced me to undertake the long journey to Norwich, at considerable expense of time, convenience, and money, to be present at the meeting of the Congregational Union. As I grow older my attachment to my denomination becomes, if less noisy, more deep, strong, and spiritual. If it be the essence of bigotry to see all excellence in our own system and none elsewhere, and to regard with unmixed and unrelenting hostility those who differ from us, I am no bigot. My love to Congregationalism is strong and tender, but it is not that blind affection which can see no defects, or that foolish regard which can almost love the defects and imperfections for the sake of the system.* I see in our *principles* everything to approve and admire, because they are taken from the word of God. I see some little things in our *practice* which are sanctioned neither by revelation nor reason, and among them is that foolish jealousy of too close an association, and of too great an influence of collective wisdom and experience, lest we should become Presbyterians. I am no Presbyterian, but I want order, peace, efficiency; and I believe all these *may* be obtained, and *are* obtained to a considerable extent, by Congregationalism; for if they could not, I must go where they can, since God is a God of order and peace. Congregationalism, if I understand it, means independence, but not isolation—self-government as opposed to foreign jurisdiction, but not as opposed to foreign advice and assistance voluntarily sought, and as voluntarily granted. The fellowship of many Congregational churches appears to

me to be but the fellowship of each within itself carried out to a wider extent; and as the principle of the former is mutual helpfulness without control, so is that of the latter: and this is what I am anxious to see more exemplified among us. It is one of the things wanting which I wish to see set in order; and though I do not presume to censure my beloved and honoured brethren from whom I differ on the expediency of the setting up and maintaining the Anti-Church-and-State Conference, I have been of opinion all along, and am still, that our wisdom lies in first seeking to improve our own internal condition as a denomination, in all that is holy, spiritual, and devout, in our members, in their individual condition, as well as in all that is orderly, peaceable, and well compacted together, in their collective capacity, and at the same time in all that is efficient in our ministers: but if any think they can do both, and will do both, with them I have no quarrel. My vocation—I may have mistaken both it and my qualifications for it—I feel to be, to give what little power I may possess to increase the discipline and effectiveness of the camp; and in following this I protest against the imputation of cowardice or treason because I do not follow the troops to the field when I think the time and the seat of the attack not well chosen, or the plan of the battle well laid. I have lived and laboured hitherto for the spread of evangelical religion in connection with the principles of Congregationalism, and, so far as all my present views and feelings can be depended upon, I shall thus live and labour to the last. I may not, and do not approve of all the schemes and tactics of my party, but their principles are written in my heart, and should be written, if I am not deceived, and God did not forsake me in extremity, in my heart's blood. Believing, as I do, that some such scheme as that which I have recommended in this paper would be of service to my denomination, I have thus given it publicity; and if nothing more should be accomplished by it than to make the evil of hasty settlements with unsuitable pastors more thought of and talked of—the churches more cautious and inquisitive about the men whom they invite as candidates—and the influential ministers of our denomination more careful and conscientious in the recommendations they give to ministers who apply to them for their patronage, some good will be effected, though not all which, I think, might be secured.

Apologizing for this lengthy intrusion upon your columns and the patience of your readers, and at the same time intimating that I have neither time nor inclination to enter into controversy with any one upon the subject,

I am, my dear Sir,

Yours most truly,

J. A. JAMES.

THOUGHTS ON THE RECENT UNION MEETINGS AT NORWICH.

To the Editor of the Christian Witness.

SIR,—At the last meeting of the Congregational Union you urged upon the ministers present to use their influence in extending the circulation of the *CHRISTIAN WITNESS*. You also strongly deprecated all that “tea-table gossip and censure, those whisperings and surmises,” which are calculated to prove injurious to those who use such weapons, and to a periodical whose claims deserve the attention and support of our Body, while they can do no possible good. You invited correspondence from those who felt displeased either with the matter, articles, or the spirit of any of its departments, and promised all due and courteous attention to their communications. What would we more? I promise you that I shall avail myself of this invitation when I see cause for troubling you with my remarks. Meantime I would say the *WITNESS* ought to be supported, and liberally supported, by our churches as a powerful expositor of their principles.

The Norwich meeting of the Union was important, instructive, and deeply interesting; the objects specified as exceedingly desirable to be obtained, were candidly stated, and deserve the serious attention of every one who breathes the spirit of our Divine Master.

Centralization, for good or for evil, for prostrating liberty, or becoming a heart sending forth the life-blood, and diffusing health and activity through the whole system, is certainly deserving our careful consideration and jealous watchfulness. When centralization exists as emanating from heads enlightened by and hearts surrendered to the truth as it is in Christ Jesus, the energy which it will communicate through the churches will enable them to carry out the plan of Divine mercy effectively in its aggressive character. A war commences in every heart which is surrendered to Christ, and in every locality where a church is organized.

Every church must gain its victories by aggression, and that of the most determined kind, for we are called upon to wage war not only against flesh and blood, but against principalities and powers, and spiritual wickednesses in high places. But as all the churches of apostolic order are only parts of a united whole, is it not the duty of each church to avail itself of the counsel and aid of others? Various are the assaults which the armies of the aliens make, and various must be the means adopted by the churches to meet and successfully resist those assaults. The Lord Jesus Christ has so tempered his mystical body that all the parts are made to feel the necessity of combined aid and of healthful and active circulation. Some of our churches whose works are not perfect before God, are called upon to strengthen those things which are ready to die. Other churches have tribulation and poverty, though they are rich; and some are happily abounding in wealth, in zeal, in knowledge, and every good work. May not those churches that are smouldering as the smoking flax be blown up into a flame? May not those that are poor, and unable to carry out plans which their hearts dictate, and their loyalty to Christ renders imperative to adopt, be helped forward by more wealthy churches? Some have a superabundance of wealth; some have wise counsellors and agency; but how can a healthful communication of counsel, of agency, and pecuniary means, be vigorously and constantly kept up without a centre, without a heart? Small sums which can be obtained out of the deep poverty of some churches, and large sums from the more wealthy, would be lost to the general cause if no medium existed to convey them to the utterly destitute; and large sums unprofitably spent, or not made available for any good purpose, because there was no legitimate opening for their use.

British Missions as carried out by the Congregational Union, do not in any way interfere with the exertions of individual churches and associations, unless it be to aid them in their efforts to dispel the darkness of ignorance in their respective neighbourhoods, and counteract abounding iniquity which everywhere meets the eye. The Union does not seek to take the work out of the hands of the churches; it does not ask the power of appropriating the funds raised by the churches irresponsibly; but it simply asks for the management of the surplusage of funds which might be wasted, or not called

forth in the most efficient way. The efforts of our churches in their own neighbourhoods ought to be redoubled, we readily admit, but if these efforts were made they would in many cases multiply their means of aggression; yet those local acts for extending the gospel do not supersede the widely-extended efforts of a central body. The great principles of truth, mercy, and justice to the whole family of man are not to be neglected because localities exhaust the limited efforts and satisfy the benevolence of our churches. Local efforts they are bound to make, and not to leave the greater duty undone.

The statistical reports submitted for the consideration of the Union did great credit to the men who officially carry out the plans of the Union. The working of Home Missions deserves the confidence and liberal support of the churches. The jealousies expressed lest the independency of our churches should in any way be compromised by an adhesion to the Union, are worthy of serious consideration. Some who have their own selfish purposes to serve, or unholy tempers to gratify by disunion, will lay hold of plausible reasons, that they may seize the key of knowledge, and neither go in themselves nor suffer those that were entering to go in. Others may be perplexed by such reasoning, and their jealousy lest the rights of the church and the liberty wherewith Christ maketh his people free should be invaded, will, from their very uprightness and their ignorance of what the Union does in reality seek, unite themselves with real obstructors and enemies in disguise to thwart the plans of Divine mercy. "Priestly tyranny," "corrupt oligarchy," and every epithet, are liberally applied which will awaken fears and suspicions or throw ridicule on the plans and meetings of the Union. Such meetings, however, as the Norwich meeting, a little patience exercised towards gainsayers, and well-formed plans carried out through evil report and good report, will do much to inspire the confidence of the upright, and silence the selfish, who make themselves their comment on mankind, and think nought is, but what they find within. I trust the appeal on behalf of British Missions, and the plan adopted for their more efficient support, will obtain the adoption and confidence of our churches.

I am, dear Sir, yours,

SIGMA.

P.S. My name is of no consequence, if the thoughts are worthy of consideration.

There is no attack on any individual or society, otherwise the name should be forthcoming.

ON SACRAMENTAL COLLECTIONS.

To the Editor of the Christian Witness.

SIR,—It has been well remarked, in a recent Number of the *CHRISTIAN WITNESS*, that "the views of the British churches on the subject of pecuniary proportions require to be corrected and adjusted according to right principles." To call attention to a matter of general concern, connected with this subject, and in the spirit of this remark, is the object of this paper.

Money is one of those talents, for the right use and due improvement of which every Christian is responsible to his Lord and Master. The portion of it intrusted to an individual, however small, affords opportunities of usefulness, and gives scope for the exercise of sound discretion in its appropriation. Our Lord says to us concerning this talent, "Occupy till I come." It is so much lent us, wherewith we have to trade for eternity; and he who evinces the largest share of wisdom and devotedness in its application and improvement, so as to yield the greatest amount of good in proportion to his means, will doubtless receive, in the final audit, the highest tokens of his Lord's approbation, as a "good and faithful servant."

In the present day, when the fields of exertion in the cause of Christ are so numerous, and the claims of that cause so multiplied and so urgent, there is greater need than ever for careful discrimination in this matter. That which might have been quite proper under the circumstances of the church in times of persecution, or in the case of our forefathers a century ago, may, in consequence of the altered state of things, be now of questionable propriety, if not decidedly wrong. The practice of making a collection for the poor immediately after the celebration of the Lord's supper, is one of those things wherein some modification of a long-established usage seems to have become necessary. No wish is felt to disparage or wholly set aside so laudable a custom; but some matters in the detail and in the management of it, as it is generally conducted, appear to require alteration. The collection of the money from person to person, and from pew to pew, especially

where it is made during the singing of a hymn, is open to objection. The church members usually sitting together in the body of the place of meeting, at the Lord's supper, they are thus intermingled, and the deacons who superintend the collection cannot be supposed generally to distinguish between those who can afford to contribute and those who rather need themselves to receive the aid of their Christian brethren. A difficulty is thus generated, and a painful feeling excited on both sides. It is painful to present a plate or box for contribution to a brother who is too poor to give, and it is no less painful to the poor brother to let it pass without contributing. Nor is this unpleasant feeling much lessened by a studious attempt to pass him by without solicitation. In a public meeting for missionary or other kindred purposes this mode of collection may be the best that can be adopted, since all assembled on such occasions are supposed to have come together for the very purpose of giving what they can afford to promote the object of the meeting. It is otherwise when the members of a church meet for the celebration of the Lord's supper. It is no imaginary case, nor one of infrequent occurrence, that a member not absolutely too poor to give has a conscientious conviction that the little he has to spare should be devoted in some other way, and more directly to the cause of his Redeemer. And why should his feelings be needlessly wounded by a solicitation, repeated every month, with which he cannot conscientiously comply?

Besides, in many churches, if not in all, a contribution in silver on these occasions is so general that it is apt to be regarded by the young and less informed as a necessary condition of communicating. Cases have come to the writer's knowledge in which church members have stayed away from the ordinance solely for this reason—that they had not a sixpence to spare for the collection; nor has it been easy to convince them that they were wrong in so doing, or to reconcile their minds to attend without contributing. In many instances, too, young persons and others, of decided piety, but of very restricted pecuniary resources, have been induced to postpone uniting themselves to a Christian church for the same reason. They already subscribe, probably to the missionary and some other societies, all they have to give; and even sixpence per month is more than they can contribute, without relinquishing some other

subscription, it may be, to a far more important object. Others, again, small tradesmen for example, with increasing families, toiling hard, and having great difficulty to “provide things honest in the sight of all men,” cannot but feel it burdensome, while yet they do not like to withhold what they have been accustomed to give. It is much to be feared that in this way the resources of the poorer class of our church members, who are not so poor as to require or receive relief from the poor fund, have been, and still are, drained, so as to diminish, or wholly to cut off, what they would otherwise gladly subscribe to missionary and kindred purposes.

“The poor ye have with you always, and whensoever ye will ye may do them good, but *me ye have not always*,” were our Saviour's words on a memorable occasion. Never, surely, were they applicable with so great an emphasis as at the present period. “*Not always*,” nay, *never before*, have Christians of small pecuniary means, as well as the more affluent, had the opportunity of applying some portion of the little intrusted to them so directly, and in so many ways, to the promotion of the cause of Christ. A single penny is now available to so many important purposes, connected with the Divine glory and the salvation of our fellow-men, that a proportionately augmented responsibility must rest upon every one in its appropriation. Now the dictate of reason, as well as of Christian principle, is, that the rich should support or help the poor, and not that those who are themselves comparatively poor should be taxed for this purpose. Such an evil may unavoidably exist to some extent in the affairs of a parish, but nothing approximating thereto should ever be allowed to prevail in a Christian church.

It is not to be expected that, in a matter of this nature, a practice of so long standing should admit of alteration without difficulty arising in some quarters; neither, perhaps, can any uniform plan be recommended for general adoption; yet, does not the evil complained of claim the serious consideration of the pastors and deacons of our churches? The following suggestions are respectfully submitted to them, with a view to its diminution, if not its entire removal. Might it not suffice if a box for contributions to the poor fund were placed in any convenient situation in the place of worship, either on sacramental occasions only, or to remain there on other occasions also? Surely the

more wealthy members of our churches would not be backward to contribute of their abundance to the necessities of the poor saints, or need to be frequently reminded that the fund for that purpose required to be replenished. Or, again, wherever it might be deemed expedient to continue the monthly collections after the Lord's supper, would it not be practicable to apply one-half, or any other proportion of the sum collected, to the relief of the poor members, and to devote the rest to aid in accomplishing those grand and glorious enterprises of Christian duty and benevolence which constitute the work and aim of the Congregational Union? The readers of the *CHRISTIAN WITNESS* are by this time pretty well acquainted with the nature of those enterprises, and doubtless long for the honour of doing something to aid them. But though many can and will contribute to these purposes, without withdrawing anything from other channels, it is not so with all. Our beloved and excellent friend, Mr. James, has so ably advocated the proposal for the Church Member's Weekly Penny, to be devoted to these great undertakings, that all must desire the opportunity of co-operating in the plan. Shall the poor, then, be expected still to contribute to the wants of the poor, so as to exclude them from such opportunity? Surely our richer brethren will spontaneously come forward, and take upon themselves to do what is needful in this department, that those who have little of this world's good may share with them the luxury and the honour of aiding in the efforts now making, both at home and abroad, to fulfil the parting injunction of our blessed Redeemer to his disciples ere he left the earth, "Go ye into all the world, and preach the gospel to every creature."

Essex.

J. B.

REMARKABLE INTERPOSITIONS OF PROVIDENCE.

For the Christian Witness.

Extracts from two letters from a Christian brother in Upper Canada, dated, Indian Village, Chemong-Lake, Nov. 30, 1843, and May 21, 1844.

MY DEAR BROTHER,—I purposed when I wrote last, to be a more attentive correspondent, but circumstances of a painful nature have prevented me; some of the particulars of which, as displaying a gracious and particular Providence, I will

relate, in order to give to God all the glory.

Soon after my last was written, I was seized with the pleurisy, attended with fever and ague; and my dear wife, at the same time, was brought down so low with the fever and ague, that she appeared like a skeleton. Some of the children were also ill with the same complaint. In consequence of my illness, I was not able to attend to my crops, so that they were all destroyed or spoilt, (this was in the autumn of 1841.) When the winter set in, we all began to get better, and soon recovered, struggling through a Canadian winter the best way we could. But the following summer we were again visited with still sorer trials. I was again attacked with fever and ague, which terminated in typhus fever; after which I was seized with inflammation of the bowels; when I did not expect to survive, but was entirely resigned, "knowing that we have in heaven a better and enduring substance." My dear wife was confined with a daughter at the same time, and all our children except Elizabeth, (the eldest, twelve years old,) down with the fever and ague, and no one else to do anything for us. You may suppose we were in a distressed state, especially when there was no "oil in the cruse," and the "barrel" was empty. Our crops were again destroyed, by breachy cattle and hogs; our wheat was struck with the rust, and entirely spoilt; and again we had nothing to look forward to, but a dreary winter, and no provision. We fell behind with our rent, and our landlord seized for it; and we were under the necessity of giving up the farm, in order to settle with him. But enough of this dark catalogue, although I have only given you the outlines.

Under these fiery trials, we can say, the Lord was with us; and we were wonderfully supported by Divine grace. Many of the "exceeding great and precious promises" were a cordial to the soul. We enjoyed a lively faith, and could say, "It is well." We had to learn to trust in a naked promise, when no possible means of help appeared; and we had such a view of the *Promiser*, his faithfulness to perform, his wisdom to guide, his power to protect, and his love to provide, as completely silenced all murmuring and discontent; though we could not help inquiring, wherefore he contended with us. I need not say, such accumulated trials needed a corresponding supply of grace. Such supplies

were granted, in answer to prayer; and we experienced "joy and peace in believing," such as we never enjoyed before. We have also met with many interpositions of Providence, as so many props to our faith; some of them almost as remarkable as the prophet Elijah being fed by ravens. I will relate some of them.

One day, after we had spent all that we had for medicine, and nothing left in the house but potatoes, our cat caught a wild rabbit, and brought it to the door, and stood still while my wife took it from her. Of course, we were much struck with the circumstance; and being ill at the time, it came very acceptably.

Another time, a person returning from market, called, to light his pipe; and, inquiring after our health, my dear wife told him that I was very ill in bed. He made answer, that if the main stay was laid up, we must be in want. He went away a few steps, and then came back, and put a dollar into my wife's hand, saying, that would help us for the present, and he would send us a little flour. I was engaged at the time, wrestling with God in prayer, not knowing anything about it, when my dear wife came to me, with tears in her eyes, saying, "Here is some help," showing me the dollar; for we had eaten the last meal that was in the house, and *did not know what to do, but to pray*. I thought on Dan. ix. 23. What makes it the more remarkable is, that we had no particular acquaintance with the person; and he knew nothing of our circumstances, to induce him to act thus kindly. Where is the infidel who would say, "This is all chance?"

Another circumstance I will relate, which will show how the Lord often overrules disappointments, and makes them work together for good. One of our members, Mrs. H., had made arrangements with a brother, to go to meeting in his wagon. She accordingly got ready at the time; but it happened this brother started half an hour earlier than usual, and she was disappointed of her ride to meeting, and it was too far to walk. While the old lady was in trouble at her disappointment, it came into her mind all at once, (she says,) about our being sick; and she drew the conclusion that we must be in needy circumstances. She mentioned it, therefore, to her husband and son, and to one or two of her neighbours, who were present; when one said, "If I thought they would not be offended, I would send them a loaf or

two of bread;" and another said the same; so they packed up a variety of articles of food, and the old lady, with her son, came with them in the wagon, (about four miles,) the same afternoon, it being Sunday. This supply, also, came very opportunely, as we had scarcely anything in the house, and no means of obtaining any; and I was very ill at the time. This Mrs. H. is a very pious woman; and she has taken a great interest in our welfare, while in affliction. They are living on a rented farm, and are but in middling circumstances; but they have done to the utmost in their power in assisting us. She also took the trouble to make our case known to a few Christian friends in Toronto, and obtained considerable help from them. I trust those supplies were "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." I know not why a comparative stranger should show so much kindness to us. It must be "the Lord's doing, and it is marvellous in our eyes." It is pleasing to see such an exhibition of Christian love. "She hath done what she could," without any prospect of remuneration. O, when will the days come, when this grace will shine throughout the world!

But to return to our eventful history. As I before observed, we had to leave our place, where we had made considerable improvements. As we had no means to help ourselves, some friends advised me to take a school in the neighbourhood; and while arranging about it, I heard from a friend in Toronto of a situation under the Rev. J. Gilman, of Peterboro', who is agent to the New England Company for the Civilization of the Indians. It is situated about 100 miles from Toronto, and forty or fifty miles north of Lake Ontario, at a village entirely of Indians. We have been now nearly six months here, and are comfortably settled among the Indians. They are pretty well civilized, and we get along with them very well. I have £50 a year, as teacher of the boys' school, and my dear wife has £25 for instructing the girls in domestic affairs, who board and lodge with us; and we have a good house and garden rent free. I purpose writing again, when I will give you all particulars, how we proceed, and also some account of the Indians.

There were many obstacles in the way of our obtaining this situation, particularly we were embarrassed with some debts, which we could not leave unsettled. The principal one was a promissory note

of £28, ten of which I had paid; but the parties failed, and it was put into the lawyer's hands for collection, and the whole came against me. As the hand of the Lord was so apparent in the situation offered, it occurred to me that he would also clear the way. So I set about using what means I could with prayer. Here I was almost afraid of presumption. Having the lease of a log house and stable, which I had been trying to sell, but could find no purchaser, I resolved to go to Toronto, and sell it by auction for what it would fetch. On the road, I was accosted by a man that I never saw before that I know of, who said, "Do you want to sell that place of yours on the front road?" I said, "Yes," and we immediately entered into an engagement for £33, just enough to pay my note and costs. The man had no money, but he had two good promissory notes upon a respectable man, due six months hence. I could not take these until I had seen the lawyer, who held the said premises as security for my debt. We therefore went together to him, and to my surprise he consented to take the man's notes, being intimate with one of the endorser, and transacted the business on his own responsibility, giving me a receipt in full. About a fortnight afterwards, we heard that the notes were stolen notes; the lawyer or the endorser therefore loses the amount, the man was put into jail, and I went free. Had I transferred the property myself, I should have been brought into great difficulties; and possibly should have lost my present situation. Here is another instance of the infinite wisdom of God, in overruling the wickedness of man, as he did that of the sons of Jacob of old, for the special benefit of his people. It also shows his intimate acquaintance with all the minute circumstances of his people, however intricate and perplexing. I could relate several similar circumstances, but I am afraid I shall tire you. The way in which we got through our difficulties, and entered on our new situation free, appears to us almost miraculous. Surely, the review and relation of these things should lead us to rely upon God, in all the future trials and difficulties which we may meet with in this world, knowing "that all things" do "work together for good to them that love God, to them who are the called according to his purpose," Rom. viii. 28.

C. V.

tive is superfluous. The writer has been thirteen years in Upper Canada, and has six young children.

Essex.

J. B.

CHEAP EDITIONS OF USEFUL WORKS.

SIR,—Feeling, with hundreds more in our churches, truly grateful to you for your kind exertions to educate, and raise the mental character of our poorer brethren, as also for your advocacy of cheap publications, may I be allowed to ask, what is the reason we have so few responses to the latter? and why there should be such a repugnancy to publish "People's Editions?" It cannot be, that the experiments which have been made by your respected publisher, and Messrs. Ward and Co., in the cheap issue of Williams's "Enterprises," the CHRISTIAN WITNESS, and Wardlaw's Lectures, have failed: in each of these instances the demand has answered the expectation of the publisher, and have in each and all of them fully supplied all that was needed to encourage them to persevere in such a course, of supplying the people with *cheap editions*.

Many, no doubt, have been anxiously looking for the issue of Mr. Moffat's Work, in the same form as that of John Williams's; and, surely some regard *ought* to be paid to the poorer members of our churches, seeing they not only contribute to the support of the missionary cause, but are equally *interested* in the successes that attend the labours of their devoted missionary brethren. Your reply to one of your correspondents in the September Number of the WITNESS, was, that the "parties did not need tuition, but a *volume*:" this, sir, I apprehend to be the case of our churches,—a volume so cheap that the poorest might possess it. Our poor are more or less educated, at least sufficient to appreciate the value of a volume when it is available in price, and they cannot remain ignorant long as to what is worth their purchase with the CHRISTIAN WITNESS in their hands. A thirst for knowledge has been induced, amongst all classes of the community; but the high price of many of our theological publications amounts to almost a proscription of our poor from benefiting by them. There is no one more alive to the wants of the churches in this respect than yourself. Your destruction of the Bible monopoly has done great things for the poor; but with the cheapening of Bibles

it has led to an expectation of the cheapening of theological literature, to meet the wants which such an increased diffusion of the word of God would everywhere create. Surely, to raise the intelligence of the church of God should be one great aim of those who bear rule in the church, and this can never be done in a very high degree, but by the diffusion of cheap theological literature. It cannot be that there are no publishers in England who would furnish "People's Editions" of the most useful and popular theological works, some who would emulate the Messrs. Chambers, whose success has provoked so many objectionable publications which meet the eye in every bookshop window. It appears from what is doing in Scotland at the present time, that our brethren on the other side of the Tweed are destined to be far in advance of us for many years to come, and that we, or those who have the power to make an alteration in our degrading position, are *willing* it should be so. Educated *when young*, and trained to mental habits, it has become the study of their *preceptors* to supply their wants in every stage of life, and enterprising men can always be found to publish at a cheap rate. It will be a bright day in England, when she stands on a footing in this respect with Scotland. To the Editor of the *WITNESS* these facts are well-known, and we therefore entreat him not to relinquish his efforts until he has obtained for us cheap publications of all our best and most serviceable works.

The question no longer remains, after what has been said upon it, Ought it to be done? but the inquiry should be, How can the wants of the churches be best supplied? If, sir, you would suggest a plan of publication, it might perhaps be adopted. May I be permitted to say, the size, form, and periodical issue of "Chambers's Information," seems to me to be well-adapted for extensive sale, and one of easy adoption, the subjects of course not so abbreviated. In this way, and at a cheap rate, our poorer brethren might be furnished with the best and most useful treatises, missionary volumes, lectures, &c., &c. But whoever takes them in hand must see that they are in no way inferior to the Edinburgh publication in point of typography and paper.

I am, Sir,

Very respectfully, yours,
A METROPOLITAN CHURCH MEMBER.

ROWLAND HILL'S IDEA OF PUBLIC MEETINGS.

To the Editor of the Christian Witness.

SIR,—As the following will gratify many of your readers, and perhaps instruct a few in a matter of some importance, it is placed at your service.

ALIQUIS.

"MY DEAR FRIEND,—An old man, in the 83rd year of his age, ought to be a little provident of his remaining strength. You will say no bodily strength can be needed merely to sit quietly in a chair at a public meeting. True, but no small degree of mental patience is needed, while the poor chairman must sit it out for three hours at the least, to hear many a long speech, if they are not *all* of them of the same sort, without any remedy or redress, upon the *high fidgets* above half the time, gaping, and watching the clock. In most of these public meetings I have been tired down before they have been half over, and have been obliged to sheer off with the remains of my patience, and leave the finishing to others, while nothing but a short speech might have been expected from me.

"In the way in which too many of this sort of meetings are now conducted, I have my fears that many a good cause is injured by the means adopted for their support. Though some may be gratified by what may be said to the point, yet, oh, the dulness, the circumlocutiousness, the conceit, the tautology, &c., &c., &c., of others!

"In a word, few know how to be pithy, short, and sweet; and as I find it difficult to be pithy and sweet, my refuge at all times is to be short. Pity, therefore, a poor old man, and let him not be sentenced to suffer such a sort of pillory punishment, and try if you cannot persuade some other good-tempered sinner to suffer in his stead.

"Yours, very sincerely and affectionately,
ROWLAND HILL."

MONEY AND METHODISM.

To the Editor of the Christian Witness.

SIR,—You have made out a strong case, and worthy of the attention of all Congregationalists. As a body, we stand too much aloof from each other; and the energies of many a worthy, zealous, and devoted man, sustaining the ministerial character, are crippled. The *limited* and

uncertain income of many ministers renders their life a burden; and it is with extreme difficulty they meet the expenses of their personal and family wants, and make such appearances in society necessary to maintain that respectability, without which their usefulness is at an end. In the event of sickness or old age, there is no provision, and nothing but wretched poverty meets both them and theirs. Their condition is worse than a common excise-officer, whose services entitle him to some provision when his strength, by reason of age, is gone. Many ministers would be glad to extend their sphere of doing good, and cheerfully seize every eligible opportunity of enlarging their field of labour, but cannot for want of co-operation. Cottages might be obtained as preaching places, but the rent, &c., is an insurmountable obstacle: chapels might be multiplied, but they cannot be paid for, and all for want of a regular organized system. Many have travelled hundreds of miles purposely to remove debts of long standing, with but little success, and returned with hearts almost broken. Such a system is enough to dispirit and unfit any man who embarks in the undertaking for active exertion. If places are multiplied and paid for, what regularity is there in supplying them, unless the people can support a minister, which is seldom the case? Here the want of a well-regulated order of *lay agency* is most painfully felt. I have a case in point, where a chapel has passed into the hands of the Methodists, though there was not a shilling of debt remaining on it, and solely because no gratuitous labourers would undertake to supply it; and the Wesleyans are raising a cause. Lay preachers are the very life of Methodism. Had lay preaching received that attention which its importance demands by the Congregationalists seventy years ago, not a village would have been destitute of the gospel, their numbers might have equalled a body of Christians as numerous as the Wesleyans and Congregationalists put together, and their capabilities for further extension, both at home and abroad, would have carried everything before them. Though the Home Missionary Society has done much towards cultivating the barren wastes, its operations must be very circumscribed, and its pecuniary resources cannot allow its reaching the purposed aim. Bring the people under the sound of the gospel, and enlist them under the banner of Christ, then they will *give and work*; but, until *unpaid agents* are employed, the

labourers must be few, and others will occupy the field, and make their way.

I am, dear Sir,

Yours, respectfully,

Portland.

C. C.

ADVICE BY A PRELATE TO A NONCONFORMIST.

MR. HOWE, on the celebrated Bartholomew's day, preached his farewell sermon, in the parochial edifice of Great Torrington. His parting addresses were deeply affecting, and the congregation was dissolved in tears. Dr. Wilkins, who was one of Charles II.'s new bishops, meeting Mr. Howe soon after, expressed his surprise at the effects which the Act of Uniformity had produced,—some who seemed most catholic in their principles and spirit, as Mr. Howe certainly was, being most determined nonconformists. Mr. Howe assured him that his catholicism compelled him to dissent from an establishment which imposed such terms of communion as were now enforced by law. "Besides," said he, "I could not go into a falling house, for fear of its tumbling about my ears; and such I conceive your present ecclesiastical constitution to be, compared with that flourishing state of vital religion which, I think, I have sufficient warrant from the word of God to expect." The reply of Dr. Wilkins was singularly shrewd, and worthy of remark: "I understand you well; and, if that be your mind, take this advice from a friend: Don't think to gain anything by sneaking or crouching, but bear up against us boldly and bravely; stand to your principles, and sooner or later you may hope to carry your point."

WISE COUNSEL.

From the Life of John Pawson, Methodist Preacher.—1770.

WHILE I was in Yorkshire I had frequent opportunities of preaching at Harewood, and the word of the Lord was attended with a peculiar degree of the Divine power, so that many were deeply awakened; but Satan prevailed upon the great man of the place to give notice to all his tenants, either to quit their farms or give up Methodism. This frightened many of them. An honest Quaker went to the gentleman, and said, "I always thought thou hadst been a reasonable man." He replied, "Why, Joseph, have you any reason to think the contrary now?" He

said, "Yes; thou wilt not give thy tenants the same liberty that the king gives his subjects: he gives us liberty of conscience, but thou wilt not give thy tenants that liberty. I would advise thee to let them alone. Thou knowest they are honest, industrious men, and they pay thee thy rent very well. *Thou hast no business with their consciences, their consciences are God's: let them go to heaven their own way.*" He did so, and never troubled them any more to the day of his death.

A MISTAKE CORRECTED, OR A PLEASING
PICTURE OF AN ACTIVE AND PROSPEROUS CHURCH.

WE give insertion to the following letter with feelings of the most lively satisfaction. We can almost overlook the mistake which has elicited a statement so full of laudable facts, and so very gratifying. We have not for a long time read anything that has afforded us more real pleasure. No evil can arise from the blunder; but much good, we doubt not, will flow from the publication of the correction. The error, we think, can be easily accounted for; but the exception only confirms the rule. In all such matters, however, we counsel our correspondents to inquire minutely, and to write as men upon oath.

"Sir,—Having taken up the CHRISTIAN WITNESS for this month, we were much surprised with the extract of a letter describing the low state of Independency in a certain locality, and from various references which that letter contains, we are inclined to think it has an allusion to ———; if so, the parties who transmitted the communication must have either wilfully misrepresented the case, or have been egregiously ignorant * * * respecting the condition of the sixth chapel therein described, which it represents as a 'very small place, though in a populous neighbourhood; and the cause there being so very low, that were it not for an endowment the place would soon be shut up.' Now, sir, allow us to state that nothing can be further removed from the truth than the latter part of this statement, and to present you with a brief history of that place during the time the present congregation has occupied it.

"It is now about five years since the people worshipping there became possessed of the chapel, this being the result

of an exchange between the friends worshipping in ——— chapel, and ———. Only ten of the members of the latter church remained to greet their new pastor, and to those about fifty from ——— were added to form the nucleus of a new church. Since which time the church has gradually increased to its present number, having on the church book from 190 to 200 members, which is an annual increase of about twenty-six members—this you will at once perceive is no small number when you take into consideration the size of the chapel, which will only seat 400.

"The statement also refers to the populousness of the neighbourhood. This is perfectly true, but the people are chiefly Irish, and others of the most degraded character, so that all the usual means have been tried to secure their attendance at the chapel in vain; besides which we have a society consisting of sixteen districts, and including about eight streets, in which tracts are weekly distributed to 300 families, and in each district there is a house which Scripture readers visit once during the week to read the word of God, and pray with as many as can be collected together; and again the glad tidings of salvation are preached once every seven days in about eleven different houses, so that we may say, a part of our congregation worship in the various houses of these districts. In addition to all these the chapel is open on the Lord's day afternoon, for the special benefit of the surrounding locality, which service is conducted by the lay brethren connected with our church. Allow us also to say, that, during the same period, four young persons have been allocated in Airedale College, three of whom have honourably passed through the period of their studentship; one is labouring successfully in Northumberland, another is sailing in the *John Williams* to the Navigator Islands, the third is about to enter upon his stated labours in the neighbourhood of Leeds, and the fourth is now in the college. And again, we have a sabbath-school, consisting of 262 scholars and fifty teachers, joined with which is a juvenile missionary society; we have also two week evening classes for the instruction of our elder sabbath-scholars in the elements of general knowledge. We have also a female clothing society, which receives subscriptions for the charitable distribution of clothing to the poor. Our contributions to the London Missionary Society

the last year were rather more than £40, besides supporting a native teacher.

"The CHRISTIAN WITNESS, we are sorry to say, is *not* supported to the extent we could wish, nor, in fact, as we hope it will be during the present year; the circulation in our congregation is about thirty or thirty-five; and this has been accomplished through the instrumentality of our beloved minister, who, since its commencement, has both privately and publicly advocated its introduction into every family. All these things will, we think, abundantly suffice to show that if not a gross insult, yet at least a strange and wilful misrepresentation has been made in reference to the above chapel, and we fearlessly assert that no minister labours more cheerfully or acceptably amongst his flock, that no minister is more respected or discharges more conscientiously his duty, or is more happy in his sphere of labour.

"We are, Sir, in the best of bonds, yours truly,

"—, *one of the Deacons of — Chapel.*

"—, *four Members of the Church belonging to — Chapel.*

"January 8, 1845."

ADDRESS TO MINISTERS OF THE GOSPEL
ON SPECIAL METHODS OF PROMOTING
THE SALVATION OF MEN.

By George Redford, D.D., LL.D.

WE have dreaded innovation too long—we have abjured all instrumentality but that which had the sanction of long usage or Divine precedent—we have refrained to touch some instruments, because we have seen others wound themselves and religion thereby; and some measures have become odious to us because we have seen them only in the light, or rather in the shade, of their abuses. It is high time, it is more than time, for some fresh religious enterprises. The Christian community have sunk into a dull round of duties and ordinances. The ordinary provisions of God's house have, to many, become tasteless and void of nutrition. We have lost the life of religious services in their regularity. Their monotony, from week to week, and year to year, has lulled us well nigh into a fatal and universal slumber. It is unnatural to expect that all the freshness of spiritual vigour should be preserved under a system where all is accurate, and regular, and mechanical. Moreover, we have no just ground to fear excitement: the laws of animal, of intel-

lectual, and of spiritual natures are not assimilated to the laws of unconscious matter. Even the health of the body cannot be maintained by an invariable residence in one place. Even the tone and vigour of the intellectual faculties cannot be kept up, if they are bent to one invariable pursuit. They need variety; they improve by a limited and well-regulated change of study, and undoubtedly reach a higher standard by the change. Our understandings return to our main business with more vigour and gust after a recreation or a change of pursuit; and hence a rotation of studies becomes mental policy. Even the earth is benefited, and rises to a higher degree of fertility, by a rotation of crops. We economize our time and augment our power by this expedient. Universal experience affords it an unquestionable sanction. That the analogy holds good in spiritual things it were absurd to doubt. All ministers themselves are conscious of this law of the mind—they feel its compulsory operation on themselves—they must have their accustomed relaxation, and afterwards they return to their usual work with fresh zeal and energy. How can it be otherwise with their people? Instead, therefore, of a well-timed and limited introduction of extra services proving injurious to the habits of a Christian society, I conceive it cannot but enhance ordinary seasons, and impart a new relish to the regular privileges of the sabbath. I believe most ministers will admit that those are by no means their most zealous and devoted hearers who confine their religious engagements within the bounds of the absolute obligations of the sabbath. Those whose rule is not to let their zeal exceed the claim of the Divine precept, will never yield much pleasure to a minister's heart, nor accelerate a revival of religion anywhere. Those members of churches, though not immoral, hang as dead weights on the wheels of the gospel chariot. Would to God they would reform, or else go out from us; for they are not of us!

Although, hitherto, I have confined my observations almost exclusively to human instrumentality, it has been with no oversight of the dependence of all means on the agency of the Holy Spirit. I trust, therefore, I may be permitted here to express my conviction in brief, without entering into any lengthened enforcement of this doctrine; because it is not a point likely to be overlooked by any faithful minister, and further, because it is treated

of fully by Dr. Sprague: my object being not to take up the whole subject of revivals—this would have been to supersede, not to introduce, the present volume—but simply to point out the practical bearing of the American plans upon our own circumstances and duties. It is an observation of more significance than will appear by anything I shall have room to say, that revivals do, in a great degree, depend upon our faith in their possibility. The Spirit will, I believe, honour those who desire and seek to effect them; and faith will prepare our hearts to receive the blessing. Let us guard against an abject and desponding spirit. Though many beloved brethren labour amidst discouragements, and till barren soils, let not even such despair of seeing the work of the Lord revive. Let them entertain an enlarged hope, an unbounded confidence in his grace; a firm faith in the agency, and in the irresistible agency, of the Spirit of God. Let them especially take heed to do their part faithfully and unweariedly, and God will do his. But he must be trusted; he must be importunately addressed for that blessing which will make even “the desert to rejoice and blossom like the rose.”

The spirit of prayer, my brethren will allow me to say, is an indispensable prerequisite in our hearts. Let us begin there, and we shall begin at the right point; for prayer is intimately connected with pleasure and success in all our work, and it has a special and a divinely-ordained tendency to carry us forward to such an end as we desire. As it gained battles for Israel of old, and discomfited whole armies of adversaries, so it will win souls for us, and confound, by an unseen influence, the machinations of our foes. This will fit and furnish us for every department of our multifarious labours.

It must not, however, supersede, but accompany, a full consideration of duty in all its departments. Let nothing divert you from a frequent and deep investigation of the trust reposed in you, for you are stewards of the mysteries of God; to you is committed the administration of heaven's healing balm for the diseased souls of men, the dispensing of gifts more precious than those of miracle and prophecy. The apostle Paul speaks of the gospel as a trust, and of ministers as being stewards of the manifold grace of God. It is, therefore, God's treasure, though he puts it in earthen vessels; and we must be careful neither to defile nor hoard it. It is his light, and we must

vividly reflect it. It is his bread which came down from heaven, and we must dispense it with as free a hand as that which first bestowed it. We should consider well, and consider often, that we are but stewards; that we act not for ourselves in this matter, but for another; and he no other, and no less, than the great God of truth and grace. The inspired word, which he gives us to dispense, is of Divine efficacy and living virtue; but it demands a free and faithful administration. Its propagation is mysteriously, but graciously, connected with human agency; and truly it is the highest glory of such agency to be so allied—to be made a species of instrumentality essential to the consummation of the Divine decrees of mercy.

Let our ministry ever appear to have a close connection with the travail of the Redeemer's soul, with the reward of his great undertaking, and the extension of his unearthly dominion. The word which is to go out of our mouth is the two-edged sword, by which the spiritual warfare is to be waged, unrivalled victories gained, and immortal trophies won. On the day of our ordination each of us swore eternal enmity to the serpent and his seed; we took our commission from the hand of the great Captain of salvation; we drew valiantly “the sword of ethereal temper” in the name of the King of Zion; we resolved never to return it to its scabbard till we should yield up our sacred commission and our life together. Let us, therefore, again and again brace up our energies to deeds of spiritual heroism. With such a Captain, and such a sword, and such a cause, who may not be a hero? To emulate such an example as our Leader has set us, and to win such a reward as he ensures to all his ministers, who would refuse to be a martyr?

It is the duty of each of us to ponder deeply, and emulate zealously, the Saviour's love to souls. This must become our *passion*. It must not be merely a live coal, it must be a fire; it must not merely be warm, it must burn and flame; otherwise how should we bear the designation of those ministers whom Christ makes a *flame of fire*? We must be living epistles of Christ. He must write and explain his love to souls in us. We must bear such a transcript, such an epitome of his beauty and worth, that men may learn from us what Christ is.

Now, for this high purpose, my brethren will agree with me, that a spirit of prayer and faith is essentially requisite. No man can be a Christian without a spirit

of prayer; and no man ought to be a minister without a special degree of it. If we are not eminently before God men of prayer, the preparation of our discourses will be an irksome drudgery; their style will become factitious, and want simplicity, and the delivery of them will be without unction and without power. Under such a state of our hearts, a revival of religion, humanly speaking, cannot take place. But prayer will quicken us to such a realizing sense of heavenly things, that the world, with all its pollutions, and all its masks, and dresses, and illusions, will recede, just as it usually does from a dying Christian. It will dwindle to a point in the distance, to which eternal realities will thrust it; and there it will become powerless.

Prayer will so touch our heart with concern for the glory of our Redeemer—it will produce such a yearning of affection for the salvation of souls—it will impart such an air of purity and dignity—it will place us on such an elevation above secular men—that we shall, unconsciously to ourselves, appear to our people like Moses when he descended from the mount. It is at the throne of grace, on the mount of communion, that we must rise above the contentions and disturbances of the world. There we must breathe a pure and invigorating atmosphere, and look upon a clear and bright heaven. There we must shake off the dust of earth, and realize our alliance to the skies, and the season of our removal thither. There we must feed and satiate our souls with the sweetness of Divine love. As we soar to the summit of that mount ourselves, we shall imperceptibly teach many an unused wing to follow us. We may not indeed reach that third and highest heaven, whither Paul was rapt, and where he was so enflamed with seraphic love, that he lost all consciousness of the exterior man, and the spirit became so transported with the *unutterable* converse of the Deity, that, to itself, it seemed out of the body; but we may often reach a gilded summit, whence the prospect is clear, and the influence unspeakably refreshing. I think I state a sentiment in which all my brethren will concur, when I say, that special excitements of the spirit of devotion in ourselves have, uniformly, been attended either with special delight and liberty in preaching the word, or with special success, and frequently with both. It is at such seasons we come as men of God, immediately from his presence. Then the

people recognise Heaven's own language,—it is the heart that speaks, and the heart that hears,—they see us clothed with light, and confess that we bring to them the glad tidings of great joy.

But to the spirit of prayer there must be added the spirit of faith—of faith in the Divine efficacy of the ministry of reconciliation. Is it not true, brethren, that we rarely go forth to our work thus girt about with the Divine strength, looking to see the foolishness of preaching made the wisdom and the power of God to the salvation of many? But assuredly, we may be confident in the success of God's ordinance of preaching, without being presumptuous; we may be hopeful, yea sanguine, that our labours will save souls, without being fanatical. We need not expect to see fire descend, nor the earth open to swallow up mockers and adversaries, nor atheists and unbelievers transformed into saints, at our bidding, nor when a paroxysm of flaming zeal may come over us; but we ought to feel confident, that the scriptural preaching of the cross of Christ shall be made to some a savour of life unto life. Yet we are slow of heart to believe. We pursue the things of hope in the spirit of fear; and this spirit offends the All-seeing, as an Achan in the camp of Israel. Does not the power and influence of fear repress the master-springs of success, and limit the effusion of the Holy Spirit, as the unbelief of many cities in Judea restrained the mighty works of Christ himself, and repelled from them his omnipotent grace? We calculate the disparity of *our means to his ends*—we look at our poor ministry and foolishness of preaching, and ask, What can these effect? In all this, however, we inquire not wisely,—we become carnal, and talk as men. But are we the true heralds of Christ, and messengers of the word of salvation? Then let us have no life but in the truth. Let it be enthroned within us. Let its omnipotence inspire us with unquenchable energy. Let us anticipate for the gospel of truth nothing but victory. Are we its champions, and filled with its spirit—then who art thou, O great mountain—what art thou, proud sinner, profane mocker, self-righteous bigot, blinded atheist, religionless deist? before our Zerubbabel all mountains become plains, and all hearts are opened.

Moreover, I have never known a man of great faith in the ministry of God's word, that did not reap success proportioned to his faith, whether he was a man

of great talents or not. Perhaps then, after all, this is one ministerial endowment that has been overlooked. Possibly it is one of the most essential, and yet one in which we display the greatest deficiency;—and what a deplorable deficiency is that, without which nothing can avail us, and for which there is no succedaneum! Perhaps this will in some measure account for the delay of that revival, which we have been long praying and hoping we might see. Let us now try what a firmer assurance in God will do for us. Let us draw tighter the bands of union with his omnipotence. Let us view all our efforts and means in the light of Divine appointments; let us chide our mistrust, and dismiss our fears, and go calmly forth, like the heaven-directed son of Jesse, in the name of the Lord of hosts, and with the simple equipment of the word, and, by a well-directed aim, we shall lay the proudest Goliath at our feet.

Frequently must we spur our hearts, and freshen our attention to souls, by anticipating the *issues* of our pastoral care. O my brethren! never lose sight of this momentous, this eminently quickening fact to our laggard hearts—that of our *opportunities*, as of our *talents*, for the neglect of what we might have done, as well as for the imperfections of what we have done, we shall stand responsible! If it becomes us often to place our hearers in array before the judgment-seat, it still more imperatively becomes us to place *ourselves* there. Let us often try to realize the closing scenes of our ministry on earth—let us listen to the thrilling summons, which will ere long make our ears to tingle—“Give an account of thy stewardship, for thou mayest be no longer steward.” Then bear yourself away in thought to His presence, where nothing can find acceptance that is not both entire and sincere; but where the humblest service, rendered in the simplicity and affection of an unfeigned faith, shall meet approval and reward.

How faithfully ought we to preach, who are to pass so strict a scrutiny! How vigilant of our Master's interests ought we to show ourselves, when every individual of our flocks is now known to be an object of his attention, and shall then be a separate object of his acceptance or rejection! Better to have been one of the Roman soldiers, or cruel Jews, defiled with the blood of the crucifixion, than to be an unfaithful minister, chargeable with the blood of souls.

And yet how difficult is it to acquit one's self of the momentous trust, and say, “I am pure from the blood of all men!” Oh, what wisdom, what assiduity, what courage, what unwearied effort, what nightly prayerfulness, what daily industry, what heart-searchings, what humiliations, what agonies of love, what birth-pangs of zeal, must be gone through to put us into that just frame of spirit, and raise us to that elevation of character, which may warrant us to advance before the great white throne, with all our hearers, waiting to see them divided into bands, to the right or to the left hand, while we ourselves may hope to be accounted *pure from the blood of all men*! Oh, to be permitted to anticipate this, after a tolerably protracted service, and when quitting a numerous congregation, is all but the height of ministerial ambition! It is more than we dare hope for without special measures of grace, and quite enough to satisfy even the heart of an apostle. It will be well for most of us, if we find *mercy of the Lord in that day*.

Yet let not the fear of failure, nor the hope of escaping responsibility, induce any of us, like the petulant prophet, to flee from the presence of the Lord, and decline the ministry of reconciliation which he has committed to our hands; for if we should, the tempest of his indignation will pursue us to a darker doom than awaited the fugitive Jonah. Let us rather feel that we have put our hands to the plough, and that it is treason to look back; yea, with Paul, let us each confess, that *necessity* is laid upon us, because a dispensation of the gospel is committed unto us; yea, woe be unto us, if we preach not the gospel.

May I be pardoned for touching on one topic farther, intimately connected with our success—I mean, personal holiness? “A bishop must be blameless.” He cannot be so unless his heart is touched with a delicate and tender sense of evil; not dull, relaxed, or vague in its perceptions of what is offensive to God, but of a quick and powerful apprehension of the malignity of all sin, and even of the embryo and the shadow of it, in the thoughts and imaginations of the heart; possessed of a heaven-inspired antipathy to all that pollutes and degrades the souls of men. “Blessed are the pure in heart; for they shall see God.” It is imperiously necessary that we should be pure in heart, and that we should aim rather to be so, than to seem so. Our blamelessness with men depends on the exterior;

our blamelessness with God on the interior: and this is essential to his approbation, and to the enjoyment of his seal upon our ministry. Our services before men may command admiration and win applause; but human eyes follow us not in secret. The heart may shut all human inspection out, but keep all pollution within. God pursues all actions to their motives, views all streams in their fountains, all effects in their causes, all men as they *are* in heart. It is necessary that we should place the essence of all holiness in the secret disposition of our soul towards the moral perfections of God, and view it as consisting in identity with those perfections. They must encompass our spirits like celestial and amaranthine flowers, constantly exhaling their divine fragrance over all our powers and affections.

May we not confess with shame that the standard of ministerial holiness has been let down too low; that the people are become more clamorous for talent and genius than for a bright example; more eager to listen to eloquent discourses than to feel the attractions of divine virtue and a holy life? The connection between a man of God and a popular minister has been relaxed, overlooked, and, in some cases, entirely dissolved. But a man that is unholy in his heart, and, much more, one who is so in his conduct, is utterly unfit to be a minister. He that is graceless in his life can never be gracious in his office.

Let us all remember that it is the unholiness of ministers which beclouds even the Sun of Righteousness, and interrupts its shining upon a dark world. It is the unholiness of ministers of religion that gives infidelity its brow of brass, impiety its iron sinew, and hypocrisy its flinty heart. Oh my brethren, let these facts speak trumpet-tongued to our consciences! The sins, the habitual sins, into which some ministers have fallen, in which perhaps, I might say, some are still living, have been used, and are at this moment used, however irrationally, to justify in many a poor deluded soul its blasphemy of the name of Jesus, and its rejection of all religion.

Remember, then, my brethren, angels hover with intense anxiety over your heads, and men stand round on every side, with the eyes of eagles and of lynxes; and every eye can spy out the sins of ministers and of Christians. The natural effect of a minister's unholiness is to excite attention by its inconsistency, and engage all idle and malicious tongues by its enormity. More eyes look upon the sun in an

eclipse than when he shines in his daily glory, and thousands can speak of its spots that never remarked its beauty. Unholy ministers make unholy people. They cannot do God's work, if they would; for his work is to sanctify. The plainest inscription, as well as the first, on the temple of divine truth is, "Be ye clean who bear the vessels of the Lord;" and it had been better for us that we had never been born, and infinitely better that we had never ministered in holy things, than if, like Jeroboam the son of Nebat, the only tendency of our life and character is *to cause Israel to sin*. He that lives an idle, unholy, undevout life, may preach up undoubted truth, unanswerable reason, inspired Scripture, and free grace, and all eloquently, but all fruitlessly; for if he is not himself a living comment upon the heavenly balm, and an eminent example of its efficacy, all will say, "*Physician, heal thyself*." His public performances may please and attract, like those of a stage-player, or of a skilful musician, but the hour of performance will be the limit of his influence. His hearers will never think of him as the ambassador of heaven, the man of God, and the friend of their souls, except on their sick and dying beds, when they will curse him as the worst of hirelings, and reproach him as the most cruel of wolves. A minister of Christ is called to be a light in the world; but neither his own light, nor that of the gospel, can shine when it is quenched by his own ill reputation. Even his talents will merely make the darkness more visible, and the evangelical testimony he delivers will be a lamp burning in a sepulchre, amidst rotteness and death on every side.

And now, beloved brethren, let me once more remind you of your call, your vows, your ordination. Gather up again the still glowing embers of your zeal and devotedness. Remember your first love, and fan it yet into a brighter flame. Many a heart is directed to us, praying that the Lord may make us the means of reviving his work in the British churches. The most wakeful, the tenderest anxieties follow us. The best of our flocks pray incessantly for us. Even now angels of light bow down from their empyrean spheres, and the Son of God himself looks from his white throne of universal sovereignty, to watch the nascent purpose of our hearts, perchance to mark the impressions of this humble attempt. May he make you feel that even this is an hour pregnant with happy influences—an hour

that shall oft be remembered with a gush of sacred feeling and a tide of burning zeal. May new scenes of usefulness and joy henceforth expand successively before you, as time bears you all onward to your final account. Doubt not then to meet your great Master's gracious approbation. If you do his work with such a heart as it deserves, you cannot be disowned. And though, to your dying day, you will have to confess infirmities and deplore sins, yet they shall be all forgiven through that atoning blood you have commended to others; and your works of faith and labours

of love shall then alone come into remembrance before God.*

* This all-important address forms the applicatory part of an Introductory Essay to Sprague's "Lectures on Revivals," published in Scotland some twelve or thirteen years ago—a work of great merit, but little known among us; and hence Dr. Redford's Essay, which deserves the attention of the universal church, is probably unknown to ninety-five in every hundred of our readers. It gratifies us much to have the means of its wider diffusion. In its original form it was accompanied by an Address from Mr. James to the "Elders, Deacons, and Members of Churches," which is, perhaps, the most impressive appeal that ever issued from his powerful pen. The chief portion of it will appear in our next. Meanwhile we earnestly recommend Collins' Edition of Sprague's Lectures.

Biography.

REV. JOHN ELIAS.*

WALES has, for generations, been famous for its pulpit oratory; and amongst those of the living generation who have won for it that enviable pre-eminence, by common consent, the first place would seem to have been assigned to John Elias. This great preacher was born on the 6th of May, 1774, at Arberch, in the county of Caernarvon. His parents were decent moral people, though ignorant of religion; but John, from his infancy, became an object of special favour with his grandfather, who took great pains to promote his spiritual instruction. He was very early the subject of deep convictions on account of sin; but it was not till after he had entered his teens that he clearly understood the truth and fully enjoyed the peace of the gospel. He was never sent to school; but his grandfather diligently taught him to read the Scriptures in the Welsh language. Beginning at Genesis, he had read on to the middle of Jeremiah before he was seven years old. His grandfather took him about to hear the great preachers of the period, and, grieved to see the people loitering about the hedges previous to the hour of service, he would urge the boy to read to them. The honest peasants heard him gladly, for "to hear a boy reading well was a wonderful thing in those days." On one occasion the preacher was detained long beyond his time by some means, when the good old man, addressing John, said,

"It is very painful that the people should lose their time in this manner; go thou to the pulpit and read a chapter to them out of the Bible." "Then," says John, "he opened the door and forced me in, and shut the door upon me. I read part of the Saviour's sermon on the mount; the people were listening in a very attentive manner. At length I looked sideways and observed the preacher standing by the door of the pulpit. I was greatly alarmed; I closed the Bible immediately, and came down as fast as I could. I do not recollect what was my age then; I should think it might have been from nine to twelve years." About this time John's chief business was to hear the sermons of the great preachers of the day as they travelled their rounds; and to accomplish this he thought nothing of a twenty miles journey out and home. About this time he lighted upon two of the most valuable pieces of theology in our own or any other language. These were the works of Elisha Cole and "The Marrow of Modern Divinity." These he conned, and digested, and mastered; and they seem to have formed the basis of his doctrinal system and preaching in future life. His knowledge modified his experience; he began to feel the working of corruption in his soul, and felt the need of Christian society. He longed for admission to the "Private Society," or what we call the church meeting; but such was his modesty and self-distrust, that he shrunk from the offer of himself as a candidate. But, notwithstanding, he was far from wanting in courage to confess his Master even under more trying circumstances. His parents were ungodly;

* Memoir of the Rev. John Elias. By E. Morgan, A.M. With an Introductory Essay by the Rev. J. K. Foster, late President of Cheshunt College. 12mo, pp. 216. Hughes, London.

they had not in their house even the form of godliness, which much afflicted the spirit of John, whose distress was greatly increased on one occasion by a sermon which pointedly referred to the subject. "I went home," says he, "with a troubled heart, sorrowful for neglect of duty. I cried and prayed to the Lord on the way for pardon of sin, and for ability to own and profess Christ from that time forward. My parents were up when I went home. I told them my distress of mind on account of not praying. I asked permission to attempt to read a chapter and pray in the family. I had that favour granted, and I began that hour. I was thus allowed and enabled to conduct family prayer on every opportunity, though I had not much encouragement from my own family at that time."

When about his eighteenth year John went to the Association held at Bala, his account of which throws a most interesting light on the state of Christian society in Wales. He went in company with a number of young persons, and he thus describes their employments: "We started conversing about Scriptures and sermons; we would at another time sing psalms and hymns; sometimes we rested, and one or two would engage in prayer; then we would proceed again on our journey, singing to the glory of God. Very few words were uttered by any one among us all the way but respecting the Bible and sermons and religious subjects. Though there were many young men and women in the company, yet I do not recollect observing so much as an improper look or an idle word from any person all the journey. . . . We conversed about the sermons, also sang and prayed on our way homeward. The journey, though forty miles distant, seemed to end much too soon. Such was the mutual joy, that we could scarcely part. We were all pedestrians. I had such delight in the fellowship of these godly people during this journey, that I could not live separate from them. I determined to join them." He applied accordingly for admission and was received. At this time he was living as a sort of apprentice with a godly man named Jones, who treated him as a friend rather than a servant; he and his master alternately conducted the devotions of the family. "There was something in his spirit when praying that caused all that heard him to forget everything but praying." This led to exhortation, and at length to preaching, when his youthful addresses were attended with remarkable

effects. "Great numbers of his friends and neighbours would accompany him to and from the means of grace; they used to hang on his lips, while their hearts burned within them, and big tears rolled down their eyes as he conversed with them." His way was soon after opened to become a regular preacher among the Welsh Calvinistic Methodists—an office to which he was admitted with great solemnity. His examiners he designates "as preachers of great renown." "I was obliged," says he, "to stand before them, oppressed with great alarm and fear. They examined me in a very serious manner respecting my convictions and apprehensions of my lost state, and my dying to the law; and also my views of the plan of redemption, my experience of salvation by Christ, and of the gracious operations of his Spirit on my heart. I no doubt answered them in a very childish manner; however, they said much to me of the magnitude of the work. But they, to my surprise, treated me with much kindness." The result was his admission to the office of a preacher.

At the outset of his career his prayer was even more remarkable than his preaching. When about his twentieth year he went to an Association Meeting, which was held in the midst of a very ungodly people, and was appointed to open the services with prayer. His supplications were attended with so much power, says an eye-witness, that "all around me were in tears, as well as myself; indeed we trembled as if we were going to appear before the judgment-seat of Christ." The popularity of this extraordinary youth did not blind him to his deficiencies. He was anxious to go to school, that he might learn English, and through it obtain knowledge. He wished to go to Manchester, where the Welsh were numerous, and the means of grace, in their tongue, scanty. There he was to preach on the Sundays, and to attend school through the week. Before he could do this it was needful to apprise the brethren, and to obtain their consent. He accordingly opened his mind, but met with no sympathy. "I was sharply rebuked," says he, "by them; they told me that it arose from nothing but the pride of my heart, and that it was the thirst of becoming a great preacher that made me think of going to school." John bowed to the voice of his holy, but somewhat barbaric brethren; but he determined to seek for wisdom, and to "make up the deficiency by study and hard

labour." Still he felt the want of help, and again, soon after, he applied for leave to attend the school of the celebrated preacher Richardson, of Carnarvon, with whom he acquired English, and thus obtained the key of knowledge. But he says, "I did not learn anything to perfection, for I was but a short time under the care of that good friend; but I was put in the way of acquiring many things through industry and hard labour. I was enabled to persevere day and night at my studies without fatigue and delay, and continued unceasingly in this work, until I acquired, in some degree, a general knowledge of things that were most necessary for me; but I am now, even in my sixty-seventh year, learning, and see greater need of knowledge daily."

John at length married, and commenced business in "a small shop, in a humble cottage, in a poor country," where for a time he had to encounter great difficulties. In a few years, however, business improved, and he was enabled to pay every man his own, to bring up his family and "give them education." He travelled about a great part of his time, preaching the word. Sabbath-breaking and even Sunday fairs were very common in those days, and so bold were men in sin that few preachers ventured to go near them; but Elias was not to be intimidated. Bold as a lion, he went to the worst places, and carried terror with him wherever he appeared. It is not easy to say whether his more potent instrument was his prayers or his preaching; great things are said of both. He prayed with tears; he preached with tears! On one very perilous occasion he exclaimed repeatedly, with all his might, and with uplifted arm, and tears streaming down his cheeks, "Oh robbers! Oh robbers! Oh thieves! Alas! stealing the day of the Lord! What! robbing my Lord of his day! Oh robbers the most vile and abominable!" In this strain he moved, melted, and confounded the most impracticable mobs of his countrymen. The enemies of the cross in one place, finding that men however hardened and ferocious could not stand before him, sought instruments of a still more formidable character. He says, "I went to preach at Flint in the feast week. The persecutors intended forcing a wild bull into the midst of the congregation when I was preaching in the street; but they were disappointed in their mad purpose, for the beast fell down and broke his leg!" Mr. Morgan conceives that Elias was not inferior to Whitfield and

Rowlands in the art of managing multitudes, while in intellectual power he far surpassed these distinguished men. He appears to have been born an orator of the very first class, and to have been defective in no gift or attribute of either mind or body that could in any way contribute to success. By common consent his logical powers were most extraordinary, while his fancy strongly partook of the sublime. He alternately thundered and lightened, declaimed and talked, awed and wooed, moved and melted—in a word, he was an almost perfect orator. If we may credit the respectable witnesses before us, John Elias appears to have been a man created for public speaking. "He had talents sufficiently dignified to address kings, and yet humble enough to teach rustics." His mien was full of majesty; his spirit for boldness was that of the lion, and yet his manners were those of a little child. Much is said of the order, unity, and precision of his discourses; of their painting, power, and pathos. He dealt greatly in dialogue, in apostrophe, and in things strange and unknown to the classic masters of eloquence, and of which sundry odd and striking specimens are given in the work before us. But the most curious part of the business is the fact that underneath this most variegated, gorgeous, and splendid, although oftentimes fantastic, drapery, there lay "a nicely and well fitted oration."

One thing in this great orator of nature deserves special notice; his pulpit preparation was remarkable for its elaborate fulness. He wrote very copiously; but he did not commit his discourses to memory. Mr. Morgan is most satisfactorily and instructively explicit on this point. So far as we can judge, Elias had more in common with the immortal Pericles than had any other modern that we remember. We should very much have liked to see Elias set to *read a sermon*! This wretched system of fettering the roe and chaining the eagle, was to this great man an object of contempt, if not of abhorrence. The late T. Jones, of Denbigh, having to preach in London for the Missionary Society, consulted the late M. Wilks whether he should *read* his discourse, or preach as usual. Wilks replied, "Perhaps you had better, on such an occasion, write your sermon; at all events, let us have plenty of Welsh fire in it." "But," said Elias, who was standing by, "he cannot carry fire *in paper*!" "Never mind," said Wilks, "paper will do very well to light the fire with." Such

was the use to which John Elias applied it; and for this end it can scarcely be employed in too large quantities. But let it stop here: as a rule, away with the *reading of sermons from all our borders!* The prevalence of this method will ultimately prove the sure destruction of the power and life of religion in any body that shall adopt it.

A Welsh poet of distinction has obliged Mr. Morgan with the following portrait of the orator, which bespeaks so much of a master that we cannot withhold it.

"It is difficult to form an estimate of Elias's preaching talents, and brilliant eloquence. However, we are not in danger of over-rating his wonderful abilities. He stood forward so pre-eminently among his fellow-labourers, as to be easily distinguished, as well for his sterling merit and usefulness, as for his superiority in the exercise of those qualities and powers which we imagine to constitute a pre-eminent character in the presbytery of the church. He was formed by nature and by grace for the ministry; 'he had been anointed by God with the oil of grace and eloquence above his fellows.' Nature, though at times endowed with uncommon talents, is still rude and uncouth, without the auxiliary graces and adventitious aids of learning and art to polish it. In the present instance, nature, under God, supplied the powers and faculties, while grace and sanctified learning taught the right use and exercise of them, to the glory of God and the edification of the church. Thus was Elias enabled to discharge his public duties, at all times, with the most astonishing and agreeable effect.

"We shall pass by his in-door, or chapel preaching, and just take a view of his addressing an open-air congregation, at an Association, in one of the Welsh towns. And, first, just take a glance of the whole concern and proceedings. A large tent-stage is erected at one end of an extensive field in the vicinity, and many thousands of attentive and devoted hearers stand in the front of it. Then take a slight survey of the congregated multitudes previous to his appearance. We shall find on the covered platform a clever, lively preacher, addressing the vast audience. He seems to be a very highly gifted man too, and elicits considerable marks of approbation. Professors in general appear to be edified through his discourse. Still business is alive in the town. The streets are paraded by thoughtless crowds of young people; the lawyers' offices are crammed with liti-

gating parties, and others who have some stake in the land, and money, and things of this world. The inns and public-houses are filled with reckless and dissipated parties, the shops with customers from the country; and those who have remained in the town can hardly miss the thousands in the field. Again, the main body of the assembly is flanked with some scores of vehicles, thronged with people; and on the adjacent fences and eminences some hundreds of saunterers are to be seen, listlessly estimating the extent of ground covered by the multitude, or feasting their idle curiosity on the motley appearance of the almost countless throng of town and country people. But just as the fluent precursor of Elias concludes his address there is a perceptible change in the scene. A general stir ensues; the town pours forth some additional multitudes, consisting not only of tradesmen and common people, but also of a considerable number of ladies and gentlemen. The occupants of the several vehicles begin to gaze towards a certain spot, and to place themselves in the most favourable position. The loungers from the heights and hedges eagerly approach the main body, and now the whole irregular groups are consolidated into one common mass of rational beings. The grand focus, where the innumerable angles of vision all concentrate, is the stage; and just now the looked-for individual makes his appearance at the stage-desk. In his stature he was somewhat tall, slender, and of a dark complexion; having high cheek bones, discoloured teeth, considerably exposed when his mouth was opened; his eyes animated and expressive; his posture erect, bold, and commanding. He had naturally a serene and placid countenance, indicating true Christian meekness and humility, and illuminated with a faint smile when he appeared on the stage. Then, contracting his lips, he would exhibit a solemn and serious aspect, as he surveyed the immense multitude; and as he pointed out the text, and read it in his sweet, clear, penetrating voice, the anxiety of the assembly was relieved. There was a deep silence, and the most devoted attention pervaded through the whole audience, even to the outskirts of the grand assembly! All were on the tip-toe to catch a glimpse of the favourite preacher, devouring with avidity the minutest words that dropped from his mouth. Most resigned themselves to the influence of his extraordinary eloquence. By this time he finds himself in his usual

good frame, and proceeds in a masterly style, under the Divine blessing, emitting such brilliant flashes of holy eloquence, as to charm his numerous hearers with his sweet and superior oratory. He was chiefly remarkable for his originality, and his magnifying and simplifying talents. Whatever subject he handled, he could never be anticipated. None could guess the course he would pursue; but, as soon as he marked it out, it was impossible, in the opinion of all, to think of any better plan. It appeared so natural, striking, and consistent, that all wondered that they did not think of it before.* Those mooted points of doctrinal and practical religion which the ears of the audience were perpetually accustomed to, and which in common hands possessed no peculiar interest, he laid hold of, and began to dress with such novelty, and magnify to such a degree of vital importance, as to make the hearers almost fancy themselves for the first time listening to a minister of Christ's gospel.† He took at other times an abstruse point of doctrine or duty, and held it, as it were, between his fingers, divesting it of all its difficulties and supposed incongruities, and exhibiting it in its bare and simple essence and reality; thereby rendering it so definite and intelligible to the dullest understanding, that all were astonished why they ever entertained any doubts respecting it. His manner, too, was truly oratorical. His eyes, mouth, arms, hands, fingers, and even his head and body, all spoke at once, heightening the effect with indescribable force and beauty, charming the audience to the most devoted attention and admiration.

"If he had a sorrowful theme to dwell

* "We never heard any preach more forcibly than Elias; but in hearing him it might have been thought that preaching was the easiest thing possible, for it was as natural, and attended with as little effort, as the swallow in its evolutions through the air."—*Haut.*

† "He was in his glory in the middle of an argument. Never did his oratorical powers shine more brilliantly than when the burden of the argument rested on his shoulders. His ideas were, at times, like the waves of the sea swelling successively, yea accumulating and expanding to such a degree, as to make him appear superior to man."—*Ibid.*

upon,—as the infatuation of sinners, perishing in their evil courses, and rejecting salvation,—he would weep and sigh, and modulate his voice to the subdued notes and tones of lamentation and pity, wiping off his tears with a handkerchief, till the whole audience felt themselves buried at once in the greatest distress. When, at another time, he felt a sanctified jealousy for the honour and glory of his Divine Master,—seeing, like Moses formerly, the people rashly embracing an idol, and disregarding the worship and the injunctions of the one Jehovah, and adhering to their corrupt and evil ways,—he warned them with a beautiful vehemence: he assumed a threatening attitude, wore on his countenance such an awful frown, and stretched forward his arms with such a manly courage, as to make the scoffer grave and crest-fallen, the obdurate to tremble, and the thoughtless votaries of levity and pleasure to hang down their heads in dismay, and for once at least to reflect on their headlong course of depravity. When he, again, began to display the inexhaustible riches of free grace, and expatiate on the infinite love and unbounded mercy of a Saviour, and his all-sufficiency to meet the most desperate case, he assumed a gladsome and triumphant aspect, and smiled with such full confidence, and lifted his hands unto heaven with such indescribable joy, and with such force and beauty of diction and delivery, that the reiterated ejaculations, amens, and hallelujahs, which rang through the audience, made one almost think he was really in the abode of the blessed, beholding the ineffable glory of the Saviour, and listening to the never-ending praises of the glorified saints."

It is superfluous to say how much we like this book, which does great credit both to the head and the heart of the writer—credit which is much enhanced by the fact that he is a minister of the Established Church. We cordially commend it as a piece of fine popular Christian biography.

Church and State.

ESSAYS ON UNION.*

THERE is something remarkable both in the history and character of this volume.

* Essays on Christian Union. Royal 12mo, pp. 522. London: Hamilton.

It is stated to have had its origin in the speech of the late Dr. Balmer, on the Bicentenary of the Westminster Assembly. That address suggested to one of the auditors, an Elder of a Secession Church,

in Glasgow, the idea of instituting some measure to promote that Christian union, of which the claims were then so forcibly exhibited. The gentleman in question first thought of a prize; but on reflection, it was considered that while, in this case, some great mind might possibly be enlisted, and a work of the first order produced, still a single writer, with whatever force and eloquence he might argue for and recommend union, could not exemplify it; while if men of different denominations were to execute the work in concert, they would so far carry into effect their own proposition, and thus make an actual commencement of that very union of which they might expound the nature and obligation. With this view, application was made to eight ministers, who all entered cordially into the proposed measure. An apology is made for not having included men of more denominations, on the ground that the work must either have been unduly enlarged, or the several writers confined in the range of their discussion. This will not do. How came it that two of the contributors were taken from the Free Church; and other two from the Secession Church? By limiting each of these respectable bodies to one, space would have been left for one representative of the English Methodists, and another of the English Baptists, bodies which from their worth and numbers ought on no account to have been left out. They might thus have been included without any increase of the volume; and if fifty pages had been added for Baptist Noel, as an individual, for of such men there is no class,—sure it is, that not a right-minded man in the empire would have found fault with the consequent increase of either bulk or price. This would have been not more graceful than just to a gentleman whose whole life has been one undeviating course of generous, dignified, consistent catholicity,—a minister, whose most noble conduct towards the Free Church, in their struggle,—of all but matchless merit, and of immortal memory,—stamped his character with a manly worth, and a moral grandeur, only second to that worth and that grandeur, which distinguish the character of the men whom it was his glory, at all possible hazards, and in defiance of all certain sacrifices, to aid, abet, and vindicate as fearlessly as eloquently, in the midst of thousands, in the capital of the British empire, within hearing of his Diocesan, and in the face of the civilized world.

England, with all its millions, has only one representative, and Scotland, with a numerical fraction, has seven! We must regard the fundamental arrangements as very unfortunate. The well-intentioned author of the scheme was ill advised, and his desires will suffer a proportionate disappointment. Propriety, prudence, everything would have dictated the inclusion of the great bodies of English Christians. We see only one circumstance somewhat tending to mitigate the evil, which is the fact, that the solitary election for England fell on John Angell James, who, had the several sections of Nonconformity been polled for the occasion, would unquestionably have commanded a far larger amount of the combined suffrage than any other individual of any sect or party, as a man to whose hands the honour of our common Christianity might be safely intrusted.

The subjects of the volume, with their respective authors, stand thus: Dr. Chalmers, the Introduction; Dr. Balmer, the Scripture Principles of Unity; Dr. Candlish, Christian Unity in connection with the Propagation of the Gospel; Rev. J. A. James, Union among Christians viewed in relation to the present state of Religious Parties in England; Dr. King, Union among Christians viewed in relation to the present state of Religious Parties in Scotland; Dr. Wardlaw, A Catholic Spirit; its consistency with conscientiousness; Dr. Struthers, A Sectarian Spirit; its prevalence and insidiousness; Dr. Symington, Unity of the heavenly Church; influence which the prospect of it should exercise.

The parts are well cast; and the manner in which they have been severally performed may soon be stated. Dr. Chalmers is brief, general, and superficial, forming merely—it is all he purposes—a splendid preface. Dr. Balmer is pertinent, comprehensive, solid, and masculine, and such as becomes a Professor of Theology. Dr. Candlish is, as usual, profound, truthful, and devout,—clear as a summer's noon when the heavens are without a cloud, and calm as an autumnal eve when all is still. Mr. James is unusually characteristic, and in one respect greatly different from all his compeers. In him we behold the great orator, advocating the claims of Christian charity at the bar of the British churches, in a strain of the noblest eloquence. His is less an essay than an oration,—strongly resembling Burke's Letter, so called, on the attack of the Duke of Bedford, or his

Letters on the Regicide Peace,—the most splendid speeches he ever uttered, the most marvellous effusions of his wondrous mind. We are glad to see that Mr. James has got a vast increase of light on the subject of union with Churchmen since the meeting at Exeter Hall. His eyes are at length fairly open to the hopelessness of all attempts in that direction. Dr. King's Essay is finely conceived, forcibly reasoned, elegantly expressed, singularly compact and appropriate. Dr. Wardlaw is, as always, accurate, philosophic, cogent, and beautiful, in a word—himself. Next to James, the great essay of the volume is that of Dr. Struthers, which is, in all points, a masterly performance, displaying the critic and the historian, and reflecting the highest credit, not merely on himself, but on the community whose ministry he adorns. We hardly know what most to admire in it,—its intelligence, its integrity, its boldness, or its merited severity. It strikes us, that it is just such a performance as Dr. South, living in our day and in Dr. Struthers' circumstances, would have produced; having all his acuteness and vigour, with none of his occasional coarse spite and venomous barbarity. The dreadful picture he has drawn of party spirit in Scotland has, nevertheless, exceedingly shocked us. We were not at all prepared for it. We had been accustomed to consider our own state as bad enough; but it is greatly more creditable, we think, to our religion, than that of Scotland, as here depicted. It is probably a little overdone, but we cannot question its substantial truth. It is such a homily as has not been addressed to the ears of Scotchmen since the days of John Knox. We hope the author has counted the cost of uttering so much truth, and that he is fully prepared, with the spirit of a martyr, to brave the storm. Dr. Symington is worthy of himself and his subject. Can he receive higher praise?

We hail the publication of this volume as not one of the least remarkable signs of the times. It is, to say the least, a noble testimony to the truth of God; but, with a

little care, and a larger measure of practical wisdom, it might have been rendered an instrument of still greater efficacy. By a slight modification of the principle, and an enlargement of the plan, the several parts might have been so constructed as to have constituted one whole, which is far from the case as the volume exists. Several commanding and momentous views of the subject are entirely omitted. To mention no other topic, why was not the question of Church Establishments introduced? Is not that a most important element in the discussion of the topic of Union? Mr. James at length gives up the idea of a union even with the evangelical portion of the English clergy. The chief of the Scottish essayists hold similar views respecting the Scotch clergy. Are these facts? Then, ought they not to be dealt with? Whoever else may unite,—and all may,—there can be no union with the Establishments. How dreadful the thought! Ought not this simple circumstance *alone* to lead the whole body of evangelical Protestant Dissenters, as one man, to combine in order to effect the overthrow of both these ecclesiastical corporations? What a motive! What an object! Once effected, how glorious a consummation! So long as these colossal systems stand, all talk of union is more than childishness, all expectation of it worse than folly. Were all the Dissenting communities of Britain as united as could be desired, could such a result satisfy any reasonable Christian man? Only conceive the Christian professors of each nation divided into two portions, the one Established, the other Voluntary, and in each the former always frowning upon the latter, and not seldom plundering, oppressing, and persecuting them! Would that be union? Would that be a spectacle to convince the world? No, verily! Surely, then, surely there ought to be no rest while there can be no union, till the means of its prevention shall have been swept from the bosom of the British empire, that the divided church may be made one!

Sabbath and Day-Schools.

SUNDAY-SCHOOL TEACHING HONOURABLE.

REV. DR. BAIRD, in his recent book, entitled, "Religion in America," mentions the following facts, which are as credita-

ble to their country as to the individuals of whom they are narrated. When will all those who desire to be considered great among men, seek also to become useful?

"The present distinguished chancellor of the University of New York (Mr. Frelinghuysen) was the superintendent of a Sunday-school, even when he held the office of attorney-general of his native state, and afterwards when he was a senator in the Congress of the United States: he is a sabbath-school teacher still, and delights to associate himself with the youngest teachers engaged in that heavenly employment.

"The Hon. Benjamin F. Butler was a sabbath-school teacher, even while holding the distinguished office of attorney-general to the United States.

"The late Chief Justice Marshall and the late Judge Washington, both of the Supreme Court of the United States, and the former of whom it is admitted was the most distinguished jurist the country has ever produced, were warm friends and

patrons of Sunday-schools. Both were in their day vice-presidents of the American Sabbath-school Union. Within five years of his death, I saw Chief Justice Marshall march through the city of Richmond, in Virginia, where he resided, at the head of the Sunday-schools, on the occasion of a celebration.

"And, finally, the late President Harrison, who in his youth had been a rough and far from a religious soldier, but towards the close of his life became interested in the things that concerned his everlasting peace, taught, for several years, a class of young persons, in a humble Sunday-school, on the banks of the Ohio. And the sabbath before he left his home for Washington,—there to become his country's chief magistrate, and, alas! within a month thereafter to die,—he met, as usual, his Bible class."

Review and Criticism.

The Institutions of Popular Education.

An Essay, to which the Manchester Prize was adjudged. By the Rev. R. W. HAMILTON, D.D., LL.D. 8vo, pp. 340. London: Hamilton and Co.

DID space allow, we should not confine our attention to the present volume, but extend it to all the Author's other works produced within the last ten years, and also to himself. The moral of his history supplies both instruction and encouragement to the more richly endowed portion of the rising ministry. His career brings forcibly to our mind the words of the great author of the "Course of Time."

"The critics—some, but few,
Were worthy men, and earn'd renown which had
Immortal roots; but most were weak and vile.
And, as a cloudy swarm of summer flies,
With angry hum, and slender lance, beset
The sides of some huge animal; so did
They buzz about the illustrious man,—but, alas!
The hand of time drove them away.

But sometimes, too, beneath
The dust they raised, was worth a while obscured;
And then did Envy prophesy and laugh!
O Envy! hide thy bosom, hide it deep:
A thousand snakes, with black envenom'd mouths,
Nest there, and hiss, and feed through all thy heart."

Many of our elder readers will understand us, and at once perceive the force and pertinence of these lines to the eminent individual of whom we speak. He has at length, after a long lapse of time, done justice to himself; and his claims have

been universally and promptly conceded by admiring nations. His rare powers and great attainments have fixed the attention of the learned and distinguished of other lands not only on himself, but on his country and the community whose ministry he adorns. But among those who know him he is *loved* as much as admired. A wit of boundless range and quenchless brilliancy, and an eloquence of every order, in him are blended with the attractive innocence and guileless simplicity of childhood. To meet him once is to remember him for ever, and to esteem him as long as he is remembered. This is finely illustrated by one of our excellent American correspondents, who, writing to us last summer from New York, says, "Last Tuesday I attended the commencement of the University in this city. It was a magnificent sight. Can you guess my delight as I heard the first degree of D.D. conferred on Richard Winter Hamilton, of Leeds? Two or three in the galleries, who, I suppose, knew him, clapped! And though I sat on the platform, close to the Chancellor and the Governor of the State, I could scarcely forbear clapping too!" The ancient University of Glasgow shortly afterwards followed the Transatlantic example, and in so doing received more honour than it gave. Seldom have marks of academic distinction been more amply

merited; and we prophesy with confidence they will be worthily worn.

On this subject we have a word to say to all whom it doth or may concern. The public, or at least a portion of it, requires instruction. Nay, colleges and universities themselves, in some cases, need, if not to be instructed, at least to be corrected, to be pointed to their charters, and reminded of their proper duty. Rightly bestowed, academic honours are matters of great importance both to individuals and to society. But that they may serve their high object, they ought, in all cases, to bear the double character of a *reward* and of a *testimonial*. They ought to be; and to be considered, the certificate of a chartered body of learned men to the possession, on the part of their bearer, of superior talents, of high acquirements, and of approved attempts at public usefulness. They should in no case be *merely complimentary*;—let other means of this, if needful, be devised;—still less should they become a thing of barter and sale. This is now, we believe, a rare occurrence among ministers, and wholly confined to some one or two continental colleges. It ought to be viewed and punished as an offence against civil society. In this there is a baseness, a vileness, beneath contempt and beyond reprehension. On the part of all concerned, the act is execrable; and he who bears about with him the odious badge of the infamous transaction deserves to be frowned from the society of honourable men. The simple fact bespeaks in him the utter absence of real talent, true learning, lofty integrity, self-respect, of everything necessary to sustain academic honours and to reflect them back on their fountain. To the giver, in such cases, they are a disgrace; to the receiver, a mockery. It is as if the sovereign should confer the honours of knighthood on gaunt pauperism. If, however, such evils must still exist, pray let them be confined to educational quackery and to medical quackery; but let them never more appear in alliance with religion.

The work before us consists of ten chapters thus indicated: Preliminary Thoughts on certain portions of our Population; on the Poor as a class; on the principal divisions of the Labouring Community; on the kind of Education adapted to the Poor; on the Advantages arising from the Education of the People; on Sabbath-schools; on Foreign Systems and Means of Education; on the Statistics of Domestic Education; on the Parties re-

sponsible for the Education of the People; on the Means and Resources of the Country to procure a sound Education for the People.

Such are the topics, great and various, of this volume; and who would not desire to see such topics discussed by such a man? We affirm with confidence that all reasonable expectation will be more than realized. There is but little wanting that learning, genius, observation, and experience can supply. We purpose soon to return to the work, when we expect to meet it in the second or third edition.

Notes, Critical, Illustrative, and Practical, on the Book of Job. With a new Translation, and an Introductory Dissertation. By ALBERT BARNES. 2 vols. 12mo. London: Wiley and Putnam.

ALBERT BARNES has already earned for himself a good degree throughout the Christian world. The service he has rendered by his biblical labours can scarcely be over-estimated. We are, nevertheless, inclined to think that this last effort of his erudite and laborious pen will contribute not a little both to augment his fame and to extend his usefulness. It is a highly learned and elaborate performance; and we are confident it will be duly appreciated by the British churches, to whom we heartily recommend it. We cannot withhold, at the same time, our meed of praise to the Publishers for the manner in which it is presented—so respectable, and yet so exceedingly economical. We have here in two volumes 12mo matter which might have been driven out into three or four quartos.

Christian Baptism: An Inquiry into the Scripture Evidence of its Nature; the Mode, Subjects, and Design of the Rite; and the Meaning of the Term. By JOHN H. GODWIN. Post 8vo, pp. 408. London: Snow.

THIS work, the production of one of the respected tutors of Highbury College, consists of three Parts: Part First, *the Mode of Baptism*, comprising six chapters—True and False Principles; Classic Baptisms; General Remarks on Scripture Baptisms; Jewish Baptisms; John's Baptism; Christian Baptism. Part Second, *Subjects of Baptism*—Design and Subjects of Jewish Rites; Design and Subjects of John's Baptism; Believer's Baptism; Infant Baptism. Part Third, *Baptismal Regeneration*—Direct Scripture Evidence; Indirect Scripture Evidence; Objections;

Baptism of the Church of the Fathers. These topics, or most of them, having been discussed by the Author in the pages of the *Congregational Magazine* in 1841, 1842-3, where they obtained numerous readers, and attracted considerable attention, it would be a work of supererogation to enter upon a critical consideration of them as they are now presented in this cheap and handsome volume. Thus much, however, we may say; for its size and price it is the most copious, comprehensive, and complete publication of the kind we possess. We speak of it merely as a systematic view, as a well-constructed, workman-like production; for while there is much in the volume of which we approve, there is also not a little in it from which we most decidedly dissent. With respect to the *mode* we see much to admire, and but little to except against; but it is otherwise relative to the *subjects*. There are few tasks connected with either letters or logic from which we should so shrink as an attempt to maintain a theses in the following words of Mr. Godwin: "We have no commission to baptize infants, nor have we any commission to baptize adults." "No precept or precedent can be found, in any part of the New Testament, for requiring repentance, faith, and regeneration as the condition of baptism." In support of these views the work contains much that we consider unfounded, unscriptural, and dangerous. Mr. Godwin is directly at issue with the Westminster Confession of Faith. The authors of that great work knew nothing of wholesale baptism of all adults who might desire it, without the slightest reference to their knowledge, penitence, and faith; neither did they practise promiscuous baptism of children without the least regard to the piety and profession of their parents. "Baptism," according to them, "is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ and obedience to him; but infants descending from parents, either both or but one of them professing faith in Christ and obedience to him, are, in that respect, within the covenant, and to be baptized." This is our creed upon these subjects, which we have never seen ground to change, and are ready to defend against all its gainsayers. On no other ground do we profess ourselves able to vindicate our practice of Pædobaptism; but on this we consider that it rests upon a rock which cannot be shaken by all the learning and sophistry of man.

The Antiquities of the Christian Church.

By the Rev. LYMAN COLEMAN. Royal 8vo, pp. 224. London: Ward and Co.

For sabbath-school teachers, students, junior pastors, and all to whom cheapness is an object, this work is a perfect treasure, a little library in itself. The contents run thus: General View of the Organization and Worship of the Primitive Church—Names and Classes of Christians—Ministers of the Church—Inferior Officers of the Church—Appointment to Ecclesiastical Offices—Rank, Rights, Privileges, and Costume of the Clergy—Ordination—Churches and Sacred Places—Prayers and Psalmody of the Church—Use of the Holy Scriptures in Worship—Homilies—Catechetical Instruction—Baptism—Confirmation—The Lord's Supper—Discipline of the Ancient Church—Domestic and Social Character of the Primitive Christians—Marriage—Funeral Rites and Ceremonies—Sacred Seasons, Festivals, and Fasts—Sacred Seasons of the Puritans—The Armenian Church. Under these heads the English public may have, admirably compiled, the sum of many expensive works for five shillings and sixpence.

A Church without a Prelate: The Apostolical and Primitive Church Popular in its Government and Simple in its Worship. By the Rev. LYMAN COLEMAN. With an Introductory Essay by Dr. AUGUSTUS NEANDER, Professor of Theology in the University of Berlin. Royal 8vo, pp. 120. London: Ward and Co.

THIS work is, in all points, a meet companion to that last mentioned; equally full, satisfactory, and cheap. Its appearance is most opportune. It constitutes an argument of deadly force against Popery and Diocesan Episcopacy. The matter is thrown under the following heads: Primitive Churches formed after the model of the Jewish Synagogue—Independence of the Primitive Churches—Election by the Churches—Discipline by the Churches—Equality and Identity of Bishops and Presbyters—Rise of Episcopacy—Diocesan Government—Metropolitan Government—Patriarchal and Papal Government—Prayers of the Primitive Church—Psalmody of the Primitive Church—Homilies in the Primitive Church—the Benediction. The matter of a very large octavo volume for forty-two pence!

The Mother's Practical Guide in the Physical, Intellectual, and Moral Training of her Children. With an Additional Chapter on the Claims and Responsibilities of Step-Mothers. By Mrs. J. BAKEWELL. Third Edition. Post 8vo, pp. 266. London: Snow.

THE "Third Edition." We shall rejoice to see the thirtieth! And if our countrywomen possess a wisdom but equal to half their worth, this joy will soon be realized. We can hardly utter a wish more fraught with piety and patriotism than that this work might be in the hands of every mother in England. It is a fact of no small moment in the present case that the writer is herself a *Mother*! It is also a fact that the bulk of our books on this great subject are the productions of young ladies and spinsters, and hence the inanity, futility, and speculative nonsense with which even the best of them abound. What was wanted was, a work concise, yet full, every sentence of which should bear the test of experience—a work which should proceed from both the head and the heart of a gifted, cultivated, pious mother; and such, in a high degree, is the work before us. The volume comprises fourteen chapters: Introductory Statements—Advice to the Expectant Mother—Directions for the Management of Children—Training of Children from Twenty Months old—Dress, Sleep, and Food of Young Children—Physical and Intellectual Exercise—Intellectual Training—Accomplishments—Moral Feelings and Domestic Habits—Punishments and Rewards—Religious Training—Domestic Affliction—Concluding Remarks—Claims and Responsibilities of Step-Mothers.

Logic: designed as an Introduction to the Study of Reasoning. By the Rev. JOHN LEECHMAN, A.M. Second Edition. Royal 18mo, pp. 276. Glasgow: Maclehose.

IT is a very ancient maxim, that "orators have made critics, but critics never made orators;" a great orator may be but an indifferent critic, and a first-rate critic may be no orator. High physical capabilities are essential to the one; mind alone suffices for the other—mind, however, endowed with peculiar powers not necessary to eloquence, or rather, perhaps, unfavourable to it. The principle largely applies to logic. None of our great masters of forensic or senatorial argumentation have favoured the world with a

system of logic; and it is pretty certain that our best writers on that subject would have made but a sorry figure on either of those stormy theatres. We make these remarks to disarm prejudice against the work before us because the writer is unknown to fame as a great pulpit or platform dialectician. We can assure our youthful readers that it is the best text book in our language,—the soul and marrow of Wall, Wesley, Jones, Watts, Duncan, Locke, Jardine, Stewart, Reid, Campbell, Bacon, Aristotle, and Archbishop Whateley, who handsomely permitted the Author "to make the freest use" of his invaluable labours. Surely we need add no more to recommend the work to the young men of England.

CHARACTERISTIC NOTICES.

Thoughts on Habit and Discipline. Royal 18mo, pp. 303. London: Hamilton and Adams.

"SINCE custom is the principal magistrate of man's life, let men by all means endeavour to obtain good customs." So said Lord Bacon, and what man in his senses will gainsay the philosopher? The Author of the present volume, adopting these words as his motto, has worked them out to no mean purpose. The work is marked by considerable originality, and abounds in happy illustration. Habits in Animals—Habits in Man—Passive Impressions and Active Principles—Bad Habits—Principles of Education—Good Habits of Body—Good Habits of Art—Good Habits of Intellect—Good Moral Habits—Good Religious Habits. Who the writer is we know not, but he is clearly a man of talents, learning, observation, and reflection; and these high attributes are sanctified by piety. The whole is admirable, but especially the last three sections, on intellectual, moral, and religious habits.

Sketches of Irish History, Antiquities, Religion, Customs, and Manners. By the Author of "Three Years in Italy." With an Introductory Preface by CHARLOTTE ELIZABETH. Royal 18mo, pp. 340. Dublin: Robertson. London: Groombridge.

To one half of the British people the name of *Charlotte Elizabeth* is enough. It will be deemed sufficient guarantee for intelligence, propriety, catholicity, and true religion. The title of the book proclaims its contents, which are in perfect keeping with it. The volume abounds in matter full of instruction, interest, and edification.

The Useful Christian: A Memoir of Thomas Cranfield, about fifty years a devoted Sabbath-school Teacher. 18mo, pp. 228. London: Tract Society.

THE very prince of Sunday-school teachers. We could greatly wish that this remarkable volume were in the hands of every Sunday-school teacher in this and other countries.

Memoir of Mrs. Louisa Mundy, of the London Missionary Society's Mission at Chinsurah, Bengal. With Extracts from her Diary and Letters. By her Husband. Royal 18mo, pp. 294. London: Snow.

THIS is another valuable accession to our Female Missionary Biography. Its circulation must subserve the interests of personal religion at home, while it will tend to diffuse the spirit, and to promote the interests of missions.

Sacred Geography and History, for the use of Families, Bible Classes, and Sunday-school Teachers. With Maps. By THOMAS APPLIGATE, Missionary to the Bahamas. Royal 18mo, pp. 144. London: Ward and Co.

AN excellent book on a subject which has hitherto been little cultivated. We cordially recommend it to teachers and parents.

Moments of Thought on Subjects Spiritual, Experimental, and Practical. By S. A. BRADSHAW. Royal 18mo, pp. 138. London: G. Virtue.

A GOOD book; much adapted to aid in private meditation, and a companion to housekeepers on a sabbath evening.

The Devotional Letters of the Rev. Philip Doddridge, D.D. Second Edition. 18mo, pp. 228. London: Snow.

AN invaluable body of letters, abounding in deep doctrinal and experimental truth. Would it were in the hands and in the hearts of all our readers!

Memoirs of Mrs. Gibson, late of Newcastle-on-Tyne; including Selections from her Correspondence. By F. A. WEST. Second Edition. 18mo, pp. 318. London: Hamilton.

THIS is far from an every day volume. It is a book that deserves the widest circulation among all sections of the church of Christ. We remember few portraits of departed female excellence that approach more nearly to our idea of woman in her highest state. The gentle dignity of Mrs. Fry, the holy sagacity of Mrs. Isabella Graham, the wide and varied intelligence of Mrs. Wilson, late of the *Free Church Mission*, Calcutta, and the zeal of a true Methodist, were all combined in this admirable woman. The work abounds with incident by land and sea, and presents many touching examples of the vicissitudes of life. Bred in the Establishment, she wisely abandoned it for Methodism, which she singularly adorned till the day of her death.

An Inquiry into the Organization and Government of the Apostolic Church, particularly with regard to the claims of Episcopacy. By ALBERT BARNES. 18mo, pp. 270. London: Aylott and Jones.

WHO will not rejoice to meet Albert Barnes, who has laid the church of Christ under such a weight of obligation by his numerous and invaluable biblical labours, on the present occasion? Himself a Presbyterian, he has demolished the claims of Episcopacy in a manner as satisfactory as can well be conceived. The book is an exquisite specimen of scriptural controversy. As this very cheap Pocket Edition was mainly undertaken at our recommendation, we cannot but wish for it the most extensive circulation.

The Bible Reader's Hand-Book. By the Rev. INGRAM COBBIN, A.M. Royal 32mo, pp. 380. London: Arnold.

THIS is a most valuable volume; and its worth, in our esteem, is exceedingly enhanced by its extraordinary cheapness, which renders it accessible to the poorest boy in England. Ingram Cobbin has, beyond most men, deserved well of mankind. He has done more by his voluminous scriptural labours to spread Divine truth, and thus to promote the cause of Christ, than all the Bishops that occupy the Bench. How long will it be before some of our Universities acknowledge the merits of this great benefactor of his race? How comes he to have been overlooked, while they have been occasionally decorating, or further degrading, by their honours, men who have never uttered a word, or done a deed, or published a line by which the world could be made either wiser or better?

A Letter from the Congregational Church in Hamilton to the Members of the four Congregational Churches in the city of Glasgow, under the care of Dr. Wardlaw, Messrs. Russell, Thomson, and Ingram. pp. 12. Glasgow: W. Eadie.

A Letter to the Congregational Church in Hamilton, under the pastoral care of John Kirk. By a number of brethren recently in connection with the Congregational Church, Nicholson-street, Glasgow. pp. 4. Glasgow: W. Eadie.

A Letter to John Kirk, in reference to a Review of the "Way of Life made plain," in the Congregational Magazine for May. By JOHN ROBERTSON, St. Ninian's. pp. 3. Glasgow: W. Eadie.

Correspondence between the Congregational Church in Hamilton and the four Congregational Churches in the City of Glasgow, &c.

THE conduct of the church at Hamilton, and those who think and act with them, cannot be too severely reprobated, for the course they have pursued in reference to the "four churches" in Glasgow. They rushed at once to the press, and thus invited the gaze of the wide world to the kind and tender dealing with them of the Glasgow brethren, which was, and was necessarily, a private and confidential measure. To the simple questions of the Glasgow churches they send a long rambling reply, which they immediately print, and then request the said churches to print theirs! To this the churches subjoined, "Christian churches should have the power of private and confidential communication with each other, without the certainty or the risk of premature publicity; and they are unwilling to give, or appear to give, their practical countenance to what they deem an injurious and hazardous precedent." The disciples of the "New System," however, seemed to think the more printing the better, and hence the pieces here announced, which possess no merit whatever, either literary or theological. To reflecting men they will supply something to lament, but nothing to rejoice in. They cannot too quickly go to their own place. The Glasgow churches have done their duty, and done it well, because in the spirit of their Lord and Master. They have ceased to hold communion with their erring neighbours till they return to the truth.

Village Dialogues. By ROWLAND HILL THE YOUNGER. Third Edition. Nos. 1—4, pp. 12. London: Simpkin.

It is much to be desired that the Younger may live as long and wear as well as the Elder. He has made an admirable beginning. Excellent sense, innocent mirth, convincing argument, and merited sarcasm are happily blended.

The Church Advancing: A Popular Address to Roman Catholics on the present encouraging state of affairs; designed to stimulate the faithful to retrieve the error, and efface the crime, of the Reformation. Edited by I. WAKEHAM. 8vo, pp. 23. London: Aylott and Jones.

THE work of a man with his eyes open, a clear head, a ready wit, and a practised pen, putting one much in mind of Isaac Tomkins' famous assault on the Aristocracy, ascribed to Lord Brougham.

Brief Remarks on some of the Doctrines of the Catholic Church. By a Graduate of Oxford. 8vo, pp. 24. London: Cradock.

A MIXTURE of pride, carnal learning, and spiritual ignorance, not unworthy of Oxford. It states that "a belief in the scholastic doctrine of the Trinity is chiefly now confined to the clergy!" page 18.

A Catechism of English Church Government and History. By R. C. JENKINS, Minister of Christ Church, Turnham Green. pp. 16. London: Simpkin.

MR. JENKINS understands neither "Church Government" nor "History." He has, however, made a discovery of some moment, viz., that the foundation of Dissent is "impatience of all control whatever," and "the love of vain distinction," page 14.

Obituary.

BENJAMIN RAVENSCROFT was born at Bromsgrove, on the 4th of February, 1772. He was employed there for some years as a weaver. The life of such a man seldom presents much of stirring incident, though it often affords bright and beautiful illustration of the power of piety. B. was one of those who are the "poor of this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him." Means, apparently little likely, led to his conversion. When a young man, he was accustomed with others to practise bell-ringing at the church. In this practice he engaged with much energy, and was not a little vain of the exhibition of his very superior skill. The competitors in the belfry became, as is so generally the case, companions in the tavern. One evening, after drinking together with the ringers, he was met on his way home by some disorderly fellows, by whom he was shamefully beaten and ill-used. In consequence of this ill-usage he was unable to leave his house for a fortnight. This interval gave him space for serious thought, and he was led to "ponder the path of his feet." During his convalescence his wife borrowed for him Doddridge's "Rise and Progress of Religion in the Soul," which was read with much attention, and was greatly blessed to him. Being made deeply conscious of his need of salvation, he was particularly struck with the text, Rom. x. 9, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Referring to the state of his mind at that time he has often observed, "I said to myself, Well, that is easy; anybody can do *that*." He afterwards found a deeper meaning in the words than he had at first supposed; for he had not then understood the necessity of a spiritual regeneration in order to an entrance into the kingdom of God.

While he continued at Bromsgrove he attended the ministry of the Established Church, and met weekly with some other Christians for spiritual converse and edification. In 1819 he removed from Bromsgrove to Barnsley. He was at first

undecided in his choice of a place of worship; but one sabbath morning, accidentally passing a school-room in which the Independents at that time met for worship, and hearing the sound of a well-remembered tune and psalm, his wife proposed to go in. They went in, and ever after, till death, both united with the Independents. He was one of those who united in Christian fellowship when the church was first formed, in January, 1825. Of the same church, assembling in Salem Chapel, Barnsley, he was afterwards chosen a deacon, and resigned his office only with his life. He died on the 24th of October, 1844, and on the 28th was buried in the same grave with his faithful and beloved wife, who had died about three years before, on the 12th of September, 1841.

None but those who knew him intimately could at all appreciate the extent of his wisdom in divine things, the depth of his Christian experience, or the value and earnestness of his inward piety. He was constitutionally irritable, and his irritability was greatly aggravated by long sickness and frequently acute suffering. Sinking with exhaustion, racked with pain, distressed with almost insufferable asthma, wasted in person till the whole body was like an exposed nerve, living through days of suffering and nights almost without sleep for twelve successive months—and thus in a large measure deprived of the benefit of Christian reading and the encouragement of Christian conversation, and unfitted for that quiet communion with the Father of his spirit which it had ever been his delight to maintain—is it any wonder that he should be sometimes misunderstood, or that by superficial observers the hidden piety should be sometimes undervalued? They looked on the unloveliness of the casket without perceiving the beauty of the gem which it contained. Those who were admitted to the sanctuary of the heart best understood the depth and spirituality of his religion, and most admired the riches of Divine grace, which sometimes shone so brightly forth as almost to make one forget the ravages which time had made in the house of clay.

During the last days of his life he often said to me, "Oh! Sir, I am a poor guilty sinner. What should I do without Christ? But Christ is all in all." None could have a deeper and more humiliating view of his state as a sinner in the sight of God than he often expressed, especially during the latter part of his illness. "I think," said he, "I never properly knew before the meaning of Job's expression of self-abhorrence; but now I see more of the character of God I understand it better: 'I abhor myself'—'Behold, I am vile'—'Wherefore I abhor myself in dust and ashes.'" He saw, too, and felt it had been just in God to abhor him; but he trusted the promise of Christ, "Him that cometh to me I will in no wise cast out." He could say, "Whatever I am, I know that I have come to Christ; I love Christ, and he has not cast me out." Thus while he felt himself vile, he felt that Jesus was a sufficient Saviour for the vilest; he felt that he could love and adore God, who is pleased to save sinners by the grace of Jesus Christ, "whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, . . . that he might be just, and the justifier of him which believeth in Jesus."

On the Monday before he died he said to his son-in-law, "I think I am going sweetly to swoon away; but I am happy now." On afterwards recovering, he said, "I find myself disappointed, and have yet to wait awhile." He called often to his son-in-law, "Charles! Charles! what shall I do?" When many passages of Scripture were repeated, suitable to his condition, he replied, "Yes, I know that, I know that." "I hope," said his son-in-law, "you wish to be resigned, and to have your will lost in the will of God; you would not wish to alter the way of the Almighty?" "Oh! no, no," said he, with much emphasis.

On Tuesday he was seized with a distressing fit, and having afterwards a very restless and painful night, he considered his end approaching, frequently repeating, "Tell me, my soul, can this be death?"

On Wednesday, being in great and unusual pain, he asked if the doctor had been, and being answered in the affirmative, he said, "How is it? I am in so much pain." "I think, father," said his son-in-law, "it must be the pains of death coming on."

To a dear friend who came in he said, "Tell me something—tell me something." She knew that he best loved the words of God, and therefore simply repeated to him many passages of Scripture. From these, especially from the beginning of the fourteenth chapter of John, he derived sweet and unspeakable comfort.

He exhorted his own son to fear God, to live in the fear of God, and to "train up his children in the nurture and admonition of the Lord;" at the same time lamenting that he could talk to him no more. Surely, though they be few, the words of a dying father must have much weight, and cannot soon be forgotten.

About two hours before he died he called to his bedside his daughter, who had waited on him through all his sickness, and said to her, "Ann, I am going to die; I am going to die; but I shall share—but I shall share." She saw he was unable to speak, and finished the verse for him.

"But I shall share a glorious part
When grace hath well refined my heart,
And fresh supplies of joy are shed,
Like holy oil, to cheer my head."

"Is that what you mean, father?" "Yes, yes," was his reply. Having indicated the comfortable state of his mind, he seemed disposed to slumber, and presently "fell asleep" in Jesus. He had no fear of the consequences of death, but had frequently expressed during his illness much anxiety lest he should be unable to endure the pains of death. Earnestly did he desire to be delivered from this, and when we remember his peaceful decease, apparently without pain, we cannot but trace the merciful interposition of our heavenly Father, in answer to his own prayers and the prayers of his friends, presented on his behalf at the throne of grace.

J. B.

The Watch Tower.

FRANCE.—Admiral Du Petit Thouars has arrived in France: he has refused to accept the sword which it had been proposed to present to him, in honour of his achievements at Tahiti. Orders have been sent out by the Government to M. Bruat to discontinue the publication of "*L'Océanie*," a little journal published by the French in Tahiti.

In the *Continental Echo*, a new journal of strong claims and high promise, devoted to the interests of evangelical Protestantism on the Continent, we find the following —Mons. de la Farelle, in a speech delivered last session in the French Chamber of Deputies, stated that at the fall of the empire in 1815, the Reformed worship, including the Lutherans, reckoned 464 pasteurs. In 1830, when Charles X. was dethroned, the number had risen to 547; in 1843 it was 677; and at this time it may safely be affirmed that they exceed 700. The number of churches has increased in the same proportion, and yet the Protestant population is far from being supplied.

There are 111 places where Protestant congregations are obliged to meet for worship in the open air. Of the eighty departments into which France is divided, there are yet twenty-six in which there is neither church, nor consistory, nor pastor. The Protestants scattered in those extensive provinces have no means of grace to which they can have access.

SWITZERLAND.—Nothing can be more affecting than the present condition of the Valais. The triumph of the retrograde party has ended in interdicting Protestants the exercise of *private worship*! At Lucerne the Jesuits have succeeded in seizing the education of the people; and such was the desperation of the citizens in opposing them, that they have had recourse to arms.

CHRISTIAN UNION.—At a General Conference of the Pastors of the Reformed Church of Switzerland, held at St. Gall last August, Professor Merle d'Aubigne moved the resolutions:—

"The Swiss Pastoral Society assembled at St.

Gall, one of the principal seats of apostolical or missionary labours in the West, acknowledges and resolves—

"First. That it is highly desirable for all evangelical Christians, Reformed and Lutheran, Presbyterians and Episcopalians, and generally all who believe in the fundamental truths of the gospel, to unite for the purpose of making an open confession of their common faith, in opposition to the unity, purely material, of the Romish church, and thus proclaim their own true spiritual unity.

"Secondly. It resolves to put itself in communication with some of the pastoral conferences recently founded in Germany, particularly with that of Berlin, which has very lately occupied itself on the same question, and this may eventually lead to a similar union with the pastoral conferences of other countries; namely, France, Great Britain, Holland, and America, and to the re-establishment of an oecumenical confession of the Christian faith.

"Thirdly. It appoints a commission authorized to fix the basis of an evangelical confession of

the nineteenth century, and which shall contain the truths embodied in all existing Protestant confessions, and arranged in a form adapted to the wants of the present age. This commission should likewise be authorized to take the necessary steps to attain the end pointed out in the preceding articles."

The author of this proposal, after developing his views on the subject, added, "One of the wants of the present time is the unity of a true catholicity; and however removed we are from this desirable end, it is now quite time to take the first steps towards it."

The resolutions, having been seconded, were carried by a considerable majority, and sent recommended to the committee of the conference.

PRUSSIA.—Prize Essay. Mr. Seyfferheld, of Frankfort-on-the-Maine, has offered the sum of 10,000*fl.* for two prize essays on the following subject, "The legitimacy of the Evangelical Church in her various forms." The first essay, to which 8000*fl.* is to be awarded, is to be of a profound and learned character; the second, of 2000*fl.*, fitted for popular reading.

Poetry.

THE WORLD'S JUBILEE.

A HYMN FOR THE JEBILEE YEAR OF THE MISSIONARY SOCIETY.

By the Rev. Dr. Raffles.

TUNE—THE VESPER HYMN.

HARK! ten thousand, thousand voices
Singing the Song of Jubilee;
Each, through all her tribes, rejoices,
Broke her long captivity!
Hail, Emmanuel!—Great Deliverer!
Hail, Emmanuel!—praise to Thee!
Now the theme, in pealing thunders,
Through the universe is rung,
Now, in gentler tones, the wonders
Of redeeming grace are sung.

Wider now and louder rising,
Swells and soars th' enraptured strain;
Earth's unnumber'd tongues comprising,—
Hark! the Conqueror's praise again.
Hail, Emmanuel!—Great Deliverer!
Stones shall speak, if we refrain.
Thus, while heart and pulse are beating,
To His name let praise arise,
Till, from earth, the soul, retreating,
Joins the chorus of the skies.

Then in loftier, sweeter numbers,
We shall sing Emmanuel's praise:
Freed from all that now encumbers,
Nobler songs our voices raise.
Hail, Emmanuel!—Great Deliverer!
Live for ever, in our lays!
While our crowns of glory casting
At His feet, in rapture lost,
We, in anthems everlasting,
Mingle with th' angelic host!

But, till that great consummation,
That bright sabbath of mankind,—
Till each distant tribe and nation
Taste the bliss by God design'd,—
Speed the Gospel!—let its tidings
Gladden every human mind!
Be its silver trumpet sounded,
Let the joyous echoes roll,
Till a sea of bliss unbounded
Spreads o'er earth, from pole to pole!

Then shall come the great Messiah,
In Millennial glory crown'd;
"Israel's hope,"—and "Earth's desire,"
Now triumphant and renown'd.
Hail, Messiah!—Reign for ever!—
Heaven to earth reflects the sound;
Heaven and earth, with all their regions,
At His footstool prostrate fall:
Heaven and earth, with all their legions,
Crown Emmanuel, Lord of All!

Edge-hill, January 1, 1845.

Religious Intelligence.

ORDINATIONS.

Rev. T. R. Brown, over the Independent church in Mill-wall, Poplar.

December 17.—Rev. John Knox Stallybrass, over the Independent church at East Retford, Nottinghamshire.

CHAPELS OPENED.

Recently.—The Independent chapel at Wickham Market, Suffolk, after being enlarged.

Recently.—A new chapel at Middleton, Northamptonshire.

Recently.—A neat new chapel at Longstone, Derbyshire.

November.—A handsome chapel at Bakewell, in Derbyshire.

December 25.—A new Welsh Independent chapel at Brynsiencyn, Anglesea.

— In the retired village of Rampisham, Dorset, a new place of worship was opened on Christmas-day, with two public services, which were very numerous attended. At one of them a sermon was preached by the Rev. Alfred Bishop, of Beaminster; at the other, by the Rev. T. Denny, of Maiden Newton. The origin of this place of worship is connected

with certain recent movements in the parish, on the part of the officiating clergyman, which have given offence to a large proportion of the inhabitants, as partaking too much of the modern "Anglo-Catholic" character. The result is, that the seceders from the parish church, including the choir of singers, &c., have, voluntarily, and unsolicited from without, availed themselves of the provisions of the Toleration Act, and provided, as above stated, for their own religious accommodation.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES; OF THE BOARD OF EDUCATION; AND OF THE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

CONFERENCE OF REPRESENTATIVES FROM THE COMMITTEES OF THE THEOLOGICAL COLLEGES.

THIS important meeting was held, as previously arranged and announced, on Tuesday and Wednesday, the seventh and eighth of January; and, through the Divine blessing, its proceedings were most harmonious and satisfactory. As the Conference gave directions for the publication of a report of its proceedings, it would be premature and disrespectful to offer information or comment prior to the appearance of that authentic document, which, it is hoped, will be extensively read, and be as extensively useful.

It is, however, deemed appropriate to publish here the explanatory paper presented by the Committee of the Union at the opening of the Conference. This document deserves the candid attention of all who doubt whether union and liberty can be made to harmonize in extended efforts for promoting the common interests of the Independent churches, or whether an ardent zeal for the highest advances of learning in the Christian ministry be compatible with a still more sacred one for eminent piety and simple preaching of the gospel. It is, however, needless to preface with explanations a paper which is itself explanatory, and may be very safely left to speak for itself; but it may be useful to add, that after reading this paper, the Secretary of the Union added verbally, that the Committee considered its functions in reference to the Conference as now closed, the proceedings of which must be regulated entirely by its own arrangements and decisions—and that the reception of the paper by the Conference was moved by the Rev. John Ely, of Leeds; seconded by John Morley, Esq., of London; and unanimously adopted by the meeting in the following form—"That the paper presented by Mr. Wells, in the name of the Committee of the Congregational Union, be received and entered on the minutes of this Conference; and that the suggestions for the conduct of the proceedings of the Conference contained in it be adopted and acted on."

Explanatory Memorial from the Committee of the Congregational Union of England and Wales, read at the commencement of the proceedings of the Conference of Representatives from the various Theological Colleges, Tuesday, 7th January, 1845.

As the Committee of the Congregational Union, acting under directions received from the Autumnal Meeting of the Union, held at Norwich in October last, has conducted the preliminary proceedings that have resulted in the assembling of this Conference, it is thought respectful to the gentlemen present, and likely to facilitate the business of the meeting, that the Committee should at the outset submit a statement of the views and measures in which the whole affair originated; and also of the benefits anticipated from this Conference, coupled with some respectful suggestions as to the manner in which its deliberations should be conducted.

The honoured brethren present know that they have not assembled upon the summons, nor even upon the invitation, of the Congregational Union, or of its Committee. On the contrary, when it was thought desirable to attempt a Conference of the representatives of our Theological Colleges, the question whether such a proceeding should be adopted was referred freely and entirely to their Committees. The proposal in a distinct and definite form was circulated among the Tutors and Committees of all the Colleges. Each Committee was respectfully solicited to give its independent reply. The decision whether there should be a Conference rested, where alone it could rest, with the unbiassed suffrages of the managers of our Theological Seminaries. This present Conference, therefore, meets by authority of the Committees of the various colleges here represented. You are assembled at the request of your colleagues in the management of your several institutions. The Congregational Union did indeed venture to incur the responsibility, far from light, of proposing a Conference. Now, however, the all but unanimous adoption of that proposal by the Committees of the Colleges, one only having dissented, has vindicated the course adopted by the Union, and has assumed the responsibility of all further proceedings. In this instance, as in many others, the Congregational Union has proved a convenient medium of communication, and centre of action, in respect of affairs and interests common to the entire Independent Denomination, and no more.

Many reasons presented themselves to some brethren anxious for the good of the Independent churches, when thoughtfully considering their present position, why the great work of training for them a godly and learned ministry, seemed to require, at this juncture, renewed consideration, and more vigorous, vigilant, and enlightened care. All those reasons it might not be expedient to state in this memorial—they may come into view more advantageously in the confidential discussions of this Conference. But it is obvious to remark in general, that the present is a great religious crisis—that unwonted opinions, activities, and struggles are now moving the Christian mind of our country; that beloved young brethren, now trained for the work, enter public life under circumstances far more difficult than those which attended the early labours of their predecessors; that within our own body, the origination of new colleges has materially affected those of longer standing—that the whole work of educating a learned ministry requires to be advanced into greater popular favour and confidence in our churches, as for many reasons, so especially, because the pecuniary resources needed for its support must now be sought by more extended appeals, seeing they can no longer be provided by the munificence of a limited number of wealthy and enlightened brethren. And it was thought that no proceeding could be so likely to communicate in every way a healthful impulse, and a wise direction to this most important of all our public cares, as a free, candid, and devout Conference, attended by many of those learned and able tutors to whose care the education of our rising ministry is so joyfully, so thankfully committed. But though the Committee of the Union, in negotiating this Conference, has been anxious throughout that all its proceedings and conclusions should be strictly its own; yet some preparation seemed indispensable. Public, and even deliberative assemblies, for whose consideration nothing has been digested, are sure to be perplexed and confused, and quite unable to embody and record their proceedings in any authentic and suitable form. Documents, therefore, discussing points of principal interest, open to free remark, and liable to be set aside or altered at the pleasure of the meeting, appeared to present the most appropriate preparation for your proceedings, holding a due medium between the reports and resolutions, presented for the adoption of a popular meeting, and the entire absence of any papers for discussion, and for declarations of opinion, so far as ultimately approved.

In the proposal for this Conference submitted to the Committees of the various colleges, the principal points which it was thought the meeting, when assembled, should discuss, were distinctly stated. It may now, therefore, be assumed that the brethren present have come prepared to give those subjects their best attention, having deemed them of importance adequate to justify this proceeding, and expecting great advantages to result from a free interchange of sentiment respecting them. Not that the meeting is at all bound to consider every topic so proposed for conference, or restricted from the discussion of other subjects not so proposed. Far otherwise. Some of the points included in the proposals of the Committee of the Union may be passed over with little or no attention, and some

of the queries submitted by the Committee may be decided in the negative; while other subjects, which did not present themselves to the view of the Committee, may be brought into discussion with eminent advantage. The fact that the Committee of the Union did not only propose that there should be a Conference, but did also specify the principal subjects for the discussion of which such Conference should assemble; and that these proposals, thus specific, did meet with cordial approval, are only mentioned to show that this state of the proceeding seemed to enable the Committee to solicit prepared papers on subjects thus previously submitted to you, and accepted by you, as appropriate for consideration, without failing in the respect due to the assembly, or assuming, unwarrantably, what it would discuss when convened. While, on the other hand, the Committee would have thought it highly disrespectful to take the part it has borne in the convening of this Conference, without making what it deemed the very best preparations for its effective proceedings, whatever judgment of those preparations the Conference itself might form.

Proceeding under these circumstances and views, the Committee of the Union has obtained the consent of different brethren, to prepare short papers on the principal topics expected to come under consideration. It seemed that no one circumstance has so materially contributed to place education for the ministry among our churches in a new and altered position, as the establishment of the University of London, and the affiliation of several of our chief colleges with that institution. Taking this, then, as the starting point for your deliberations, the consent of Dr. J. P. Smith has been secured to present a paper on the importance of employing this great literary advantage in the wisest and most effectual manner. Then, next Dr. Burder will be prepared with one showing the necessity that increased literary advantages should be attended with equally increased care in theological and religious training; and that, therefore, after all competition for university honours has been completed, an ample term should be devoted to strictly ministerial studies. Further, that these higher courses of study should be successfully prosecuted in our colleges, it was thought needful to show that the young brethren entering with a view to them, should possess some previous training in scholarship—and Dr. William Smith had engaged to write on this point. Yet as plain and popular preaching must ever be the great instrument of administering the gospel in connection with Independent church polity—and as a numerous class of brethren will always be found among us, eminently qualified for this important service, but quite incapable of a highly learned education, the Committee induced Mr. Frost, of Cotton-end, to promise a paper on the desirableness of maintaining an academy in which only an English theological education should be given, or in addition, that knowledge of the original tongues of Holy Scripture, attainable without a previous study of the Latin and Greek Classics. Further, if the ministry as trained in our colleges is to be raised higher in learning and piety, in mental and moral power, the choicest young men in our churches and families must be induced to consecrate themselves to this sacred service, and Dr. Hamiltan is prepared with an appeal on that subject.

Premature settlements in the pastoral office of young brethren, more accomplished in learning than in knowledge of men, are obviously hazardous, and have occasioned the only failure of many who might otherwise have honourably and usefully served the churches, and Mr. Stowell has consented to prepare some thoughts on the best methods of securing, in such instances, a useful interval between the close of usual college studies, and entrance on public labours. Dr. Payne has undertaken to write on the advantages of a uniform practice in all the colleges; of an examination of every approved student at the close of his term of study; and of granting thereupon due testimonials of learning and character. These papers the Committee of the Union supposed suitable for consideration in the order in which they have been now mentioned, as bringing into view some chief points necessary to the efficiency of our college system; and would suggest that they should be followed by a paper, to be presented by Mr. Blackburn, on the expediency of the appointment by the Committees of every college of some gentleman in the Metropolis to act on its behalf in a Central Committee for promoting its financial interests, and the settlement of its students.

There remain a few other subjects of a more general character, on which short papers have been promised. One by Mr. Walter Scott, on the advantages that would result, were it to become a general practice, that pastors before giving their first sanction to young brethren desirous of entering the ministry, should obtain the assistance of another other ministers in their examination. Another by Mr. Watts, on the expediency of associating in some of the colleges, in the pursuit of studies common to both, students intending other pursuits in life with those designed for the ministry. A third by Mr. James, on the great advantages to be realized by fraternal intercourse with students and younger brethren on the part of senior pastors; and lastly, as it was thought that an affectionate address to the young brethren in the colleges from such an assembly as the present would be most suitable and beneficial, Dr. Harris has engaged to prepare one accordingly.

It is to be distinctly understood that these papers have not been submitted to the Committee of the Union, and are not presented in its name, but are simply the productions and thoughts of the writers, for which they alone are responsible. These documents are, therefore, no other than contributions from the brethren who have prepared them to facilitate the proceedings of the meeting, and the Committee feels assured that these brethren will be the first to acknowledge the right of the Conference to dispose of their labours entirely according to its judgment.

It will be perceived that the Committee of the Union has proceeded on the supposition that the Conference will publish, at least, some parts of its proceedings. The wisest counsels, confined to this room, or gaining further publicity only by imperfect oral report, cannot but fail of the extensive and lasting advantages anticipated from your discussions. It is hoped that you will bear an impressive testimony in favour of the best methods for advancing the efficiency of the colleges; and for supplying, through them, to the churches in sufficient numbers and last-

ing succession a devout and learned ministry—that you will promote an enlightened approval among all the churches of the educational system pursued in those seminaries, and so at the same time both conciliate towards young brethren educated in them the favourable hopes of the people, and secure their willing contributions in their support—that you will give a holy impulse and elevation to the ministry itself among us, by your devout counsels to secure the best possible preparation for it—and that your free utterance of your sentiments and publication of your conclusions will promote, as far as is desirable, uniformity of design and plan in all the Theological Colleges of the denomination.

The Committee of the Union asks leave to close this paper of explanations with one or two respectful suggestions. It is hoped, that this Conference will be strictly an affair, *pro re nata*, neither to be perpetuated nor repeated—that the connection of the Congregational Union with it will be limited entirely to preparations and services—that no conclusions will be adopted in any other form than that of mere declarations of the sentiments of the brethren present—that even advice to the several colleges represented being abstained from, the good effects of this Conference may be expected in the way most congenial to the freedom and habits of our denomination, namely, the spread of sentiment, and the voluntary adoption of what is approved—for with the body to which you belong, the advantages of counsel and sentiment may be obtained by the assembling of many brethren at a common centre; but action must be distributed and left free, for so only can the benefits of Union and Independency be combined.

The first recompense the Committee of the Union can obtain for its labour in promoting this Conference, will be, the approval of this most respected body, and of the honoured Committees you represent; the next and highest will be, to witness the happy fruits of your counsels and labours, in the advanced prosperity and efficiency of your several colleges for the training of a pious and learned, an able and energetic ministry of the holy gospel in the Independent churches of our country.

HOME MISSIONARY SOCIETY.

APPEAL OF ONE OF ITS FRIENDS.

WE leave the subjoined note, addressed to one of the Secretaries, to speak for itself. The writer wishes to remain unknown. May we hope that his zeal will provoke many? In order to make his remarks better understood, it is desirable to state, that at the last annual meeting of the Society, several gentlemen came forward and promised specific sums, if a certain number could be obtained during the year. Thus, one promised £5, if thirty-nine more would do the same. Another promised £10, for five years, if twenty-nine others would give the same amount. A third party promised £50, if other nine would join him. All this has been again and again stated to the readers of the CHRISTIAN WITNESS. The progress up to this time has now to be mentioned. The first list has been happily completed. The second list has only received a small proportion of names. The third list, however, is near its completion, and our hope is,

that the urgent appeal of the writer of the note will succeed in accomplishing his object. Only two sums of £50 are now needed to secure the liberal offer of our friend. Deeply should we regret that his desire should not be realized.

"W—, 13th Jan., 1845.

"My dear Sir,—I have been expecting to hear from you, claiming the promised £50, upon conditions, and also the first £10, of annual subscription. I can assure you I shall be pleased to learn that you have already £450, and you shall then not be long before you can say the £500 is in hand. I am unwilling to entertain the idea, that you will inform me you have not succeeded in both instances in obtaining the required sums, yet, I must say, your silence causes doubts. It cannot be, that this Christian country is destitute of individuals that are able to meet these proposals; neither should we find them unwilling, did they but rightly value the grace of our Lord Jesus Christ, who though he was rich, yet for our sakes became poor. This done, it would then be no less considered the duty than the privilege of wealthy Christians to aid in this blessed cause, and we should find their benevolence not only extending to our own land, but even to the very ends of the earth, that they might hear of the salvation of our God. Waiting your reply, as to how this matter stands,

"I am, my dear Sir,

"Yours &c.,

"J. W."

While souls are perishing, some men are only anxious about power. The spirit of bigotry is producing in many rural districts injurious effects. It enters into social life, and even into the domestic circle, and sows the seeds of bitterness and strife. Religious teachers, who should be men of peace and promoters of concord, are widely and actively employed in fomenting division, and many of our missionaries are assailed, not with the weapons of truth and righteousness, but with those of contempt, calumny, and angry denunciation. Happily, the arm of the law protects the missionary, or personal liberty would in some instances be in danger! The High Church notions and delusions of some of their active men, seem to produce an unhappy effect on the mind, and to transform well-educated and naturally amiable individuals into harsh, domineering, and bitter opponents. The following extracts will show that even plans which might greatly benefit the labouring poor are likely to be perverted by bigotry into great evils. Indeed, there is reason to fear that the "allotment" system will be made an engine of oppression in the hands of influential men, and in many instances keep away from the chapel some who now attend, though not decidedly religious, while it will oppress the pious poor who are desirous of alleviating their condition. A Missionary in Norfolk thus writes:—

"Had it been possible for party influence and a strong combination of effort to have prevailed against the truth of God, our voice had long since been silenced, and our small sacramental band had ceased to exist.

"The allotment system as worked by the clergy presents a formidable barrier to our village labours. The peasantry frequently apologize for their absence from our services, by say-

ing, 'Sir we've each a small piece of land, and we dare not anger the parson.'"

Another Missionary in Yorkshire, referring to the same subject, says,—

"We have recently had a change of clergymen, by which we have had given to us a Vicar and Curate of the High Church school, instead of a Puseyite. To the present, things have gone on so comfortably, that we began to hope that all would be very pleasant to all parties in the parish; but all on a sudden, the Vicar has proposed, it is said, to divide the Church lands into allotments for the parishioners, so as to allow each family a portion; but with this understanding, that the holders of the land shall both attend the Church themselves, and send their children to the Church schools. It is easy to see how all this will work, if carried into effect. I fear that in the present state of the humbler classes, (poor as they are,) they will be tempted, in many cases, to take the land on the conditions stated. The only thing I feel that I can do, is to leave the thing in the hands of God, who alone can help in such a case."

Some of the other Missionaries are greatly afraid that the whole scheme of allotment, so far as many of the gentry and clergy are concerned, is one intended to extinguish the little liberty that yet exists among the poor in agricultural districts. They give some weighty reasons for this suspicious view of the subject. The Missionaries are deeply anxious about the temporal interests of the poor on their several stations. They know their numerous privations, and how much they need the considerate aid of enlightened and benevolent men, not in the shape of charity, but in the form of labour. And where full labour cannot be obtained, the allotment system appears to many of them the best device for alleviating their troubles. But then, the Missionaries meet with many proofs that men who are liberal in politics, and nominally the friends of religious liberty, are so ignorant of its first principles that they do not know they are violating them when they eject the cottager from his "dwelling because he goes to the Dissenting chapel." This alarms them, and they tremble for the religious liberties of the poor, if the allotment system should come generally under the control of the clergy and of land-owners.

But it is not only in temporal matters that the spirit of party is shown: it is extending to religious matters more widely than many are aware of. We have been accustomed to the outrageous claims of the Tractarian clergy, as to their being the only authorized dispensers of the sacraments; but we believe the following case is entirely new even for that class of men.

A clergyman in the favoured diocese of Exeter called on the parents of the children who attended the school connected with the Church, to inquire if any of the children had been baptized by Dissenting teachers. He found two or three in one family in that situation. He insisted upon the parents procuring godfathers and godmothers, and taking them to church to be re-baptized, or they would be immediately dismissed from the school! This seemed so incredible that, when the statement appeared in the journal of the Missionary, a note was written to him, requesting his authority, and begging him to be quite certain that what he mentioned could bear investigation, and was not a mere report. His reply is as follows:—

"Immediately on the receipt of your obliging

letter of the 7th inst., I rode to A—, not willing to trust to reports; went to the Rev. Mr. ——. He received me courteously, but expressed his determination to carry out his principles; acknowledged having expelled three children from the Church free-school, and his intention to exclude all who had not been baptized by one of God's regularly ordained ministers. I told him that I had been thirty-five years at C—, and during that period had administered the rite to hundreds of children, but had never before known a clergyman carry matters to such a length. His reply was, that the unfaithfulness of others was no rule for him; he was determined, notwithstanding the hard things that were said of him, that he would do his duty.

"I leave this matter, dear Sir, for you to deal with as you may deem proper; but I cannot help expressing my conviction, that if publicity were given to the sayings and doings of such bigots it would put them to shame."

This system is not confined to schools, but extends to daily work. A Missionary in Hants thus writes:—"I cannot omit another case of High Church oppression and bigotry. A poor man, whose children were all baptized at chapel, has been required, in order to get a piece of work, to have them re-baptized at church!"

We gladly turn to other topics. The extracts that follow give a brief view of the labours of two of our Missionaries. The first occupies a rural district in Kent, where his services have been blessed. The second occupies a town, where he has much to do in laying a good foundation, while any village at a short distance needing his help receives it.

Missionary Labour in a Rural District.

"You will perceive from my journal that my engagements during the past month have been numerous. These, however, do not constitute the whole amount of your Agent's services on this station, such as visiting the sick, tract distribution, family visiting, &c. The population being much scattered, it requires considerable labour in travelling to and fro, in order to bring the people under the sound of the gospel; so that on the week-nights, although I do not, upon an average, collect more than 100 persons to preach to, yet to address these I have to preach four times, and walk through dark and miry lanes a distance of nearly thirty miles. It may help the Directors to form a better idea of the nature of my labours than that which the dry detail of a journal can furnish, were I to describe the routine of my services for one week.

"F— E— in itself is an obscure hamlet of a few cottages, but containing within the radius of a mile not less than 500 inhabitants. Having here a neat and commodious chapel, and it being also the centre of my other preaching stations, I preach twice every Lord's day, the congregation averaging from 150 to 200 hearers (children and adults inclusive.) In the evenings of the same day I occupy two out-stations, at equal distances, and in opposite directions from the chapel, preaching at each place alternately. The population in the immediate neighbourhood of these stations may amount to 400 or 500 souls, and the congregations in each place made up, be it remembered, of hearers distinct from those addressed on the preceding part of the day, of about thirty or forty.

"My Monday evenings are engaged chiefly at

F— E—, with meetings connected with the Sunday and day-schools, church-meetings, or prayer-meetings. Tuesday in preaching in the places occupied on sabbath evenings. Wednesday I preach in a cottage about three miles from my home: here I have an attendance of about thirty agricultural labourers, very few of whom can read, but who listen with deep interest to the word of life. The other evening, when returning in company with several of these, and conversing about the work of God in the soul, one expressed himself with deep feeling, and in his own simple way said, 'Oh! sir, how shall we ever be able to repay you for paying so much attention to such ignorant creatures as we be!' Another, who deeply laments his inability to read, said, 'I do feel so very dull and lonely when I return from my work in the evenings, neither my wife nor myself being able to read, that were you, sir, to come every night, I would gladly come to hear you.' Thursday I gather a little company together in the vestry of F— E— chapel. Friday I preach in a dark and benighted spot, called T—, the inhabitants of which were for a long time wholly neglected by the parish minister, but since the new Puseyite rector has entered upon the living, very active measures have been used to induce the people to love Church and hate Dissenters. Here, however, I collect a congregation of from thirty to forty persons, who seem determined to think for themselves in matters of conscience."

Missionary Labours in a Town.

"Since my last, another year has completed its cycle, and in impressive language reminded us of the rapidity of that current which is bearing us on, with our hopes, fears, and pursuits, to the ocean of eternity. In reflecting upon the old year, your Agent, whilst he has cause for deep humility and sorrow, cannot but be truly thankful and rejoice. He has enjoyed twelve months of uninterrupted bodily health; thus giving him ample opportunity to labour in the vineyard of his heavenly Master. His labours have been numerous and varied, and he feels persuaded that to make much impression on the moral soil of this part of God's vineyard, he must exert himself 'in season and out of season.' 'The lion in the street,' with all his roaring, must not arrest the progress of our blessed Saviour's kingdom, firmly believing that the truth must prevail, and that the period shall arrive 'when the lion shall eat straw like the ox,' and when he shall not 'hurt nor destroy in all God's holy mountain.' My weekly services on the station, unless anything occurs to prevent, are as follows:—

"Sabbath-day, preach three times and conduct a prayer-meeting. Monday, attend a Bible-class, and conduct a prayer-meeting. Tuesday, either have an inquirers' meeting, or preach at W—. Wednesday, either Bible or writing class, and preaching. Thursday, either preaching at F—, or teaching the young people in singing. And on Friday, we have a very interesting Bible and conversational class. Thus, eleven district services are conducted weekly, besides visiting the afflicted and distributing religious tracts.

NEW YEAR'S GIFT CARDS.

It will greatly oblige the Secretaries if those who have received the above Cards will be so kind as to return them to 4, Blomfield-street, by the 21st of February. Sums under £5 are most easily and safely sent by Post-office orders.

IRISH EVANGELICAL SOCIETY.

THE various labours of this institution are sustained with zeal, with a considerable amount of usefulness in the stations occupied by its agents, in their wide field of missionary labour. The Committee have recently made arrangements for such changes in the stations in which the missionaries are employed as will be likely, under the Divine blessing, to promote the general welfare of their missions. They have, at the urgent request of some influential residents in the county of Monaghan, undertaken a mission to that county, by adopting Ballyboy as a station, which appears to be a most important and promising field for a devoted Christian minister of Congregational principles. The Rev. J. Jennings, who has been several years employed in Ireland, in connection with another society, has offered his services to the Irish Evangelical Society. The Committee have accepted his offer, and appointed him for a time to some itinerating labours, for which his previous employment as a Christian missionary has well fitted him.

MISSIONS IN THE IRISH LANGUAGE.

It appears desirable, at the present moment, to inform British Congregational churches, that the Irish Evangelical Society employs, and has for many years employed, Scripture readers and ministers of the gospel, who teach and preach in the Irish language. This fact seems to be unknown to some persons who contemplate the welfare of Ireland, in connection with our denominational efforts; as the Committee of the Congregational Union of Ireland, in a recent address, on the importance of a mission to the Irish-speaking population of the country, and the probable good to result from it, say—"The Episcopalians have proved it; the Presbyterians are following their example; and why should not the Congregationalists try?" We are happy to inform our readers that the Congregational churches of England have tried, and are trying, this method of doing good,—with what effect may be judged of by the following extract from the journal of one of our missionaries, who labours in a wild, remote district. He says:—

"The inhabitants generally speak the Irish language; and though they do not use it exclusively, yet they prefer it, love it, and love those who speak it more than they do any other. When they heard your agent speak in that language, their delight and surprise approached enthusiasm, as they never had heard any one preach before in Irish, and they avowed their determination even to hear the gospel in that tongue. On asking them the reasons of this preference, one of them replied, 'The rates and tithes that oppress us are never demanded in Irish; our mothers' lullabies, and our fathers' caresses, were in Irish; and now our heavenly Father is beginning to speak to us in Irish.' It is delightful to witness the heart-subduing influence of the gospel in the native tongue, as seen in the soft-rolling tears trickling down many a care-worn face; while some, by this instrumentality, have been snatched as brands out of the fire, and savingly converted to God, have witnessed a good confession, joined our church, and are now walking with the brethren in the light and comfort of the Holy Spirit. Others are searching and inquiring after the way of truth; and they have a general

impression that God will now bless their country, as they hear the way of salvation in Irish."

On no department of labour in Ireland do the Committee of the Irish Evangelical Society look with more pleasure and interest than to that which embraces the instruction of the people in the Irish language; and while they rejoice that they have five agents in Ireland thus employed, they would be most happy to multiply that number by five or ten, if our churches are prepared to furnish the means necessary for their support.

THE COLPORTEUR SYSTEM.

From a Missionary labouring in the District traversed by a Colporteur.

THE population of Ireland is rapidly acquiring the art of reading, as the establishment of schools is becoming general. It is, therefore, of the utmost importance that the people should be supplied with suitable books. The Committee of the Irish Evangelical Society having, by their agents, instituted an inquiry, ascertained that in some districts, of more than twenty miles' extent, no books of any kind could be procured! They therefore attempted, by the employment of suitable persons as colporteurs, the sale, at reduced prices, of Bibles, Testaments, and other religious books. They are happy to state their experiment has succeeded. The poor, Catholics as well as Protestants, eagerly purchase the books offered for sale; whilst the agents avail themselves of the opportunities which occur to speak to the people on the great truths of the gospel, and are often listened to with interest and attention. The Committee earnestly appeal to the friends of "pure and undefiled religion," to assist them in this new and promising method of diffusing the knowledge of salvation in that important and interesting portion of the British empire. As a considerable loss will be unavoidably incurred by the greatly reduced prices at which the books must necessarily be sold, the extent to which the plan will be carried out must depend on the amount received for the object.

The following extracts will enable the friends of the Society to judge how far the plan now attempted is likely to effect the object proposed:—

"We are beginning to realize the benefit of our book circulation. Mr. —, your Scripture reader and colporteur, has been faithfully and indefatigably engaged in reading the Scriptures from house to house, and disposing of the Bibles, Testaments, and other books intrusted to his care. I am happy to say that nearly the whole you sent are sold. We have the strongest ground to hope that these publications will form a signal benefit to the people in this district, who in general are sunk deep in ignorance and sin. We shall be highly gratified to see this department of labour extended, until every dark and degraded spot of our land is brought under moral culture, and our population is elevated in scriptural intelligence, and in the knowledge of the truth. The means we possess for satisfying the thirst for knowledge are not equal to the demand. Could the friends of Jesus in Britain witness the desire of the people to procure copies of the word of God, and other books sold by our colporteur, they would not hesitate liberally to sustain efforts so admirably adapted to the peculiar necessities of this land."

From the Journal of S— C—, Scripture Reader and Colporteur.

"Our stock of Bibles, Testaments, and other books, is nearly expended, having sold to the amount of £5 0s. 10d. I hope you will soon renew the supply, as a considerable number of persons have given their names for Bibles and Testaments.

"July 6th. This day has finished a week of arduous labour, having travelled thirty-eight miles in a circuitous direction, carrying with me a parcel of Bibles, Testaments, tracts, &c., through a most mountainous country. Disposed of but two books, but was enabled to read the Scriptures or pray in every family I visited, leaving all in the hands of God.

"July 13th. This week has been spent in visiting through the extensive parish of D—, a distance of ten miles from D—, having read the word of God and prayed in many families. Distributed 100 tracts, and disposed of a few of the Society's books.

"August 10th. The labours of this week have been devoted to a district of country the most mountainous, wild, and destitute, which is known in this part of Ireland. The inhabitants of these rocky regions are clothed with habiliments of straw and hay, and present such a spectacle as cannot but excite the sympathies of a Christian mind. However, I visited them from house to house, read the Scriptures and prayed in every family, and held several meetings in the evenings. Some Roman Catholics were present, and listened with great attention, whilst I exhorted them to trust in the blood and righteousness of Christ alone for salvation: left a couple of tracts at each house, and disposed of two gilt Testaments. I promised another visit at an early period.

"August 31st. Travelled this week a circuit of forty-eight miles, through some of the wickedest places in this country, but was, nevertheless, able to dispose of a number of books, and distributed about 100 tracts.

"September 7th. This week my visits have been confined to the town and suburbs of D—, when I had many opportunities of conversing with Roman Catholics. Distributed a number of tracts, disposed of eight Testaments, and several other books.

"January 1st, 1845. During the first quarter there have been sold thirty-two Bibles, sixty-five Testaments, and sixty-five other books: many of the latter are on the errors and evils of popery. Besides these, I have distributed gratuitously 450 tracts, which have been thankfully received."

Contributions in aid of this object will be thankfully received by the Treasurer, T. M. Coombs, Esq., 14, Ludgate-street; by the Secretaries, Rev. T. James, and the Rev. G. Smith, at the office of the Society, 7, Blomfield-street, Finsbury; or at the Bank of Messrs. Hankey, Fenchurch-street.

with that part of the discourse which contains the narrative:—

"Eight years since, I entered this pulpit as the pastor of this flock. There was no recognition service, for there were but a very few churches of our own denomination in the land; they were widely scattered, and without any visible connecting link with each other; so that an assembly of their bishops would have been matter of difficulty. During the ministry of my predecessor, the much loved and honoured founder of this cause, extending to five years, the name of the Lord was glorified, in the conversion of many sinners, and in the edification of the disciples. It was in the course of his pastorate (the Rev. Richard Miles*) that this neat and commodious place of worship was erected; while to the original *fourteen names*, of which the church was originally composed, there were added *seventy*,—not a few of whom regarded my honoured friend as their spiritual parent. Our population, as you know, fluctuates: thus the five years saw *thirty-seven* members either dismissed to other churches, or consigned to their final resting-place.

"On the first Lord's day in October, 1836, I found, on entering upon my pastorate, a church of *forty-eight* members, and a regular congregation, probably averaging *one hundred* persons. At that period there were only *nine* churches of the faith and order we adopt throughout the whole of Canada, including both its eastern and western divisions. These were all feeble, and widely separated from one another. Besides, our distinctive principles and views were little understood, and even less felt, by the people of the land. We were comparatively a strange company, and were doubtless often regarded with suspicion, as innovators on certain well understood and long-established arrangements.

"Now, in attempting to remember the gracious works of the Lord our God, we may, without putting our trust in chariots and horses,* advert to the progress of the congregation in the things somewhat secular in their aspect. These pecuniary matters are indeed of no little importance to the welfare of a congregation; for when they happen to be in a deranged state, immense damage to the peace and progress of the body is the usual result. We have in this department much, very much cause for gratitude and joy. Eight years since there was a debt on this building of rather more than £1100. It had no galleries, no vestry, and the basement story was unfinished. This debt you have entirely discharged, without any but the most trifling extraneous aid. You have erected galleries, built a vestry, finished the basement story as a lecture and school-room; the whole leaving a small and easily managed debt. This entire property is your *own* as a congregation; no part of the pews are sold, nor does there exist any *individual* right of property; it belongs to the congregation as such. Meanwhile you have, with undeviating regularity and promptitude, met all your engagements. Your pastor has never once had occasion to ask for 'the carnal things' which you have promised to minister to him. With a special and apparently sacred regard to *precise date*, has the proper officer, *thirty-two* times, waited upon him, during the *eight years*

* The text of the discourse was, "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God," Psa. xx. 7.

COLONIAL MISSIONARY SOCIETY.

HISTORY OF A COLONIAL CHURCH.

THE Rev. Henry Wilkes, A.M., pastor of the first Congregational church, Montreal, Canada, recently delivered to his congregation his eighth annual discourse, in which he presented a brief history of that church. We have been favoured

of his pastorate, with the amount of your engagement.*

"For the purpose of extending the good and great cause, the furtherance of which you have at heart, you have resolved, with remarkable unanimity, to erect a much larger, more airy, and more convenient place of worship, in a much more prominent situation in the city: the design being not only to provide the needful accommodation for our increasing congregation, but also, by throwing wide open its doors, and inviting *all* to enter that they may hear the gospel, provision may be made for the large and increasing number of strangers ever to be found in this populous and important city. You have already provided a handsome subscription list, and I have no doubt that it is your design to add considerably to its amount. Meanwhile we have in this city 'become 'two bands.' Thirty individuals, who were members of this church, are now united together, and have added many more to their number, as the 'second church,' under the pastoral care of the Rev. Dr. Carruthers. The ministry of that honoured brother has been blessed to the conversion of many of those who have joined themselves to our sister church. That church and congregation still advance, and they now worship in a large and elegant structure erected at the opposite extremity of the city. The parent church has already filled up the number who have thus been transferred; while the attendance on the stated ministry of the word is quite as large as it was prior to so many, with their families, and a number of stated hearers, placing themselves under the care of another pastor.

"Moreover, chiefly by the instrumentality of the Colonial Missionary Society, and by the Divine blessing on the agency of your pastor, and his valued and gifted colleague, the pastor of the church at Toronto, the *nine* churches already alluded to as existing in 1836 have been increased to nearly *fifty* in 1844. 'This is the Lord's doing, and it is marvellous in our eyes.' We have also in each division of the field a theological institution, where young brethren are trained for the ministry. There are now in both seventeen or eighteen students.

"Turning now to the aspect of the case more exclusively spiritual, we find that our progress has been steady, although at no time rapid. I have constructed a short Table of Admissions to the Church during the eight years,—distinguishing between those who were admitted either by letter from sister churches, or as previously godly, and those who were admitted on a profession for the first time made. It is as follows:—

	Total admitted.	By profession.	By letter, or as having been previously pious.
1st year,	35, of whom	17,	and 18
2nd "	16 "	11 "	5
3rd "	24 "	10 "	14
4th "	33 "	10 "	23
5th "	15 "	7 "	8
6th "	47 "	23 "	24
7th "	41 "	18 "	23
8th "	32 "	18 "	14
	243	114	129

* This is somewhat out of the usual course on this continent. The salary of the pastor is seldom paid with regularity and promptitude.

If to this total number 48 be added, as members at the commencement of my pastorate, we have a total of 291; of whom there are now in fellowship, *one hundred and ninety-one*; leaving *one hundred*, who have been dismissed by letter, have died, or have been excommunicated during eight years. It is remarkable, that although some of us have been bereaved of our children during the year, and have been drawn to the grave to weep over the dust of our babes, no member of this church in full communion has been removed by death. The Lord has spared us all another year.

"Without tracing the history of the sabbath-schools among you for eight years, it may be mentioned, in this annual retrospect, that the pastoral year now just closed has been more than usually successful in this department of your labours. The number of scholars in the Centre School, its Bible and its Infant classes, and in the two Branch Schools, now approaches 400. Several of the scholars have been received into the church as hopefully converted to God, while others are now inquiring 'what they shall do to be saved.'

"There have arisen out of this church *six* young brethren who have devoted themselves to the work of the holy ministry; one of whom is successfully labouring as a pastor in Scotland, and the others are preparing by a course of studies, one in England and four in our own institute, to enter in due time upon the great work. You have been more or less engaged in the distribution of religious tracts, and in efforts to awaken the attention of the careless, by publicly proclaiming the gospel of salvation. Several of you thus preach the glad tidings of great joy with considerable regularity, now to seamen in our port, now to our African brethren in the city, and now in houses where you can gather the inhabitants of a small district together.

"At present you are so far supporting, by your contributions, *four* labourers in the home field, that, were it not for what you furnish, the places they occupy would be necessarily vacant. In addition, you have pledged yourselves to support one labourer among our French Canadian population. To such great and catholic objects as are contemplated by Bible, Tract, and Seamen's Societies, your contributions have been liberally tendered; while you have not forgotten the claims of the perishing heathen. During the past year, moreover, you have supported a large and flourishing day-school, where upwards of *sixty* children receive daily instruction from a pious school mistress.

"The claims of the Temperance Reformation have met with a goodly measure of your hearty co-operation. Repudiating extremes, and not making any new test of membership, a very large number of you, as a matter of benevolent expediency, have long ceased to use alcoholic beverages; and it is worthy of remark, that not a single member of the church is engaged in the manufacture or sale of them.—But we must not further enlarge. In review of the whole, let us reflect, in conclusion, on—

1. Our responsibility.
2. Our debt of gratitude to God.
3. Our mournful short-comings.
4. Our future aims."

THE
CHRISTIAN WITNESS,

AND

CHURCH MEMBER'S MAGAZINE.

MARCH, 1845.

Theology and Biblical Illustration.

A WARNING TO THE NOMINAL PROFESSOR.

WE greatly fear that, in many instances, soundness in the faith is little more than a holding of the form of sound words. The expression of the truth is acquiesced in, but the truth itself is not realized. A mere holding of the dogmata of a creed is not faith. It is not the substance of things hoped for, neither is it the evidence of things not seen. The man who looks onward to some station of emolument for his son, who provides him with the best education to qualify him for its duties, who himself superintends the preparation and strenuously plies him with the fit exercises for his training and future habits, who bestirs himself in the work of securing friends and soliciting patronage—this man may be laudably employed, but he is walking by sight. To look onward for your children to a place in heaven—to enter them accordingly into a process of spiritual education—to watch and examine and labour, until the spiritual principles be established and the spiritual character be formed in them—to besiege in prayer the upper sanctuary, that you may obtain the patronage of the great Intercessor who is there in behalf of your family, and through Him the grace and liberality of the King, upon the throne;—let me practically see this, and I would say of it that it was walking by faith. It is not the mere verbiage of an orthodox phraseology that constitutes you a believer. You believe substantially only if you do. It is not by the professing of these things that you show faith. It is by proceeding on the reality of these things. The man, upon whose work and upon whose walk the futurities of the unseen world have the same deciding power as the futurities of the seen and the sensible world that is before him—he it is who has the substance and not the shadow, the faith unfeigned. It will show itself in the regulation of the family, as much as in any other of his personal

affairs. The man whose heart is set on the conversion of his children—the man whose house is their school of discipline for eternity—he it is, and we fear he only of all other parents, who lives by faith. If you love your children, and at the same time are listless about their eternity, what other explanation can be given than that you believe not what the Bible tells of eternity? You believe not of the wrath and the anguish and the tribulation that are there. Those piercing cries that *here* from any one of your children would go to your very heart, and drive you frantic with the horror of its sufferings, you do not believe that there is pain *there* to call them forth. You do not think of the meeting-place that you are to have with them before the judgment-seat of Christ, and of the looks of anguish and the words of reproach that they will cast upon you, for having neglected and so undone their eternity.

The awful sentence of condemnation—the signal of everlasting departure to all who know not God and obey not the gospel—the ceaseless moanings that ever and anon shall ascend from the lake of living agony—the grim and dreary imprisonment whose barriers are closed insuperably and for ever on the hopeless outcasts of vengeance. These, ye men who wear the form of godliness, but show not the power of it in your training of your families—these are not the articles of your faith. To you they are as the imagination of a legendary fable. Else why this apathy? Why so alert to the rescue of your young from even the most trifling of calamities, and this dead indifference about their exposure to the most tremendous of all? O, the secret will be out. The cause bewrayeth itself. You have not faith; and, compassed about though you be with sabbath forms and seemly observations and the semblances of a goodly and well-looking profession, yet, if you labour not specifically and in practical earnest for the souls of your children, your doings short of this are, we fear, but the diseased and lame offerings of hypocrisy—your Christianity, we fear, is a delusion.—*Chalmers.*

PROGRESS IN SIN.

THE climax of an atrocious crime is not reached by a process properly called delusion. *Nemo repente fuit turpissimus*, said a theologian of the pagan world, and so far he was certainly orthodox; for we cannot concede that, according to the general economy of the Divine government, any man is, as it were, so taken by surprise as to be instantaneously degraded into a reprobate.

The catastrophe of Dr. Dodd, in 1777, furnishes a striking illustration of our position. This person, in early life, was an associate of Bishop Horne, Jones of Nayland, and, we believe, of Mr. Romaine, and other religious persons of that age; and it was hoped that he would have continued in fellowship with them and their connections. But he yielded to the seductions of the world, became giddy with popular applause, sought and obtained admission within the circles of high life, gained preferment and royal favour, and eventually was a stranger among the com-

panions of his better days. He was conscious of this desertion, and, on one occasion,—we quote from memory the anecdote in Jones's life of Horne,—meeting with a lady who belonged to the relinquished party, he asked her, what his former associates thought of him: she only answered, "Demas hath forsaken us, having loved this present world"—a reply which at the moment deeply affected its object. Dr. Dodd, however, pursued his career; and finally endeavouring, and with success, to defraud his former pupil, Lord Chesterfield, for into his society and confidence he had ventured, was convicted and executed.

All who have read this man's melancholy story, will recollect the extraordinary, and, as many thought, merciless determination of his late majesty, in refusing to hear the universal prayer of the nation in his behalf. They will also call to mind the exertions of Dr. Johnson, and various other eminent men, in favour of the culprit.

But we remember to have heard, many

years ago, from a contemporary of Dodd, that the king persevered in his resolution, not merely because of the act of forgery, but from having been personally acquainted with the forger's previous conduct in many flagrant instances. When the king first heard of the fraud on Lord Chesterfield, it happened to be mentioned when the queen was also present; to whom his majesty instantly turned and said, "Why, this is the man who embezzled your charity funds;" the fact being, that Dodd, who was one of the royal chaplains, had been trusted by the queen as a private almoner. It was also then recollected, that he had offered anonymously a large sum of money to a lady of some political influence, if she would procure for him the living of St. George's, Hanover-square; for which conduct, indeed, on being discovered, he had been dismissed from the office of king's chaplain. When, therefore, it is said, that Dr. Dodd was hanged for forgery, this is literally true; but it was not true, that this was an insulated act of criminality, perpetrated by a man who, up to a moment of delusion had lived a stainless and honourable life—but by an offender, who having at length committed a deed cognizable by law as worthy of death, was delivered to the executioner, to pay the forfeit of his life, after many years of secret depravity. We have recurred to the case of Dr. Dodd as confirmatory of the view we have taken of the cause of men's being permitted to adventure into the snares of sin till they are fatally entangled, and perish; and especially, if they have been previously acquainted with religious principles. Blessed is the man that feareth always!

THE CHRISTIAN'S SECURITY.

LET us never forget that Christianity was planted and has grown up in storms. Discussion is always favourable to it, and has ever been so. Let the wintry blast come; it will but scatter the sere leaves, and snap off the withered branches; the giant tree will only strike its roots deeper into the soil, and in the coming spring-time put forth a richer foliage, and extend a more grateful shade.

That joy, in some measure or degree, is an essential result of the possession of a true faith, is involved in innumerable declarations of Scripture. Joy is expressly mentioned among the fruits of the

Spirit. It is Paul's desire for the Romans, that the God of hope may fill them with all joy and peace in believing. The psalmist declares that praise is comely for the upright; exhorts all lands to make a joyful noise unto God; prays that the nations may be glad, and sing for joy, and that the daughters of Judah might exult in God's judgments; counsels all worshippers to serve God with gladness, and come before his presence with singing; and gives an explicit warrant to all that seek him to glory in his holy name. It is an apostolic precept to live rejoicing in hope—to rejoice in the Lord always; and, to mark its importance, the injunction is repeated, "Again I say, Rejoice." In a word, the announcement of a Saviour is "good tidings of great joy;" his appearance was to give light to the people that walked in darkness; the very name of his forerunner was one of gladness; and his disciples are directed to the natural issue of their faith, which nothing but its weakness prevents them from reaching, when Peter addresses these words to the children of the dispersion—"In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory."

Why, then, should our hands hang down, or our knees be feeble? "Say to them that are of a fearful heart, Be strong, fear not." "We declare unto you glad tidings, how that the promise which was made unto the fathers God hath fulfilled the same unto us their children, in that he hath raised up Jesus again." "It is Christ that died, yea, rather that is risen again." "In whom dwelleth all the fullness of the Godhead bodily."

THE BEAUTY OF THE LORD.

THERE are moments in the life of every Christian, when the name and cause of Christ are more precious to him than gold; when the Divine character appears ineffably glorious; when a celestial beauty adorns the sacred page, and the everlasting truths of the gospel are sweeter to him "than honey or the honeycomb." He beholds "the beauty of the Lord" in everything. Wherever he turns, he sees some thrilling manifestation. Even the wickedness of the wicked suggests to him that God is holy and will punish sin. If he looks upon the wonderful works of art, he experiences a thrill of delight at the diviner beauty which they image

forth, thus beholding "the beauty of the Lord." If he glances at history, and gathers in a single panorama all that the world ever called beautiful or great, in science or literature, still is he reminded of the great Creator and Upholder of all things. If he gazes at the sky when the meek stars are shedding their silver light upon the world, again does this utterance within him declare that all this is the "beauty of the Lord." But above all, when he looks into the works of redeeming love, and beholds the mighty workings of benevolence there; when he stands on Calvary, and sees Him who hangs there, the just for the unjust; when he sees the stone rolled away from the sepulchre, and the linen clothes lying, and the Saviour gone; when he beholds the ascending Redeemer, and hears the man in white raiment, saying, "This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven," then indeed, he sees "the beauty of the Lord." And he sees "the beauty of the Lord" in all the ordinances of religion, in the sabbath, in the gospel, the meeting for prayer and the communion of saints. He no longer wonders at David for saying, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

PRAYER.

PRAYER is an action of likeness to the Holy Ghost, the spirit of dove-like simplicity; an imitation of the holy Jesus, whose spirit is meek. Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest; prayer is the issue of a quiet mind, of untroubled thoughts, it is the daughter of charity, and the sister of meekness; and he that prays to God with an angry, that is, with a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the out-quarters of an army, and chooses a frontier garrison to be wise in. Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that intention, which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass, and soaring upwards, singing as he rises, and hopes to

get to heaven, and climb above the clouds; but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest, than it could recover by the libration and frequent weighing of his wings; till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing, as if it did learn music and motion from an angel, as he passed sometimes through the air about his ministries here below. So is the prayer of a good man; his duty met with the infirmities of a man, and anger was its instrument, and the instrument became stronger than the prime agent, and raised a tempest, and overruled the man; and then his prayer was broken, and his thoughts pulled them back again, and made them without intention; and the good man sighs for his infirmity, but must be content to lose the prayer, and he must recover it when his anger is removed, and his spirit is becalmed, made even as the brow of Jesus, and smooth like the heart of God; and then it ascends to heaven upon the wings of the holy dove, and dwells with God, till it returns, like the useful bee, laden with a blessing and the dew of heaven.—*Jeremy Taylor.*

INGRATITUDE.

A KING of Madoa, in India, fell into a river and was near drowning. Immediately a faithful slave cast himself into the water and swam to his assistance. He seized his drowning master by the hair and brought him to the shore. The king, coming to himself, said, "Who drew me from the water?" He was told that it was his devoted slave. And every body expected that the slave would have been richly rewarded; but far from it. The king regarded him with a stern countenance, and asked him how he had dared to place his hand upon his monarch, (for this was a crime in that country,) and immediately ordered him to execution.

You are shocked at this ingratitude, accustomed as you are to do good, not only to those who do good to you, but to those also who do you evil. Alas! there are too many in this world to whom gratitude is unknown, and who requite a kindness even with hatred. But be assured that the bad deeds of such shall

recoil upon their own heads, as it happened to this king of India. For one day, when, heated with wine, he was taking an excursion in a boat upon a lake, he again fell into the water. The rowers might easily have saved him, but not daring to touch him, he was left to drown. When reproached with their conduct, the rowers replied, "We remember the fate of the slave."

From this history we may learn, that gratitude is pleasing to God and to man; that it causes others to be more kind to us; and thus procures for us the happiness both of loving and being loved.

BEAUTIES OF THE BIBLE.

THE Bible indeed is no ordinary book, and must be studied with no common diligence, no slight reverence, and no trivial assistance; but when so studied it opens a field alike rich and inexhaustible. It comprises the largest variety of materials, with the closest unity of design, and the most majestic harmony of proportion. All tends to one purpose, all centres in one object, the glory of God, in the salvation, the sanctification, the perfection of his intelligent creatures; or, to speak all in one comprehensive phrase, the final union of all things in Christ, and under Christ, as head over all things to the church. And be it observed, that throughout the announcement of this vast design, no capacity, or taste, or disposition of man, is left without its proper food, its just excitement, and its full employment.

But Holy Scripture is not only or chiefly the instruction of our souls—it is also in a just though limited sense the very life of our souls. "The words that I speak unto you," said our Divine Redeemer, "they are spirit and they are life." It is by this truth that we are to have our hearts purified. It is by this incorruptible seed that we are to be born anew. It is by this heavenly nutriment that we are spiritually to increase in wisdom and stature, and in favour with God and man. Happy are they who have acquired a relish for this food of angels! Happy they who drink of this pure water of life, which proceedeth from the throne of God and of the Lamb; and which, while it softly floweth, maketh their wilderness as Eden, their desert as the garden of the Lord! To them the Sacred Scriptures are indeed a refuge from the heat, a shelter from the storm, a covert in

a waste and weary land; affording that green pasture, those still waters of comfort, beside which we may be also led by our ever-present and ever-watchful Shepherd.—*Bishop Jebb.*

NOW ARE WE THE SONS OF GOD.

CHRISTIANS should act as becomes the dignity of their rank. Particular stations and conditions require particular modes of action. There is a course proper for the ruler of a nation, and for a private citizen; and there is a course proper for a child of God, a brother of the Lord Jesus Christ. He should exhibit all the integrity, generosity, kindness, and courtesy which become his rank. Shall he labour for the attainment of low ends, shall he associate with low companions, shall he exhibit a grovelling spirit? How unworthy a sight were it, to see the chief magistrate of a nation gathering refuse articles in the street! Is it not more so to see a son of God scrambling for the baits which Satan sets before his followers?

Professing Christian, are you walking worthy of your exalted rank? Are those feelings of envy and jealousy which you are indulging, that selfish attachment to your fancied interest, that stubborn adherence to your own will, worthy of a son of the Most High?

Christians should feel zealous for the honour of their Father. The affectionate child is zealous for his father's honour. He will carefully avoid everything in his own conduct that tends to dishonour his parent, and will strive to induce others to do the same. Christian reader, how is it with you? Are you careful for God's honour? Do you have distinct reference to his honour in your walk and conversation? Does it give you pain to hear his name dishonoured, and his cause reviled?

A LESSON TO THE YOUNG.

ONE evening, Maria's father related in her presence an anecdote of a little daughter of Dr. Doddridge, which pleased Maria extremely. When this child was six years old, she was asked what made everybody love her; she replied, "I don't know, indeed, papa, unless it is because I love everybody." The beautiful simplicity of this reply struck Maria forcibly. "If that is all that is necessary to be loved," thought Maria, "I will soon

make everybody love me." Her father mentioned a remark of John Newton, that he considered the world to be divided into two great masses, one of happiness, and the other of misery; and it was his daily business to take as much as possible from the heap of misery, and add it to that of happiness. "Now," thought Maria, "I will begin to-morrow to make everybody happy. Instead of thinking all the time about myself, I will ask every minute what I can do for somebody else. Papa has often told me that this is the best way of being happy myself, and I am determined to try."—*Pastor's Daughter.*

THE BEAUTY OF THE CHURCH.

THE people of Christ are to be beautiful, and beautiful because holy; Scripture describes them as "willing in the beauties of holiness."

The drops of the early dew are beautiful. The rising sun not only discovers them, it brightens and gilds them, and makes them the glittering ornaments, in the early morning, of our gardens and fields. And what were the early Christians? I am not speaking of those who in later centuries bore the name, but had no more of the likeness of Christ than we have now, nor perhaps so much; I refer to those who yielded first to the power of the gospel, and were the first-fruits of the gospel unto Christ. Their very enemies were constrained to do them honour; they hated, but they admired them. As they led them forth to persecution and to death, they wondered at their lofty and splendid characters. But their graces were not their own. The dew does not sparkle when the sun does not shine on it. Even a Christian man has no beauty, no holiness, but as Christ imparts it to him. And what is his highest beauty and holiness? It is only a faint reflection of his Lord's beauty and holiness;—a dew-drop reflecting the sun; and so does every real believer in Christ Jesus reflect in some measure his Redeemer's likeness—"glorious in holiness"—that is the Lord's own character; beautiful in holiness—that is the character of all who are made partakers of his grace and Spirit—their character now; "the beauty of the Lord" is already upon them; it will be more brightly, more visibly upon them in a brighter world."—*Bradley.*

THE CHRISTIAN IN DOMESTIC LIFE.

EVERY Christian is placed amid domestic scenes and circles of friendship that will bring out his character. You have a child unrenewed. That child will soon stand at the bar of God. Nay, that child shall tread the deep profound of the eternal world, and live for ever. Need we put to a Christian parent, to excite his interest, the question whether that child shall live for ever in heaven or hell? There is a feeling in a Christian bosom that anticipates this question, and there is much in the situation of that child to bring the Christian out and develope his character. You have a parent who has watched over your infancy, and been always kind, but that parent is not a Christian. Can there be anything among mortal men so fitted to call forth deep feeling in the youthful Christian bosom as the sight of the parent's venerable locks, and the feeling that that parent is going unrenewed before the bar of God? You are a brother, or a sister, or a friend. The leaden, slow moving ages of eternity are before your unconverted friends; and what in all the universe is better fitted than this to call forth all the Christian within you to humble and holy effort to save those from the deep shades of eternal night?—*Albert Barnes.*

BLESSÉDNESS OF PATIENCE.

THAT which is a sure companion, and most intimate to humility in prayer, is patience. It breaks not away in a pet, because it is not answered at the first or second asking; that is disdainful and arrogant. It holds on, and attends, and cries till the throat is dry—"I waited patiently for the Lord." And there must be "patient continuance in them that seek for glory and immortality." Faith is the foundation of prayer, and, to continue the metaphor, patience is the roof. The winds blow—look to the foundation, or the building will fall. Rain and storms will descend; but, if they light upon the roof that is close and compact, they run aside and are cast upon the ground. He that expects God's pleasure from day to day, will neither faint nor fret that his suit hangs long in the court of requests: such storms as proceed from murmuring cannot break through a solid roof. Says Habakkuk—A great thing will the Lord bring to pass, but not presently; for, "the vision is yet for an

appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it, because it will surely come." Many diseases will never be cured well unless they be long in curing; and many deliverances will never be thoroughly settled unless they be long in preparing; and many mercies are hid, like seed in the ground, and will be long in growing.

THE TRAVELLER.

THE life of man is often likened to a day's journey. He sets out from the cradle and travels towards the grave. Some have a long journey, and others a very short one. Some walk all the day, and far into the evening, and are glad to sink to rest, as Jacob was, after his weary pilgrimage, while others take but few steps before they find their end. By far the largest part come to the close of their journey before noon.

The great concern of all should be, to keep the way that will lead them to a heavenly home. It would be a sad prospect for the traveller, if, at the end of his toilsome journey, he must find a noisy and wretched home, where he would meet only thieves, and murderers, and liars, and be shut up in the same apartments with them, and confined there without any possibility of escape. Yet such is the prospect of every impenitent and prayerless child of man. Except they are converted, they cannot see the kingdom of God. Their home will be one of desolation and misery.

TRUST IN GOD.

You are uneasy lest you should want proper food to support life, and proper raiment to clothe the body. Life and the body are certainly greater gifts than food and raiment. Who gave you them? God gave them; and gave them of his own will, before you could be in a capacity to ask them. Will not He who gave the greater, give the less? Will not He who gave life and the body, take care they shall be supported and clothed? Will He who gave what you could not ask, withhold what you can and do ask at his hands? It is ingratitude to distrust your best Benefactor. Why should you apprehend, that He who has been with you all your life long, should now be with you no longer? recollect the promise, "I will never leave thee, nor forsake thee."

Above all things, forget not that greatest and most stupendous of mercies, that best and unspeakable gift of God, and the unanswerable argument formed upon the consideration of it by the apostle: "He who spared not his own Son, but gave him up for us all, how shall he not with him also freely give us all things?" Reflect on this, and "be not faithless, but believing."

WHERE ART THOU?

MOST fearful inquiry to the criminal, while vainly attempting to elude the eye of his all-seeing Judge! Most fearful inquiry to every descendant of Adam, who is walking in the footsteps of his first guilty parent! Beware of every place, every pleasure, every employment, in which you would hear such words with pain. Has there never been a time, when, if God had spoken in a voice of thunder to your soul, and asked, "Where art thou?" you would have trembled at the sound, and shrunk from the appalling inquiry? If there has, thank God, at this moment, that such a pang was spared you; thank God, that in that forbidden act, in that guilty hour, you were not cut off and taken away for ever; thank God, from the ground of your heart, that there was One who then said, "Let it alone this time also," One who interceded for you, and we trust successfully, that you might yet be spared, to live, to repent, to believe, to the saving of your soul.—*Blunt.*

AIDS TO REFLECTION.

PRAYING AND LIVING.—Ever labour to live suitable to thy prayers. It is to no purpose to begin the day with God, and then spend it with the devil; to be a saint in the morning in thy closet, and then a sinner all day in the world. Having prayed against sin, be sure thou watch against it, avoiding the occasions and temptations thereto; for otherwise thou wilt fall before it. Having prayed for holiness of life, labour to live holily. Having prayed for humility, labour to walk humbly. Having prayed for sobriety and temperance, labour to live soberly and temperately. Having prayed in the Spirit, labour to walk in the Spirit. Ever bear in mind that to pray for one thing and live for another, is a contradiction and an impiety. The whole course of thy life should savour of thy prayers. He who hath all his religion in his prayers hath no religion at all. ✓

If heaven be my home, and Christ my way, I will learn to know my way, ere I haste to travel to my home. He that runs hastily in a way he knows not, may come speedily to a home he loves not. If Christ be my way, and heaven my home, I will rather endure my painful walk, than want my perfect rest. I more esteem my home than my journey; my actions shall be led by knowledge, my knowledge be followed by actions. Ignorance is a bad mother to devotion, and idleness a bad steward to knowledge.—*Warwick's Spare Minutes.*

TEMPTATION REPELLED.—I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and sweat. This was the reason why our sage and serious poet, Spenser, describing true temperance under the person of Guion, brings him in with his palmer through the cave of Mammon and the bower of earthly bliss, that he might see and know, and yet abstain.—*Milton.*

A LIVELY EMBLEM OF HEAVEN.—Oh what cheerfulness, strength, and pleasure did the primitive Christians reap from the unity of their hearts in the way and worship of God! Next to the delight of immediate communion with God himself, there is none like that which arises from the harmonious exercise of the graces of the saints in their mutual duties and communion one with another. How are their spirits delighted and refreshed by it! What a lively emblem is there of heaven! The courts of princes afford no such delights.—*Flavel.*

AVOID EXTREMES.—None should despair, because God can help them. None should presume, because God can cross them.—*P. Henry.*

THE WISE COURSE.

Pitch thy behaviour low: thy projects high;
So shalt thou humble and magnanimous be.
Sink not in spirit: who aimeth at the sky,
Shoots higher much than he that means a tree.
A grain of glory mix'd in humbleness,
Cures both a fever and letharginess.—*Herbert.*

Essays, Extracts, and Correspondence.

MEANS TO BE EMPLOYED BY CHRISTIANS FOR BRINGING ABOUT A REVIVAL.

By John Angell James.

*To the Elders, Deacons, and Members of
Christian Churches.*

ALL the members of our churches should take a deep and individual, as well as collective interest in this subject.

You must ardently long for it. You must not only feel that it is *your* business, but that it is a transcendently important and infinitely desirable event. Oh it is melancholy to witness the indifference of the great bulk of nominal professors to this vast and momentous subject! Could we behold a tenth part of the anxiety about *it* that is felt and expressed in reference to a revival of trade, we should feel that vitality was beginning to circulate through the spiritual body, and symptoms of returning animation beginning to appear.

We must exercise faith in the reality and attainableness of the blessing. Faith, if we had it, would soon bring the blessing; for it would soon put us upon all the other means to obtain it.

We must fervently pray for a revival. General, believing, fervent, persevering prayer would as certainly bring to us this gracious visitation as it has done to our brethren on the other side of the Atlantic, and in every age and every country in which it has been tried. This is not now a new experiment, and ought never to have been considered as such. As very much depends upon ministerial fidelity and devotedness, you should abound in prayer for your pastors. If apostles felt their need of the prayers of the brethren, and, in the language of affectionate entreaty, said, "Pray for us," how can it be expected that the ordinary ministers of the gospel can do without the intercessions of their people? Oh what force and beauty are there in Paul's words to the Corinthians: "You also helping together by prayer for us!" Christians are almost ever in the extremes of idolizing or despising their ministers; of overvaluing great talents, or undervaluing such as, though solid, are not brilliant; and thus are in danger of not praying for the former, as above the need, nor for the latter, as below the reach, of Divine power.

It is of no less consequence *that you*

should do everything to encourage the hearts of your ministers. In order to the bringing about of a revival there must be the most harmonious feeling, the best understanding, and the most cordial goodwill, between the pastor and his flock. Where the minister does not live in the affections of his people, or is dispirited by a want of proper attention to his ministry, or of due regard to his comfort, all hope of a renovated state of things in the church is utterly vain. It is in the calm of peace, and not in the storm of contention—in the summer season of affection, and not in the wintry frost of indifference or ill-will—that a revival can be expected. It requires so much mutual confidence, deliberation, and co-operation, that the most undisturbed cordiality is essential to its existence. If you would wish your ministers to promote this great work, you must take care to keep them in a state of mind that leaves them at leisure to carry it forward. You must *constantly attend their ministry*, and not dishearten or paralyze their zeal by the sight of pews vacated by those who have left their own place. Curiosity is a passion which should have little scope for operation in religion, whether it relate to doctrines or to preachers. Has the stranger studied for you, prayed for you, as your own minister does continually? And let your attendance be as serious as it is constant. Take earnest heed to the things you hear, lest at any time you let them slip. A revival of religion always, or at least usually, begins by a renewed solemnity in the congregation. People listen to sermons as voices *from* eternity, speaking to them *of* eternity. There are no sleepers, no idle gazers, in such assemblies; all turn to the pulpit, as to a door opening into the unseen world, through which are partially visible the realities of heaven and hell; objects too awfully momentous to allow a spirit of trifling. You must, if you would have a revival, *change your whole design and manner in hearing the word.* Instead of that careless and thoughtless rush into the sanctuary, you must go from praying to hearing, and return from hearing to praying. It is shocking to think how some professors of religion treat both the preacher and his sermon. They go to the house of God, as others go to a play, for entertainment, not for improvement; and return, not to apply the discourse, but to criticise it. In the hearing of servants, children, or guests, they assail it with the shafts of ridicule or

the bolts of anger; and thus messages from the eternal God to immortal souls, on the high themes of salvation and damnation, are treated with the same jocularity and merriment as are bestowed on the veriest trifles that float on the breeze of popular gossip. All this arises from, or is connected with, the idolatrous regard which is paid in the present age to eloquence. The public meetings which are so common, and which have been thought so necessary for the support of our religious institutions, whatever benefit they may have conferred upon preachers, by cultivating a more free and popular mode of address, have corrupted in some measure the taste of the people, by producing a desire after oratorical, declamatory, and elaborate harangues, instead of the more sober, solemn, and instructive method of expounding and applying the truths of revelation; while both preachers and hearers seem to be too much occupied by matters of taste and imagination, to the neglect of the more awful functions of the conscience. It is man that too many go to hear speak, and not God; it is eloquence that they want, and not the gospel; and to be entertained, but not to be sanctified, the object they seek. True it is that it must be sound doctrine that they hear, and orthodox preachers that they follow; but it is not for the truth's sake that dwelleth in them, but for the musical voice, the fine imagination, the master-mind, or the captivating style with which the truth is announced. This must be altered; and if we would have a revival, we must come back to the simplicity that is in Christ Jesus.

It is not irrelevant to the subject to state *the necessity of maintaining a proper scriptural discipline in our churches.* The church is the temple of God, a habitation for the Spirit; and if it be defiled by the addition or retention of unholy members, the Divine Inhabitant will retire, and leave it to the finger of desolation to write upon its forsaken walls, "The glory is departed." It might have been as rationally expected that the symbol of the Divine presence would have continued to rest upon the mercy-seat, had all the impurities concomitant upon the sacrificial rites been profanely swept into the holy of holies, as it is to believe that a revival of religion will take place in those churches where there is a gross neglect of the scriptural qualifications of the members.

There are two or three things of a *general nature* well worthy the notice of professing Christians, as having no small

share of influence on this question. *They must pay great attention to their commercial and social habits*, in which they must not be conformed to this world. The mode of carrying on business in the present day is oftentimes at variance with the things that are true, and just, and honest, and lovely, and of good report. Falsehood, chicanery, and circumventing, are fearfully prevalent; and, through the force of custom, are too often practised by those who bear the name of Christ. The creed of the sordid deity of the children of this world is too often adopted by the followers of the Lamb; and the children of light are seen observing the selfish rites, and performing the lying ceremonies, of the temple of Mammon. You must have more self-denial, more rigid, unbending principle, if you would enjoy the copious effusions of Divine grace. Your *social habits* also must be more simple; you must be less anxious to imitate the world in the style of its intercourse and the mode of its entertainments. You must come out and be separate, and touch not the unclean thing. You must give up the ambition of being considered elegant and fashionable Christians—a sort of midway class between the precision of puritanism and the latitudinarianism of fashionable life; a redeeming and select few, who can throw over a substratum of piety much that is decorative and ornamental, borrowed from the gay and the dissipated; a wise and discreet race, who can reconcile some of the most decent and sober of the sons and daughters of folly to evangelical religion, as it appears in the less stiff and prudish of its subjects. Ah! my brethren, *these* are the notions and the practices that will prevent a revival. I plead not for ignorance, rudeness, vandalism. Let Christians be as elegant and refined in their habits as they please, and especially let them maintain, in dignified simplicity, the rank in society to which Providence has raised them; but let them not be conformed to this world, nor reconcile themselves to its votaries, by being as like them as they can without sacrificing all pretensions to the Christian character; nor let them shrink from the scoff, the sneer, or the sarcasm, which consistent conduct and high-toned spirituality will be sure to bring upon them from the gay, the worldly, and the frivolous.

If you would enjoy a revival of religion, *you must take care not to be too much engrossed by secular politics*. True it is you did not cease to be citizens when you became Christians; nor did you, when

you joined yourself to the church, take the veil, like a nun when she enters the convent, and sever every tie that binds you to earth and to earthly affairs. The church is *in* the world, though not *of* it, and is to be to you a sacred retreat, a place of refreshment and repose, where you may recruit your strength, not only to struggle for the crown of glory, but with the rough cares of time; and from whence you must come forth with invigorated piety, to guide and to influence the current of human affairs. But still it must not be concealed, brethren, that these are times in which the danger lies, not in the extreme of being too little, but of being too much, involved in political pursuits. The government of the earth must not be abandoned by the saints; but, oh! let the saints maintain the character and the rights of their earthly citizenship, remembering that they belong to another and a holy community, and having their conversation in heaven. You must be sometimes in the dangerous region of party politics; but remember it is to piety an infected place, a region of malaria, in which you must guard as much as possible your spiritual health, and from which you must escape as speedily as you can.

There is another circumstance intimately connected with the hopes of a revival of religion—I mean, *a spirit of Christian charity towards your fellow-Christians of other denominations*. Evil omens have shown themselves of late of a growing spirit of alienation between the evangelical part of the Church of England and the orthodox Dissenters. What may be the cause I will not venture to inquire, but merely state the fact, that instead of approximating nearer and nearer to each other, as by the identity of their “like precious faith” and common salvation it might be expected they would do, they are continually receding to a greater distance. Alas! alas! that in the attractions of the cross, the common centre of their religious opinions and their holy sensibilities, there should be less power to unite and harmonize than there is in their varying forms of ecclesiastical polity to produce repulsion and dissonance. Roots of bitterness have sprung up of late, with portentous rapidity, which, instead of being eradicated by the hand of a cautious zeal, have been fostered by prejudice, till they have grown to such a height as to chill with their shadow, and to poison with their influence, the fairest flower in the garden of the Lord—the

spirit of Christian charity. We can expect no revival while these things last, except it be a revival of bigotry and intolerance. "The irascible passions," says Mr. Hall, "surround the soul with a turbulent atmosphere, than which nothing is more opposed to that calm and holy light in which the Spirit loves to dwell." Oh! let us lay aside our mutual suspicion; let us repress our eagerness to seize and magnify differences; let us not encourage our literary organs and periodical journals to carry on a warfare of crimination and misrepresentation; let us not refer with exultation and triumph to acknowledged evils and abuses, and thus rejoice in iniquity. A truce, an everlasting truce, to such things as these, which trouble the waters, but by the foot of a demon rather than the gentle hand of an angel, and not for healing, but disease. One of the best means, one of the first signs of a revival, is a growing spirit of brotherly love among the different denominations of real Christians; and to obtain this, we must "pray everywhere, lifting up holy hands, without wrath or doubting."

It may be that in some cases a church has fallen into an unusually low state of depression and declension; its minister, discouraged and hopeless, knows not whether to remove or remain; its members, few, and lukewarm, and heartless, are looking round, not for means of a revival, but for a way of escape. All is death and desolation, and the assemblies of the sabbath are rather like the mournful gatherings of a few surviving friends round the sepulchre of one departed, than the joyous meetings of glad hearts at a feast. Such a state of things calls for immediate and solemn consideration. No ordinary means or measures will do here; the case is all but desperate. Meetings of the pastor with his deacons to inquire into the cause should immediately take place; days of humiliation, confession, and prayer, should be forthwith appointed; and in addition to all this, it might be well to call in the aid of one or two discreet neighbouring ministers, to assist the solemnities, and endeavour to give them impression and effect, by addresses to the church and to the different classes of the congregation. Prompt, prudent, energetic measures should be adopted: it is no time to utter the mere language of complaint; the lethargy is increasing, and death is at hand.

The revival of religion in a Christian church is, as I have already stated, a common concern: there is something for

every one to feel, and something for every one to do; all *can* help, and each should help as much as he can. DEACONS and ELDERS, a fearful degree of responsibility lies upon you! You may never yet have considered how much the spiritual prosperity of the church depends upon you. Next to the pastor, you rouse it to activity, or lull it to indolence; you chill or cherish its ardour; you quicken or crush its energies. Many a worldly-minded, timid, or lukewarm deacon or elder has done more to prevent a revival, than his pastor, however intent upon the work, could do to promote it. Such men paralyze the zeal of their minister; they are dead weights upon his energies, and obstacles in the way of his usefulness. Their cold scepticism about the work, their heartless indifference, their groundless suspicions, their puerile fears of novelty and fanaticism perplex and hinder the pastor, and frighten or petrify the people. Dreadful employment of official influence! Tremble at incurring such responsibility. If you have not courage or ardour enough for your station, resign it, and retire from the front rank to the rear. But what a blessing is a spiritual, warm-hearted, prudent, devoted deacon; one who uses the office well, and is alive to every good word and work! If, unhappily, the pastor should be indifferent to the subject of revival, let such men bring it before him in an affectionate and respectful manner. Great caution, I admit, is necessary in the management of an attempt so delicate and so difficult. They must be careful not to disgust by anything like dictation, nor to weary by injudicious importunity; but still it is their solemn duty to bring the subject under pastoral review. On the other hand, it may be sometimes necessary for them to restrain or modify the effusions of a distempered zeal, which are poured forth by a rash and inexperienced minister, whose ardour burns with a wild and dangerous fury. But apathy, neglect, and opposition, on the part of church officers, betray a state of mind unbefitting their station, and manifest indifference to religion, contempt for the pastor, disregard to the church, a strange and guilty unconcern about the salvation of immortal souls, and a fearful oblivion of their accountability to Christ.

THE PIOUS and SPIRITUAL MEMBERS of the church, of both sexes, may be of great service, by continually looking round them to notice any who appear to be under serious impression, to encourage them with kind sympathy, and to be to

them as conductors to the pastor. Many a blossom of hopeful piety might be thus preserved, which would be otherwise lost; and, by the blessing of God upon ministerial solicitude and vigilance, might be ripened into the fruits of righteousness, which are by Jesus Christ unto the glory of God. A preacher's eyes cannot be on all his hearers, especially if his congregation is large; and therefore the eyes of the more pious of his flock should be employed for him, to observe the anxious look, the suffused eye, which indicate the anxious inquirer, and which seem to say, "What shall I do to be saved?" How eminently useful might all be in this way, and yet how few attempt it! Many would sit in selfish enjoyment, or in cold formality, in their pews for months, never speaking a word of kindness, or directing a look of sympathy, to the heart-stricken, weeping, agonizing soul in the very next seat. Revivals can never be expected while such apathy remains; no, never till all the piety of the church is called forth in the way of deep interest and energetic activity.

PIOUS and MATRONLY FEMALES may, and should, render valuable aid to the cause of revivals, by looking after the younger of their own sex. This is a ground of usefulness which is yet almost totally unoccupied. Female agency was far more extensively employed in the primitive churches than it is in modern times. Honourable mention is made in the New Testament of "Phœbe, a servant of the church of Cenchrea, a succourer of many"—of Priscilla, "who taught the eloquent Apollos the way of the Lord more perfectly; who received the thanks not only of the apostles, but of all the churches of the Gentiles"—of "those women who laboured with Paul in the gospel"—of Junia, who was of note among the apostles—of "Tryphena and Tryphosa, who laboured in the Lord"—and of others too numerous to mention. The order of female deaconesses, which probably once existed, has vanished from the temple of the Lord, and their ministrations have long since ceased. This is not the place to discuss the question how far it might be necessary to revive this order; but still how much beneficial influence might pious and experienced females exert, even though they were not formally invested with the authority of office. Could they not counsel the younger women, instruct them, encourage them, pray with them, and lead them on in the ways of godliness?

How much good also may be done by the MORE EXPERIENCED AND INSTRUCTED BRETHREN OF THE CHURCH in the way of *sabbath-evening schools*, into which might be gathered the senior children of the sabbath-day schools, and others who have recently left these humble seminaries, and, in consequence of their age and circumstances, are in more danger and in more need of guidance than ever! Two or three such persons in a church, yea one, might render help to the work of revival beyond calculation.

Nor ought I to omit the efficient help which might be given by the active services of well-qualified persons in visiting the houses of the poor, according to the PLAN OF CHRISTIAN INSTRUCTION SOCIETIES. The great mass of the poor are living in the utter neglect of religion. If they hear the gospel, it must be first preached to them at their own houses. The precious treasure must be carried to them, for they are too ignorant and too indolent to go forth to seek it. Christians, there are thousands of immortal creatures perishing in sin at your very doors! Souls are continually going down to the pit from the houses that are on the right hand and the left of your own! What deep commiseration has been felt, and properly felt, for the population of those towns in which the ravages of the pestilence have been unusually extensive: but, oh! think of the more awful ravages of the plague of sin, which is sweeping crowds of immortal souls from your own neighbourhood into everlasting misery! Men, women, and their families, are continually dropping into eternal burnings, almost before your eyes! and will you not go to their houses, and entreat them to think of their souls' welfare? If you have not much courage to speak, you can take a religious tract, and beg them to read it; and by a weekly exchange of it you may continually supply them with a course of religious instruction, by which they may be made wise unto salvation.

Beloved brethren, let me, in conclusion, entreat you to consider the subject with all that deliberate attention and deep seriousness which its momentous, its infinite, its eternal importance demands. Every sign of the times, everything in the state of the church, and everything in the condition of the world, calls upon professing Christians to rouse from their slumber, and to look around them. Even the wise virgins are asleep, and that, too, amidst voices speaking to them from every quarter, and saying, "Knowing the time, that

now it is high time to awake out of sleep ; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand ; let us therefore cast off the works of darkness, and let us put on the armour of light." Let these heart-stirring words enter into your souls, and call you forth to spiritual activity. Oh that I had at command "thoughts that breathe, and words that burn !" I would turn them in a stream of impassioned eloquence upon your spirits, and endeavour to bear you away from that guilty selfishness which has engrossed the people of God, and impel you to a combined, and vigorous, and anxious effort for the revival of lukewarm professors and the conversion of impenitent sinners ! The subject has not yet laid hold of your imagination, your heart, and your conscience ; it has come near to you, but has not come into you ; it has been often the topic of conversation, but never of deep musing. Do consider the present aspect of the world. Old institutions are changing or falling around us ; society is in a state of fluctuation and transformation ; the dread of innovation has arisen into almost a passion for it ; the authority of venerated names and ancient systems has perished ; and a grand struggle for the mastery is coming on between the spirit of infidelity and the word of God. Already the foe is in the field ; his forces are marshalled ; and, confident in the assurance of victory, he is preparing for the attack. Shall the church of God be supine and indolent ? Shall she alone be inert ? Shall there be revival and energy everywhere else but there ? Oh no ! she *must* arise and gird herself for the conflict, and take to herself the whole armour of God. She must occupy a position which shall enable her to take advantage of existing circumstances, and to bend to the promotion of her interests the changes and events which are continually transpiring on the great theatre of the world. She must be more united, more spiritual, more fervent in prayer, more zealous in action ; and then will she appear "bright as the sun, fair as the moon, and terrible as an army with banners." As to our own country, as well as in reference to every other, religion is the pillar of society, the parent of social order, the germ of national prosperity, and the source of national happiness. "Without this the nation will daily become more desirous of liberty, and, at the same time, less capable of enjoying and preserving it. The majority of the population, unless religious and virtuous, must

ever be wretched and discontented ; and the more beautiful the theory of government which is proposed to them, the greater, in the long run, will be their disappointment ; for it is impossible that the most able contrivances of man can set aside the eternal laws of God, or by the boon of an imaginary freedom to the vicious, secure that happiness and peace to the wicked which God has reserved for the righteous."*

Everything yet devised by the wisdom of the church for the benefit of the world languishes for want of a revival of religion. Bible and Tract Societies have poured their streams of moral influence through the remote and desolate places of our demoralized population ; but they yet appear like the "deserts and the marshes that are given to salt." We have kindled by our missionary zeal a flame on Zion's hill, to be a light to lighten the Gentiles, and the glory of God's people, Israel ; but how dim is its beam, how feeble its power to illuminate the nations that sit in darkness and the region of the shadow of death ! After nearly half a century's labours, how little have we done to evangelize the globe ! Is it not a time to inquire into the cause of this want of greater success ? And would not inquiry convince us that it is the languid condition of our personal religion ?

Professing Christians, you *must* awake, indeed you must. God is calling to you, in common with others, by the awful accents of his voice of judgment : "Turn not away from him that speaketh." That strange, mysterious, and fearful disease which has entered the land, and which, baffling alike the discoveries of science and the results of experience, has committed such ravages, and filled the land with dismay, speaks as loudly to the children of God as to his enemies, calling upon both to repent and to turn unto the Lord. It is a great mistake to suppose that it has no message for the church. His language to us in this visitation is, "Glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea." "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty." "By this therefore shall the iniquity of Jacob be purged ; and this is all the fruit to take away his sin."

And now, dear brethren, may that Divine Spirit which, on the day of Pentecost, in answer to united prayer, descended on the infant church, baptizing it with

* Douglas on the Prospects of Britain, page 20.

celestial fire, and qualifying it for its high and holy vocation to evangelize the nations, by illuminating it with heavenly light, and adorning it with the beauties of holiness, as well as endowing it with miraculous powers—come down into your minds and hearts in all the plenitude of his gifts and graces, reviving that which is dull, cleansing that which is impure, strengthening that which is weak, uniting that which is dissevered, in order that in this way you may be prepared for a more abundant participation of all the fulness of God, and closer fellowship with the Father and his Son Jesus Christ, in everything that relates to the salvation of this lost world.

THE LITERATURE OF FRIENDLY SOCIETIES.

For reasons which will subsequently appear, we beg of all our readers a very careful perusal of this entire paper.

The terms "Friendly Society" are soon uttered, and by the bulk of mankind they are held to indicate a very unimportant matter. The idea of their insignificance, if not originated, is greatly strengthened by the fact that, from the first, the subject has been uniformly and mainly connected with pence, poverty, and patronage. But this is a very grave and a very hurtful misapprehension; for it would be difficult to specify a subject of greater magnitude, or of higher interest to the enlightened statesman, the real patriot, the genuine philanthropist, the moral philosopher, the Christian pastor, the British citizen. Its diversified importance to the millions can hardly be expressed or conceived. As the most popular application of the grand principle of Life Assurance, its mathematical, political, moral, and religious bearings, both on the church and on the world, are at once so comprehensive, so complex, and, in their ramifications, so minute, that clearly to ascertain, define, trace, and determine them, would prove a task far exceeding the powers of the most gifted mind of the empire; an achievement beyond the capabilities of any individual.

These declarations will not be questioned by those who alone are competent to judge of their truth. We once entertained a very opposite opinion—an opinion such as that we are now anxious to correct. The event which led to our altered views dates so far back as 1838—a period from which, up to the present, with little interval, it has more or less occupied our

thoughts. With the view of ascertaining the spirit, the views, and the practices of the evangelical portion of the clergy of the Church of England with respect to *lay agency*, we proceeded to analyze the entire series of its chief periodical, the *Christian Observer*, from its commencement up to the year just specified. In the course of that investigation, our attention was arrested by the extraordinary efforts of many of the clergy to promote the *temporal*, not less than the spiritual welfare of their parishioners; and among the various plans adopted by them for that purpose, it soon appeared that by far the most efficient was the institution of Friendly Societies. The effect of these, under clerical management, appeared to be so uniformly and so highly beneficial, that we became desirous to know something more of the matter; and this desire prompted an endeavour to collect, as far as possible, the entire literature of the subject, as the surest method of obtaining a full and combined view of the facts and principles of the whole question, together with the experience of all who had engaged in the generous enterprise. Assiduously consulting the London catalogues both of the old and new books, and pursuing our way by means of quotation and reference, one author introduced us to another, till at length our acquaintance became a multitude, and light broke in upon us from all sides. We soon found how intimately the subject of Friendly Societies was connected with that of the Poor Laws, and how largely it had been mixed up with all sorts of discussions on that great national question—a discovery which opened up an important field of inquiry, and led us to the celebrated Report on the Poor Laws of 1817, in which the Committee reported to Parliament very strongly in favour of the general establishment of Friendly Societies, as "greatly tending to the melioration of the condition of the people." This Report issued in the full and repeated discussion of the subject of such societies before Committees of the House of Commons. We accordingly next procured the Report of the Select Committee appointed to consider of the laws respecting Friendly Societies in 1825, as also the Report of the Committee on the same subject presented in 1827. These Reports, with the mass of accompanying Evidence, brought the subject before us in views altogether new, and led us to form very different conceptions of its magnitude and importance to the interests not merely

of the English nation, but of mankind. Among the witnesses who appeared to give evidence before these Committees were some of the most distinguished men, in their own peculiar walks, to be found in the empire—men not more eminent for their scientific attainments than for their practical acquaintance with the subject of such institutions. Their combined views contributed to illumine the whole question of Life Assurance, Savings' Banks, and Friendly Societies, in no ordinary degree. Instructed and encouraged by these copious volumes, we obtained all other Parliamentary Papers whatsoever that have been at any period issued upon the subject, together with the Acts of Parliament relative to Friendly Societies.

The first witness examined both by the Committee of 1825 and that of 1827, was the Rev. J. T. Becher, of Southwell, near Nottingham, who manifested extraordinary knowledge, both theoretical and practical, on the question. This gentleman repeatedly confuted the errors, and corrected the principles, of some of the first Metropolitan actuaries. From his evidence we ascertained that he had repeatedly written upon the subject; and we lost no time in endeavouring to procure whatever had emanated from a mind of such vigour and comprehension, corrected by extensive experience. Some of the chief of his publications, however, were out of print, or else not to be had in London. With a view to overcome this difficulty, and to confer with Mr. Becher personally, and in particular to examine into the working of his Model Institution established in 1823, in order to learn its true condition after a lapse of twenty years, in the summer of 1843 we visited Southwell. The venerable clergyman was unhappily indisposed and from home; but, in addition to obtaining the copies of his works just referred to, we were most courteously received by the proper authorities, allowed to inspect all the books of the institution, and favoured with such information as we deemed it necessary to solicit.

The interest excited in our minds by the examinations and evidence of the principal London actuaries before the Committees of the House of Commons already mentioned, excited a desire to know something of the subject of General Assurance, of the principles of which Friendly Societies are merely the popular application; and with this view we obtained the printed documents of *thirty-*

three of our chief Metropolitan companies. These productions supply valuable materials for moral and economic meditation. It is most interesting and instructive to see what efforts genius, prompted by mammon, has made to apply the principle of Assurance to meet the diversified necessities of society. Of that genius the exertions increase, and the expedients multiply, with every new company, that it may, if possible, establish a claim of preference above its predecessors. To these we added the documents of the principal Scottish societies.

Our next business was to collect, as largely as possible, the Rules and Reports of the principal private societies in the Metropolis, beginning with those formed by, among, and for the clerks of the Bank of England and the servants of the East India Company respectively. To these, of course, we have added all the Government publications, and those of the Useful Knowledge Society, and beside them, a multitude of others, that the voice of a wide experience might be rendered as clear and emphatic as possible.

We next procured and carefully considered the published accounts of the numerous discussions of the Committee of the London Delegates, and of the meetings of Friendly Societies held in all parts of the country in 1828, during the season of alarm which prevailed while the Bill was pending that threatened to interfere with their management; as also the publications of the Committee of the Friendly Societies' Institution.

Amidst our attention to all sorts of practical men, the great mathematicians, who first rightly propounded the doctrine, and securely laid the foundations of the great general system of Assurance, have received the homage so eminently due to their exalted talents and transcendent merits, flowing from their stupendous labours. At the head of this class we have placed the works of Dr. Richard Price, of deathless celebrity, and of Mr. Babbage, whose "Comparative View of the various Institutions for the Assurance of Lives" we consider a national benefaction.

Our object in making this brief statement is neither to parade the expense we have incurred, although that has been considerable, nor the labour which we have bestowed, although that has not been small, but to show the greatness of the subject, considered simply as a branch of science, and the extent of its importance to mankind as an element of social

economy. Nor is this all; knowing also the difficulty of the undertaking in which we have embarked, we were not a little anxious to impress the minds of our readers with the conviction, that we ourselves were deeply in earnest about the matter, a conviction indispensable to our ultimate success. We wish them to estimate our personal ideas of its value by the degree of interest it has excited in us; and to determine that degree by the measure of effort to which it has prompted us. The reason of all this is clear: in order that a teacher may efficiently discharge his functions toward his disciples, their confidence in his competency must be as entire as their confidence in his integrity; hence we are not a little anxious to impress the minds of our readers with the belief that, in this really important matter, we have spared neither pains nor expense to qualify ourselves for our vocation; that we have procured for ourselves ample means of forming correct views, and abundant materials for the business of public instruction.

In this introductory paper, it is necessary to state our general object in the present and in future numbers. It is no part of that object, then, to lay before our readers the enormous mass of varied matter which lies before us, whatever interest it may have excited in our own minds. Our polar star in this as in everything, is, utility. The public are chiefly concerned with the practical results; and these, therefore, will form the staple of our discussions; but there is a goodly portion of matter, of a more theoretical character, yet closely allied to practice, which a multitude of our readers are fully capable of appreciating, and by which they will be interested, and which we shall, therefore, in due measure, and in proper season, lay before them. In several respects, the task we have prescribed ourselves, and the question of Assurance generally, is now comparatively simple. The mathematical difficulties, once so serious, are now entirely overcome; the average quantity of sickness throughout the successive links of the chain of life, together with its average duration and value, has been at length determined with an approximation to certainty sufficient for all practical purposes. The true scale for the regulation of premiums, in every case, is now fixed on unerring principles; according to these, safe tables, of all sorts, have been at length constructed, and the Legislature has done almost everything to which authority is compe-

tent, for the encouragement of Friendly Societies.

All this done, what then remains? What? *The greatest difficulty of all!* A difficulty which bids defiance to the combined power and skill of mathematics, political economy, and legislation. And in what does this difficulty consist? In the stupid, infatuated, culpable, and suicidal apathy of mankind!

This is the monster difficulty now to be grappled with. Till this be overcome, the triumphs of mathematical philosophy and the enactments of philanthropic legislation must for ever fail of their grand object. And he who shall be favoured of Heaven to vanquish that foe will be entitled to take his place among the principal benefactors of mankind. Such a work, however, is probably too great to be accomplished by any individual, or by a number of individuals in one age. It may, perhaps, require a union of benevolent, impulsive minds, toiling on through several generations, to accomplish this all-important object; but if it should do so, when once effected, the result will compensate the labour a thousand-fold. Believing that the chief instrument will be the Press, the CHRISTIAN WITNESS steps forward with the courage inspired by truth, and the cheerfulness which accompanies love of country and of mankind, to offer its humble contribution to the common cause, not doubting that the entire religious press of the nation will, on due reflection, unite in the enterprise; and well assured that such a union will be the certain signal of ultimate success—success which will greatly conduce to the wealth of the British empire, the good of other lands, and the felicity of generations yet unborn. Those portions of the press whose happiness it is to remember that it was their privilege to unite in fighting the battle of CHEAP BIBLES, should require nothing more to arouse them to begird themselves for this new service in the war of philanthropy—a war in behalf of whole millions of virtuous and holy men, who are, nevertheless, in life, the dupes of their own folly, and at death, behold in their dearest relations and bereaved dependants the victims of their improvidence, filled with desperate anguish, and overwhelmed by utter destitution!

By the addition of other articles, in our present Number, we shall endeavour fully to launch the subject; and having done this, we shall, in future ones, use our best efforts to conduct it to a practical issue.

THE COMPARATIVE CLAIMS OF SAVINGS BANKS AND FRIENDLY SOCIETIES.

THE Rev. J. W. Cunningham, vicar of Harrow, one of the ablest witnesses who appeared before the Committee of the House of Commons, in his "Observations on Friendly Societies, and their Influence on Public Morals," says, "The disposition of the day is to erect Savings Banks all over the land; and, which is the only subject of complaint, to erect them on the ruins of Friendly Societies." This complaint was originally made on July 10, 1817, and on the following day, the 11th of July; as we perceive, from the date of the Acts, a bill was passed for the encouragement of "Banks for Savings in Ireland;" and on the day after, July 12th, was passed a similar Bill for England,—events which drew from Mr. Cunningham the indignant remark that, "Even Parliament itself had manifested a disposition to give encouragement to Savings Banks, which it had denied to Friendly Societies," an assertion then entirely correct. Prior to the passing of these Acts, there were only *seventy* Savings Banks established in England, *four* in Wales, and *four* in Ireland, while Friendly Societies existed in considerable numbers. To determine their relative success, we shall compare the number of depositors, and the amount of receipts at two different periods.

In 1829, twelve years after the passing of the above Acts, the Savings Banks framed in England, under their provisions, numbered no fewer than 371; eight of them made no return to Parliament. The matter then stood thus:—

Depositors in Savings Banks,	356,287, owning £12,161,837 0s. 3½d.
Friendly Societies, 4,217, owning	£700,418 3s. 9½d.

It does not appear from the Report, how many *persons* the 4217 Friendly Societies represented, but from the number of the depositors in the Savings Banks, with their prodigious amount of deposit, it is clear that the inference is most unfavourable as to the masses. Allowing to each of them the average subsequently mentioned in this article, they would be only 400,000, or very few more than the total of the depositors in Savings Banks. From the return of 1842, another distance of thirteen years, we find the relative numbers to be as follows:—

Depositors in Savings Banks,	856,484, owning .	£23,693,618	0	0
Friendly Societies, 8,781, owning	.	£1,121,289	0	0

These returns are made by the Trustees of Savings Banks. The number and amount, therefore, of Friendly Societies, above shown, relate to those Societies only whose funds are deposited in Savings Banks, and are consequently exclusive of those Friendly Societies whose funds are deposited direct with the Commissioners of the National Debt, the number of which is 371, and the amount of their united deposits £1,449,244. If, then, the two are added, the matter stands thus:—

	£	s.	d.
Friendly Societies depositing with the Savings Banks, 8,781,	1,121,289	0	0
Friendly Societies depositing with the Commissioners of the National Debt, 371,	1,449,244	0	0
Total .	9,152, £2,570,533	0	0

This statement presents an exceedingly improved aspect of the condition of Friendly Societies, subsequently to the passing of the Acts of 1829, 1832, and 1834, for their encouragement, by which they were placed upon an equal footing with the Savings Banks, and, in some respects, on a footing even more favourable; but still the result is very unsatisfactory. There seems reason to conclude, that the number of persons who are depositors in Savings Banks, is considerably more than the half of those who constitute the members of Friendly Societies. Mr. Ansell, in 1835, judged that the number of the latter at that time amounted to about *one million*: supposing Mr. Ansell to be correct, there is reason to believe that the increase since that time does not amount to more than a quarter of a million. But we doubt his accuracy. From ample data, we have reason to conclude that the average number of members in Friendly Societies is not much above one hundred. If such is the fact, their total number being 9152, the total of their membership, at this time, is only 915,200. But, granting round numbers, say that the total is now 1,000,000, or even a million and a quarter, how little this number is in advance of the total of the depositors in the Savings Banks!

Such are the facts relative to both sides, and certainly they furnish no slight ground of rejoicing to the lovers of their country and the friends of their race. As it respects the Savings Banks, the fact that there are in England alone, nearly *nine hundred thousand* depositors, holding property amounting to nearly *twenty-four millions* of money, surely, this fact speaks well for the economic habits and provident sagacity of a portion of our countrymen. We do assuredly consider the institution of Savings Banks as one of very high value, subserving a variety of important objects for which Friendly Societies cannot possibly provide, nor are intended to provide. They doubtless merit high praise, and deserve all possible encouragement. But still, the marked, the extraordinary preference still given to them over Friendly Societies, is a most serious mistake in itself, and a grievous misfortune for the millions. This point has been so well put by Mr. Cunningham, that, although he has by no means exhausted the subject, we feel pleasure in introducing him to our readers.

*"1. The principle on which the Friendly Societies are founded, is of a loftier and more valuable nature than that which is the foundation of Savings Banks.—*The principle of the Savings Banks is, that every man is to save for himself: the principle of the Friendly Societies is, that every man is to save for himself, if *he needs it*; but, if not, for those whose necessities may be greater than his own. The member of the one, in laying up his money, contemplates chiefly the object of taking it out for his own benefit: the member of the other wishes that he may never have occasion to touch his money; and, in that case, freely surrenders it for the benefit of his next-door neighbour, who is less healthy than himself. Now, which of these two principles is of the highest importance in forming the character of a community? The one is selfish; the other is generous—the one is solitary; the other is public—the one fits a man for a cell; the other for a nation—the one sets a man to dig a pond in his own garden; the other prompts him to form a canal for the common benefit of mankind. I will not venture to predict to what extent the establishment of Savings Banks will promote the growth of *selfishness* amongst us; but, in whatever degree they strengthen this detestable quality, they will rivet upon us one of the worst curses of our nature, and will de-

grade and impair the national character far more than any habits of economy will raise and improve it. To have an economical people, is a good thing; to have a generous people, is a better; to have a people at once saving and disinterested, is best of all: and it appears to be the tendency rather of Friendly Societies, than of Savings Banks, to form such a population.

*"2. Again, the great bulk of the population are not so likely to profit from Savings Banks as from Friendly Societies.—*In order to profit from the former of these institutions, it is necessary, first, to have money to lay up; secondly, to enjoy such an exemption from disease as to suffer this money to accumulate; and, thirdly, to possess such a measure of forbearance as not to draw precipitately upon the accumulating fund. Now, it is to be apprehended that the great bulk of the labouring poor will fail as to all these points.

*"In the first place, the rate of wages among the labouring classes of every country (and especially where the population is pressing hard upon the means of subsistence) is pretty accurately proportioned to the actual necessities of the labourer: in other words, the wages are such as neither to compel the poor to starve, nor to allow him either to waste or to accumulate. Instances, without doubt, may be found, where the wages rise above or fall below the level. The skill of the labourer, the want of hands, the pressure of work, may push the wages beyond the ordinary rate; and *vice versa*. But these are extraordinary cases. I would put it to any man, who is intimately conversant with the circumstances of the labouring poor, whether they are, generally speaking, able to accumulate; whether the fact is not, that they are almost universally in debt; and whether they are not, in many instances, driven to the parish, not by imaginary, but by real and palpable distress. If the poor are not able, which is the fact in many cases, to pay the two shillings, or one and sixpence, per month to their Friendly Societies, what political alchemy can enable them to pay one of the lowest deposits which has been anticipated in the Savings Banks, viz., one shilling per week? It has been well observed in a pamphlet to which I myself, in common with every reader on these subjects, am much indebted, that 'men in elevated stations imagine they see the *lowest* order when they see but the *lower*. The Corinthian capital looks*

down, and mistakes the cornice of the pediment for its base.*

"But, again, the Savings Bank supposes an exemption from disease or distress, for which, we fear, the circumstances of the labouring poor scarcely allow us to hope. If the circumstances of the poor were likely to allow of any large portion of them making deposits in the Banks, they would at least frequently accumulate or lend out money now. But will any person, really acquainted with their condition, affirm this to be the case?

"And, thirdly, the Savings Bank system supposes a degree of self-denial in the poor which is too much to require of them in their actual state of moral improvement. It supposes that a poor man, often out of work, often pinched for necessities, often either sick himself or visited with sickness in his family, will, nevertheless, so forget his present evils, and speculate on those which are to come, that he will leave his deposit untouched, and feed himself and his family, not with loaves and bacon, but with four per cent. interest, and bread and meat in reversion. Now, it is much to expect of the poor that they will even wait for the 'golden egg' of their weekly wages, and not, by spending more than they have, as it were rip up the hen; but to imagine that they will, under the cravings of daily want, not merely leave the bird unhurt, but also leave the egg in the nest, is to indulge a hope of which neither experience nor just views of human nature warrant the indulgence.

"3. But, thirdly, *suppose the great bulk of the population to avail themselves of the Savings Banks, the public advantage will even then be less than that arising from the general establishment of Benefit Societies.*—To save trouble, I adopt a calculation from the little pamphlet already mentioned:—

"For a view of the respective powers of the two institutions to secure independence, let Mr. Rose's Table be compared with a Benefit Society of which the principle is to pay two shillings per month in health, in order to receive twelve shillings per week in sickness. By the table, the amount of one shilling per week, after one year, is 2*l.* 12*s.* If the contributor should be ill at the beginning of the year, there is nothing for him: if, quite at the end of the year, he should be ill for four weeks, and should draw equal to the allowance of the Benefit Society, his capital is gone, and he must

begin again. A member of the Benefit Society pays two shillings per calendar month; and, if he has paid one pound to be free, supposing him under twenty-five years of age (and other ages in proportion,) he will receive twelve shillings a week during illness in any part or the whole of the year, and will find his right to the same payment for future years undiminished. There is no occasion to go through the intermediate years. Let us take the twentieth. After twenty years, the contributor to the Bank (if he has had no illness, which would quickly have exhausted his stock, especially in the earlier years) will have paid 52*l.* and will be worth 77*l.* 8*s.* 6*d.* We will suppose that he is come to old age, or some lasting infirmity. He can afford six shillings a week for five years, and then comes to the parish, with the aggravation of disappointed hopes of independence. In the Society, the payments in twenty years will amount to twenty-four pounds; the receipt, six shillings a week in old age, if his life should be protracted to the (I hope incalculable) date of a national bankruptcy.*

"To this statement I have seen no reply; and it appears to me to admit of none."

The same important point has likewise been clearly stated by the Committee of the House of Commons, which sat in 1825. Referring to Savings Banks and Friendly Societies, the Report proceeds thus:—

"The opinion which some persons entertain hostile to the formation of any common fund by contribution among the lower classes, and the preference given to individual savings, induce your committee to consider the claims of these societies in some detail. It has been observed that the hostility to Friendly Societies has been nowhere more strong and controversial than among the patrons of Savings Banks. Of these institutions, which are not referred to them for consideration, your committee will only say that they are undeniably calculated for many very useful purposes, some of which cannot possibly be secured by institutions of mutual assurance; but your committee affirm without hesitation, as equally undeniable, that it is '*by the contribution of the savings of many persons to one common fund that the most effectual provision can be made for casualties affecting,*' or, as it would have been more correctly said, '*liable to affect, all*

* Vivian on Friendly Societies.

* Ibid., p. 10.

the contributors.' This proposition, which is indeed obviously true, has been well illustrated by a writer on Friendly Societies, who asks whether the advocates of a separate and exclusive saving 'will be easily persuaded to save their annual premium, instead of securing their houses against fire?'

"Whenever there is a contingency, the cheapest way of providing against it is by uniting with others, so that each man may subject himself to a small deprivation, in order that no man may be subjected to a great loss. He, upon whom the contingency does not fall, does not get his money back again, nor does he get for it any visible or tangible benefit; but he obtains security against ruin and consequent peace of mind. He, upon whom the contingency does fall, gets all that those, whom fortune has exempted from it, have lost in hard money, and is thus enabled to sustain an event which would otherwise overwhelm him.

"The individual depositor, not the contributor to a common fund, is really the speculator. If no sickness attacks him during his years of strength and activity, and he *dies* before he is past labour, he has been successful in his speculation; but if he fall sick at an early period, or if he live to old age, he is a great loser; for his savings, with their accumulations, will support him but a short time in sickness; or even if he retain something in old age, after having provided for his occasional illness, the annuity which he can then purchase will be very inferior indeed to that which he would have obtained, if he had entitled himself to the benefit of the accumulated savings of all those who, having contributed for many years to a superannuation fund, had never reached an age to require it.

"Your Committee are very anxious that, in comparing, as they feel bound, Savings Banks with Friendly Societies, they should not be understood to depreciate the former; all they insist upon is, that, for the particular purposes to which Friendly Societies are applicable, Savings Banks are entirely inefficient, and that those purposes are highly beneficial to the people and the state."

Thus much for the point of preference as claimed by the advocates of Friendly Societies above Savings Banks. Let us next inquire into the condition of the bulk of Friendly Societies, in order to ascertain how far they are suited to meet the necessities of Christian men.

THE PRESENT CONDITION OF FRIENDLY SOCIETIES IN ENGLAND.

THE reason of the regretted preference of Savings Banks over Friendly Societies is obvious to every one at all conversant with the subject. The latter institution, at the outset, was highly prized. Men of all classes united to eulogize, establish, and uphold it. It was hoped it would work political and moral wonders, end in the abrogation of the Poor Rates, and renovate the country. Sound reason gave place to wild romance, and absurd expectation ended in bitter disappointment. Few things in the history of human affairs so remarkably exemplify the diabolical perversion of a truly sublime principle of social benevolence to the purposes of a coarse and brutal selfishness. It would seem as if the enemy of all good, ever on the outlook for fresh methods of mischief and instruments of evil, had taken alarm at the discovery of this new device for promoting the comfort of mankind, and set his wits to work how he might best convert it into a means of indefinitely multiplying the maladies it was intended to cure. It appeared as if a legion of fiends had been dispersed throughout England, to possess the souls of her publicans, and to a man stir them up to the formation of Friendly Societies. Scarcely a public-house but had its club, and some had more than one. Two or three were deemed sufficient not only for a moderate livelihood, but to lay the foundation of a little fortune. They were clubs, not for the benefit of the public, but of the publican! The ruthless cormorants throve and grew on the spoils of virtue, and became rich and great by the beggary of families! No wonder that good people denounced such Friendly Societies as a curse, and called out aloud for Savings Banks.

Our readers generally have no conception of the state of things among us, in these respects, even up to the present moment. It is most fearful, most mournful! Before us lies the last Return ordered by the House of Commons, relating to Friendly Societies enrolled in the several counties of England and Wales, which reveals secrets on this matter that are calculated to excite the most painful emotions in every Christian and in every patriotic heart. We give a single example. The county of Middlesex and the city of London may be taken as a fair average specimen.

In the county of Middlesex there are

346 Friendly Societies, of which 311 are held in public-houses!

In the city of London there are 53 Friendly Societies, of which 46 are held in public-houses!! Here is a total of 399 societies, of which 357—more than seven-eighths of the whole—are held in public-houses!!!

But this is only an illustrative glimpse. Let the reader reflect that the total of these societies is 9152, and that of these, according to the Metropolitan proportion, about *eight thousand* are held in public-houses! Eight thousand schools of drinking! Eight thousand fountains of immorality! Eight thousand dens of destruction! Eight thousand gates of death! Eight thousand pits of perdition!

Let the British people think of this. What other country on earth presents a picture so revolting, a sight so derogatory to our national character? Surely it is time that all concerned for their country's good and for the welfare of their fellow-men, should look at this subject in its true light. Some, we rejoice to say, have done so; but they have never yet succeeded in compelling the attention, generally, either of the British churches or of the imperial legislature. Among those who have thus acted, a high place is due to the Rev. Charles Jerram, A.M., vicar of Cobham, author of the celebrated "Treatise on the Doctrine of the Atonement," "Baptism," and other works, who thus delivered his opinions in his "Considerations on the Tendency of the Poor Laws":—

"The abstract statement that a body of industrious labourers and mechanics are associated for the purpose of forming a fund, by weekly contributions, to support each other in times of sickness and old age, conveys the idea of an institution peculiarly Christian and excellent: but when we go into the detail of the manner in which such societies are conducted, we find much to object against, and but little to commend. The calculations, upon which the contributions are to be made answerable for the demand upon them, in all the cases with which I am acquainted, are most erroneous. They do not proceed on any established average of the contingencies for which they profess to provide; and they must, therefore, be exceedingly uncertain in the extent of benefit they will yield. And when it is considered how these clubs are formed, it would be extraordinary indeed if anything like success were found in their constitution. A few uneducated individuals, headed by

a publican, who knows that, whatever be the event to the members of the new institution, it will turn out to be a 'benefit' to himself, meet together at the public-house, and agree that it would be a good thing to have a club: they are immediately furnished with the articles of some similar institution, and they either adopt them without any inquiry as to their merits, or propose such alterations as will render them more inviting to their neighbours, and more profitable to their friend who first suggested the plan. In a short time they are joined by a number of others, some considerably advanced beyond the proper age for equally sharing in the supply and demand, and the business commences. It is to be transacted at the public-house; monthly meetings are deemed necessary for paying their contributions and transacting their concerns; every member must spend threepence,* whether present or absent, for the use of the house; and there must be an annual feast, when the whole body shall assemble, make a public parade, adorned with ribbons, and white wands, with colours flying, and attended by a band of musicians. Now it is easy to see that in the whole management anything is provided for rather than the real wants of the poor members. I have made minute inquiries into the state of one of these benefit clubs, which, I believe, may be considered as a fair sample of the rest, at least of all with which I have any acquaintance. It has existed thirteen years, and has had, on the average, one hundred and ten members. The expenses of their monthly meetings at threepence each, and their annual feasts, together with their loss of wages, at two shillings a day, on their anniversaries, and incidental expenditures, amount, in these thirteen years, to nine hundred and sixty-one pounds six shillings. The money they have paid to sick members and for deaths amounts to four hundred and ninety-four pounds, fourteen shillings, and sixpence; and their present fund, including interest of money in the stocks, is three hundred and twenty pounds, making the whole sum of eight hundred and fourteen pounds, fourteen shillings, and sixpence; that is, they have expended nearly one thousand pounds in securing little more than eight hundred! But it is *now* discovered that the funds will not be sufficient to meet the demands that are soon likely to be made upon

* This was, it seems, a very moderate affair: the general allowance for "spending money" is sixpence.

them. Several aged men, who were to receive annuities for life from it, will soon be entitled to their weekly allowance (for they were not very careful at the time of the institution, at what ages the members were admitted—the object was to get members); and when this takes place, the united contributions of the club, and their present stock, will be unequal to the accumulated burden of their annuitants and sick members. This event is anticipated; and therefore, that each may have his share in the prey, they have lately made and carried a motion to make it a ‘dividing club;’ so that the whole stock, with the exception of one pound left in the box for each member, is to be divided amongst them; and this process is to be repeated every seven years!

“I should have thought it improper to introduce an instance like this if I had reason to believe that it is solitary or even uncommon; but I know that it is a fair specimen of all the clubs in this neighbourhood, and, I believe, of the greater part of similar societies in England. There may not have been many that have come to the determination of dividing their funds; but, in other respects, they nearly resemble each other; and this last improvement in the club alluded to was copied from several others, and seems likely soon to be pretty generally adopted.

“But this is not the worst part of the account. These institutions have been converted into nurseries for drunkenness. Sober young men, who would have scarcely ever entered a public-house, by joining these societies become habituated to these haunts of vice. They are laid under a sort of penalty if they do not attend once a month; for in this case they must pay threepence for others to spend. Hence, as many individuals live at a distance, and are unable to attend the monthly meetings, their forfeits furnish those who do attend with an additional supply of drink, and on many occasions, but especially on quarter nights, the greatest excess takes place, and the public-house is often not cleared of company till the Saturday’s conviviality has encroached on the sacred hours of the sabbath.

“If we follow these societies from their monthly to their quarterly, and from thence to their annual festivity, we shall observe a regular climax of intemperance, till we come to a perfect Saturnalia; for the bustle, and confusion, and noise, and excess of this day defy description. They commence by paying their homage at the temple of the Most High, and conclude

by celebrating the orgies of Bacchus. The recurrence of these days is, to every considerate man, painful in the extreme. He connects with them the moral depravation of many a virtuous youth, the seduction of many an unsuspecting female, and the origin of a train of evils which no benefit which it is possible to derive from such clubs can ever compensate. In short, I have no hesitation in saying that, *as generally conducted*, they are a pest to society. They create the evil they profess to provide against, and render the relief necessary which their funds are intended to supply. Whilst they hold out but little advantage to the individuals who compose them, and make them purchase that advantage at more than double its value, they tend to injure their moral character, and load them with evils which scarcely admit of remedy. The parishes where they are formed reap little or no benefit from them; for in the first place, they are compelled to allow nearly as much of the parish funds to these persons in sickness as to others, as the condition of their continuing members; and in the next place, they cause many to become paupers who probably never would have been such but for the habits they acquired at their meetings.

“In this catalogue of evils arising out of these institutions I have made no mention of what, nevertheless, is deserving of the most serious consideration; that they may be, and, it is to be feared, often have been, converted into the means of disseminating the most dangerous political sentiments, of exciting the well-disposed to discontent at their condition and disloyalty to their rulers, and of poisoning the mind by infidel principles. They afford too favourable an opportunity to the active enemies of both God and man, to suppose that they are never taken advantage of to undermine the peace of individuals and the very foundations of society.

“I know indeed that there are some exceptions to the character I have here given of the generality of benefit clubs. Where they have been under the management of men of education, influence, and principle, they have been made subservient to the most beneficial purposes. They have set out on a correct calculation of the just proportion between the supply and the return, the contribution and the benefit; they have been careful not to connect them with the interests of the publican; they have regularly superintended them, and guarded against the approach of evil, and have thus secured

the whole good they are calculated to afford, without any serious countervailing evil. In such hands they are really 'benefit clubs,' and every good man would wish to see them multiplied. I should, therefore, strongly recommend, as one of the most effectual means of rendering the poor independent of parochial relief, such institutions; and the only reason which has induced me to make this exposure of clubs as they are now commonly conducted is, that the public may not mistake a 'serpent for a fish,' a curse for a blessing, and thus lend their countenance and support to what is really a prolific source of the most serious evils."

SABBATH SCENES AT STOCKPORT.

In Westminster, the first point to be settled is, Whether the Court has jurisdiction? That question once determined in the affirmative, the cause proceeds. Now, in the present instance, we decide at once that the Religious Press of England has full and entire jurisdiction in all causes appertaining to education, morals, and religion. Having on these grounds heard both parties relative to the school at Stockport, we proceed to give judgment.

The following copy of the handbill issued on the late occasion, October 20, 1844, is needful to the clear understanding of the subject.

"THE ANNUAL SERMON

for the benefit of this Institution will be preached in the large room of the school, on Sunday, October 20th, 1844, by the

"REV. *** ***, OF LONDON,

when a grand selection of Sacred Music, from the works of Handel, Haydn, Mozart, &c., will be performed. Service to commence at half-past five in the evening.

"THE ORCHESTRA

will be upon an ample scale, consisting of many of the first performers and amateurs in the neighbourhood, who liberally give their services on this occasion.

"Persons wishing to attend are requested to provide themselves with tickets, which will admit the bearer to this and all the public services in the room, until the annual sermon, 1845, and which may be had from any of the Committee, and at most of the shops in town, price 5s. for the west, and 2s. 6d. for the east end of the room. Persons not having tickets

are requested to give, as they enter, not less than 5s. at the west, and at the east not less than 2s. 6d.

"*** Upwards of five thousand children are educated in this institution, for the support of which a collection will be made, as usual, immediately after the sermon.

"N.B. A special train, consisting of first and second class carriages only, will leave the Stockport station for Manchester at eleven o'clock on the above evening."

We have also before us the "Selection of Music to be performed in the large room," which, it appears, is 130 feet by 56.

Now, in the first place, we wholly object to the constitution of this school; for out of that all the evils which Christian men complain of obviously and necessarily spring. It is placed so entirely beyond the leavening influence of all sections of the church of Christ, as to divest it of almost the slightest claim to the confidence and support of his people. Whatever may be the moral and worldly respectability of its Committee of Management, which we have never heard impeached, it is certain that the New Testament supplies but few of their governing principles, and that men of true and exalted piety have but little sway in their counsels. The religious instruction which they communicate is of the most defective character. It is only just somewhat better than absolute ignorance. This fact is rendered the more serious from the unexampled, the almost incredible number whose misfortune it is to be the objects of its pernicious patronage. These numbers for the present year are stated to amount to 5269! Of these 1850 are taught *Writing*, and 365 *Arithmetic*, on the *Lord's day*! This we must pronounce a radical evil, which, whatever might have been urged in its defence in 1805, when the school was established, is no longer necessary, and ought to be forthwith discontinued. But this is only *one* of the numerous and serious evils resulting from the carnal spirit which pervades and animates the system. These evils are, by a most enlightened Christian gentleman in the vicinity, intimately known to us, and entitled to the fullest confidence, thus summed up:—

"1. No contributions are raised in the school by the teachers or scholars for the spread of the gospel.

"2. The committee meets for general business on the forenoon of the *sabbath*, during the hours of public worship.

"3. The sale of stationery, with a view to profit, during the *sabbath*.

"4. The means employed to prevent young people who have joined churches from attending their place of worship twice a day.

"5. The annual public procession on the *sabbath*, which is connected with great dissipation of mind.

"6. The teaching of the *Church of England Catechism*.

"7. The neglect of examination on religious subjects.

"8. The manner in which the anniversary services are conducted; the *sabbath* morning rehearsal; the time spent in the school-rooms by the young women at the toilette; the oratorio; the *retirement of the singers for refreshment during sermon*; the *supper after service*.

"9. The exclusive and oppressive spirit of the managers, and their efforts to discourage and weaken churches for non-compliance with their long-established, but most pernicious customs."

Now this is certainly an awful state of things; and perhaps that is considered the most splendid which is, in reality, the most awful. Let our readers only pause, that they may reflect on the scene of "October 20, 1844," when the "Orchestra opened on an ample scale," presenting "two hundred performers," of course comprising the first theatrical singers of the day, with some "sixty or seventy female singers, either teachers or scholars, dressed in white for the occasion." After the orchestra had, by *chorus, solo, trio, semi-chorus*, and *chorus* again, belaboured the "monster atheist," Goliath, and at length slain him, they "retired for refreshment," which, after such a combat, doubtless, they greatly needed; and the minister for the day stood forth to fill the gap by preaching his sermon, which was followed by the collection. This, and some lines in praise, under the mask of prayer, of the "kind guardians," being ended, Miss Andrews appears! This lady is succeeded by Mrs. Wood! These fair "performers" having finished, a pause follows, and again the gap is filled by the worthy minister's *prayer*! The echo of the "Amen" having subsided, Mr. Grimshawe, by the aid of *Paesiello*, next advances to "overwhelm Jerusalem!"

The last and not the worst "part" of this grotesque and monstrous medley was the "supper;" and that this might be performed with due and dignified deliberation, the "train" to Manchester, which was special, was fixed to start so late as

"*eleven o'clock*!" ELEVEN O'CLOCK ON SABBATH NIGHT! Can any one tell us when they severally reached their homes? At what hour did the more distant of them arrive on Monday morning?

Men of virtue, friends of order, Christians of every name, religious heads of families of all ranks, think on these things! But for the fact that the Pagan exhibition is, to the outward appearance, "sanctified by the word of God and prayer," would it not, at once, assuming its true character, become a hissing, a reproach, a loathing, and an abomination to the whole Christian world? Only withdraw the insignificant and intrusive accompaniments of the preacher and the paternoster, and what would remain to distinguish it from the theatre and the opera, and from those other musical orgies and meretricious carnivals which are associated with the spirit and the pleasures of the world, with the corrupt passions and vain pursuits of the men and women of the world, with the worst vices of the worst classes of such men and women, and which are conscientiously and tremblingly eschewed by all who fear God in every rank of society? One thing, and only one. The time selected by the latter is that allotted to man for honest labour; the time selected by the former is that reserved by Almighty God for his own especial service!

Of systems, as of men, the true test is their fruit. We will rest the merits of the Stockport institution on its results. For all spiritual purposes, such a system must for ever remain comparatively, if not almost wholly, impotent. In ignorance of the facts, with confidence we appeal to the history of the entire myriad mass who have passed through it. How many of the two hundred thousand, less or more, have been turned to God? We fearlessly affirm that the number is very small. No such scheme of instruction, no such instrumentality have ever yet been, and we prophesy they will never be, the objects of the Divine approbation, so as to be visited by the enriching effusion of the Spirit of God.

When we had written thus far, we took up our excellent contemporary, the *Teachers' Magazine*, for February, seeing there was in it a letter on the subject; and were not surprised, although certainly struck, to find it there stated that "*not four out of every hundred of the children who have attended the school have, in after life, become either seatholders or attendants at any of the churches or chapels in the*

town." Not even "seatholders," still less professors of the faith, and members of churches! This awful fact, if correctly stated, completely establishes the solid truth of our argument, and speaks whole volumes on the utter worthlessness of such systems of education.

What then ought to be done? Should this great institution be destroyed? No, by no means. Let it not be destroyed, but reformed, and thoroughly Christianized. It is capable of being rendered an incalculable blessing.

Christian Ministers! You have a high duty to perform towards the cause of your Lord in relation to this great school. Will you, can you, dare you, with these facts before you, go on to abet and uphold this institution by preaching its annual sermons? Is it possible that you can ever again preach for it so long as it remains unreformed? On your conduct, in this particular, that reformation will very mainly now depend. Hitherto, it is affirmed, that most preachers, and among the rest, Dr. Chalmers, have engaged to plead for it, under an entire misapprehension of its true character. That great man and great orator having engaged to preach many years ago, on his arrival discovering his true position, finding that he was to "perform," in turns, with some of the most noted theatrical singers of the day, at once indignantly declared his determination immediately to return; and he was induced to remain and fulfil his engagement only by an entire subversion of the arrangements, by which he was wholly separated from the "performers," and enabled to conduct the service in the customary manner, at the close of which, it is said, he instantly departed. Henceforth let no preacher plead ignorance. The facts are now proclaimed to the ends of the earth! "We speak as unto wise men: judge ye what we say."

AN APPEAL TO CHRISTIAN LADIES.

To the Editor of the Christian Witness.

SIR,—I beg to inclose a paper on a subject of deep interest and importance. It was put into my hands by a lady in Gloucestershire, who is doing all in her power to awaken attention to the delicate and difficult subject, as far as her private means will allow. Her question to me was, "Do you think that any of the magazines would take up the subject, or insert this paper?" I replied, "The only suitable man for it is the Editor of the CHRISTIAN

WITNESS." I fulfil my promise to send the inclosed to you. I am quite sure that the subject will have that attention from you which its importance demands; and if you deem it desirable to notice it in any way, it will be done effectually. I may add that the lady referred to has met with several pleasing instances of success in her efforts to restore the miserable class referred to.

I congratulate you, dear Sir, on the success of our (*i. e.*, of our denomination) WITNESS. I was anxious to ascertain whether there would be, in our circle, any falling off in subscribers. I am glad to say, No; but an increase of subscribers. Our *poor* read it with interest. Through the year I have regularly read at the monthly prayer-meeting the Home Missionary intelligence, and I find that it has had a good effect.

Yours faithfully,

WILLIAM WRIGHT.

Honiton, Dec. 10, 1844.

"INQUIRIES.

"Within the last seven years how many have been added to the church of which you are a member whose former life was that of prostitution?"

"Are there any members of your church who *visit such outcasts*, for the purpose of warning them of their danger, and of inviting them to the Saviour?"

"Are there not many of these wretched women in your town; and do you not think it very desirable that *some means* should be used by your fellow-members to do them good?"

"Can you not name the subject to one or more *pious and judicious* members, and invite their efforts for the important object?"

"The Bible says, 'Wherefore, O harlot, hear the word of the Lord:' but how can they hear unless some one tell them of the word, seeing that harlots never come to the Lord's house to hear. Of one harlot it was said, 'She dwelleth in Israel:' perhaps if we were more alive to our duty, it would be so said of some harlots who are now spreading nets for our husbands, brothers, and sons. The harlots may believe our word, and turn to the Lord with purpose of heart, and be found with weeping and supplication at the feet of Jesus.

"May not mothers in Israel yet have to weep and lament over the defection of some of their relatives, caught in 'the deep ditch of the strange woman,' if they continue to pass by on the other side of

the houses of infamy, and leave their fallen sisters to be destroying much good? for no bad man or woman dieth to himself or herself—they fall not *alone* in their iniquity. Could it be wondered at if some mothers had to mourn over the bitter fruits of that sin they tried not to prevent?

“May each mother, wife, sister, awake up to the help of the Lord, and do their duty! Something ought to be done; something might be done. Each can do something: some can visit, others can give money, some use influence, all can pray; God is the hearer of prayer. To all the living there is hope; not one is too vile to be saved, for the blood of Jesus Christ cleanseth from all sin, and he hath said he will in no wise cast out. He saved such in the days of his flesh; and still it is written, ‘I will cleanse their blood that they have not cleansed, saith the Lord, that dwelleth in Zion.’ The writer knew one, as vile as the vilest your town can now contain, changed by grace, a new creature, living to the Lord, a proof that he can save to the uttermost.

“P.S. It is earnestly hoped that no one who reads these inquiries will put the paper down and say, ‘I can do nothing to stop this deadly and giant evil.’ Beloved friend, *you really can do at least two things: lend it to another Christian woman, and pray heartily for a blessing.* And a third thing—recommend the *Female Advocate*, at one penny, monthly, which is devoted to this object.”

CONGREGATIONAL STATISTICS.

To the Editor of the Christian Witness.

SIR,—Having been connected with the Independent or Congregational portion of the church of Christ for thirty years, I have often wished to see an account of the strength of that body of people; viz., the number of churches, and the number of members.

No periodical which I have had access to, has given the desired information. Could that information be given through the medium of your invaluable *WITNESS*, I doubt not, but it would gratify many who read it, as well as the writer of this letter.

One way by which the desired information might be obtained, I conceive, is, the following. Let every member be requested to pay *one penny*, on some given month, in the ensuing year, say the month of March next, which said penny shall be paid at the collection for

the Poor, after the Lord's Supper. At the close of the Ordinance, the Deacons should hand over to the Pastor, one penny for each member belonging to the church, to be transmitted by him to the Treasurer for the county, who should be one of the ministers in each county town, who, when he had received the various sums from the different churches in the county, should, upon a given day, say, the 30th of April, transmit the same with a list of churches, and number of members in each church, to the general Treasurer appointed to receive the same in London.

The proceeds, whatever sum it might be, to be appropriated to the fund, devoted to the benefit of Aged Ministers; or, a part of it to that, and other parts to the Home and Foreign Missionary Society as might seem best. Thus desirable information would be gained and valuable institutions benefited.

I merely throw out a hint of what might be done; if you think well to publish it, after correcting it, and making what alterations you deem proper for the better, do so; or, suppress it altogether if you think it will answer no good end. Wishing you, dear Sir, every blessing in your work of faith and labour of love,

I am, Sir,

Ashby-de-la-Zouch, Yours sincerely,

Nov. 6, 1844.

T. W.

[This modest letter contains points well worth attention. The subject of Statistics has for a considerable time occupied our thoughts. We see its value among our Wesleyan and Baptist Brethren. We have those of our own Home and Foreign Mission Churches. Why not, for the Churches of our Body?—EDITOR.]

CHAPEL TRUSTS.

To the Editor of the Christian Witness.

SIR,—In June, last year, I sent you a communication relative to the various Chapel Trusts in this country. Many of the chapels have debts upon them, which are pressing the Trustees to the earth; and very few there are, who will lend a helping hand. In the July number of the *WITNESS*, my communication was noticed in the following manner:—“*George Gibbs*.—We shall take up his points; the subject of Trusteeship, from the Dissenters Chapel Bill, is now of greater importance than ever.” I have been rather anxiously looking for these points ever since, but have not yet seen

them. My object in sending such a communication, was to request of you, Sir, by an article from your pen, to draw the attention of the Congregational Union to this important subject; and I would say, I think we, in England, have prior claims to Canada. From the sixth Rule of the Congregational Union, I perceive the subject of Chapel Trusts is a part of their business, to which they mean to give their advice and counsel. This chapel of which I am a Trustee, we are giving our minister 100% per annum; the interest and sundry other expenses will amount to about 50% more; we have also a good school-room attached, well attended as a Sunday-school, and also as a Day-school, but on these premises, we have a debt also of 250%. Now we want some plan to be adopted for the removal of these debts; then we could give our minister more, and he deserves more; and we could also do something handsome for the Missionary cause; but these debts cramp our best energies. I am a Trustee, and, I can assure you, it has been a very serious affair to me; I did not expect when I gave my name as a Trustee, to be left almost alone to grapple with a debt like ours; and then be stigmatised as "mendicants" and "beggars," as I perceive those are who send their ministers out collecting for Chapel Trusts. The Methodists give their attention to the subject of Chapel Trusts, and I do hope the Congregational Union will adopt some plan for the removal or reduction of these debts.

I remain, Sir, yours truly,

GEORGE GIBBS, a Trustee.

17th January, 1845.

[We entirely sympathize with Mr. Gibbs in his sound common-sense and business-like views relative to this all-important point. We had by no means forgotten the subject; we have for months been collecting materials for a comprehensive and practical dissertation upon it, which may be expected early in the summer.—EDITOR.]

A FUND FOR AGED INDIGENT MINISTERS.

DEAR MR. EDITOR,—In your Number for September, you obliged me with space for a paper on the subject of provision for aged ministers, which you were kindly pleased to denominate "Means of invigorating Congregational Churches," and from the favourable manner in which you were pleased to speak both of the *subject*

and the *paper*, I had hoped your powerful pen would again have been wielded to promote an object in every way so desirable, and so intimately connected with the happiness of a very large class of devoted and deserving labourers. It appears that at the Autumnal meeting of the Congregational Union, held at Norwich, a memorial was presented from the Wilts and East Somerset Association, entreating the Union to take the subject into their serious consideration; and, although that memorial was cordially received, nothing further appears to have been done; and the Union seems disposed to rest on the profits arising from its publications, to assist, by way of alms, aged indigent ministers. Now, I must be permitted, dear Sir, with all due deference, to repeat my conviction, that whilst this plan is highly desirable, *so far as it goes*, it *never can* be expected to supply the great desideratum, so long and anxiously looked for. I still cling with great tenacity to the plan suggested in my former paper—that of an Annuitant Society, aided by a fund to be created, by the assistance of which, the annual premium to be paid for securing an Annuity at a given age, shall be so reduced as to enable most of our ministers to avail themselves of it. I am exceedingly anxious that such a scheme should be fairly canvassed. That practical men, and Actuaries, should be invited to give it their serious attention, and if it be found unfeasible and impracticable, let it at once be abandoned, and something better be adopted to supply its place. I am fully aware that one great objection would seem to arise from the difficulty of raising *such a fund* as would be requisite to accomplish such an object. I ventured to suggest that some 15,000% or 20,000% might be needed; and then, doubtless, it would be urged, there are so many new projects on foot, and so many excellent institutions needing *increased* support, that the idea of raising such a fund is quite Quixotic. But let us just look at the *objects*; and then I would venture to ask, if in the whole range of objects demanding and *receiving* our Christian benevolence, or rather *justice*, there is one *more* important, than that whose claims I am now urging? Many of our most laborious and indefatigable ministers devote the whole of their life and labours to the work of the Lord among poor rural congregations, who not from *unwillingness*, but from *positive poverty*, find it impossible so to remunerate them for their services

as to enable them to make even the slightest provision for the season of old age. Hence, when that season arrives they have no alternative, but either to remain as Pastors after their efficiency has ceased, or to throw themselves wholly on precarious charity, by which they are frequently left to experience most afflicting destitution. This is clearly a statement which cannot be controverted. Now only contrast this state of things, with what occurs in connection with almost the lowest class of public servants. A common excise officer, for example, after serving a certain number of years, during which his salary is considerably above what usually falls to the lot of a country Pastor, is allowed to retire on something like 80*l.* per annum. With this I am very far from finding any fault, for I think it is as it should be; but then I do venture to appeal to our wealthy Pastors and churches, if they ought not to be *willing and ready* to come to the help of those poor, devoted, self-denying brethren, who having laboured through life, remunerated in a manner barely sufficient to obtain for themselves and families the commonest necessities of life, are left to struggle with most afflicting difficulties when their mental or physical powers fail them. Perhaps it will be replied—there are in existence several funds which afford help to such cases, “the Associate fund,” “the Board fund,” and now the anticipated “Union fund.” In all these I rejoice, but they are wholly inadequate to the emergency. Besides, which, the aid they afford all assumes the form of alms, and there are numbers of *high-minded*, yet *humble-spirited* pastors among us, who would feel the asking of alms to be nearly as humiliating, as the destitution to which they are reduced is afflicting. I grant, indeed, that from the plan now suggested, the idea of alms is not wholly excluded, inasmuch as the fund, to be in the first instance raised, would be by the bounty of others; but this fund once raised, every minister would have to subscribe for his annuity, which would give him at once a feeling of independence, whilst his gratitude to others would be excited. And I feel satisfied, that limited as are the present means of the class of ministers thus contemplated, a very large proportion of them would strain every nerve to find the means of subscribing for an annuity, the premium for which should be thus reduced. My appeal now is to the Pastors, Churches, and Associations through the

kingdom; and most earnestly would I recommend that the subject should engage attention at their approaching Spring Meetings. I think the Congregational Union should be memorialized, and I feel persuaded when our beloved brethren forming the executive in London, perceive the Churches generally alive to the object, they will not only entertain the matter, but will so set it on foot that it must be accomplished. Their not having done so, does not, I am satisfied, arise from any want of sympathy with their poorer brethren, but they naturally expect that a desire for such a society should be expressed by the Pastors and Churches in the country generally. Again requesting your powerful aid in this matter,

I remain, Dear Mr. Editor,

Yours truly,

R. H.

Westbury.

THE BAPTIST MAGAZINE *versus* THE
CHRISTIAN WITNESS.

“IS IT HONEST?”

UNDER this grave heading, the *Baptist Magazine*, of last month, contains an article severely reflecting on the proceedings of the *CHRISTIAN WITNESS*. The chief points of the indictment are contained in the following passage.

“Is it honest to set up business with fictitious capital, and carry it on without remunerating profit, living on the returns, when there is no rational prospect of ultimate success? A man may sell at prices with which a fair tradesman cannot possibly compete, may ruin his neighbours who are conducting similar business on sound principles, and for a season may carry on extensive dealings and live in great respectability, till, at length, a crash comes; but I ask, Is this honest?”

“He may be utterly unconscious of any dishonest intention; and so may others be in the religious world who are acting in a very questionable manner in reference to public societies and charitable institutions, and who, I fear, forget to ask, Is this honest?”

“Several cases for such inquiry have occurred within the last two years. Allow me, sir, to say a few words respecting one of the most successful. I wish to speak with great respect of the originator and editor of the *Christian Witness*. He is, I believe, a man of expansive benevolence and upright intentions; but what has he done? He has set on foot a periodical which is very cheap, boasting of its cheapness, and calling on the public to compare its cheapness with that of other periodicals, whose profits are devoted to benevolent objects. Availing himself of peculiar circumstances, which enable him to give his time and energies to its management, regardless of the injury he might inflict on men engaged in similar work, he dashes into the midst of them, and brings out a magazine with the words

on the cover, 'Profits to be devoted to the benefit of Aged Ministers.' Thinking men, when they saw this, wondered where the profits were to come from; but the world does not consist exclusively of thinking men. A large sale was obtained,—'an unprecedented sale,' yet no distribution of profits has been announced. Instead of this, there is in the November number, under the head 'Review and Criticism,' an account of the meeting at Norwich, in which the spirit of the remarks made on the subject if condensed would be, What simpletons ye were to suppose there would be any profits! He tells that there was a plan brought forward for the distribution of the fund in aid of aged ministers, to be derived from the profits of the *Christian Witness*, and other publications of the Congregational Union. But then he sets himself to show that no profits must be expected till the 'unprecedented sale' is about doubled! After showing how little can be derived from the work, and how little from the advertisements, he adds, 'Our main hope then for the aged pastors is in the increase of our sale. Let this be raised to sixty or a hundred thousand, and then the accumulation of such a mass of small profits will amount to a considerable sum.' Now is this more just towards the aged ministers than it would have been to issue proposals for a penny subscription in their behalf, and eleven months afterwards to tell the subscribers, Our main hope, then, for the aged pastors, is, that some morning the postman will bring us several letters, each containing a bank note for 1000*l*.; these, when received, will amount to a considerable sum?

"Now, is it just, after this, to retain on the cover the word 'Profits,' as it stands in the number for January, 1845,—'Profits to be devoted to the benefit of aged ministers.'"

Now, although it is our fixed rule to pay no regard to the whisper of impertinent gossip, or the bluster of mendacious malignity, whether spoken or written, yet such a statement as this, from such a quarter, seems to warrant, if not to demand, a momentary deviation. For although somewhat conversant with the Religious Periodical Literature of our country, we remember no instance of such an outrage committed by the organ of one denomination upon the organ of another. The deed is not only without provocation, but without parallel. The means, too, are worthy of the end; odious analogy, disingenuous paraphrase, disjointed quotations, guileful simile, and downright misrepresentation: these are the means; all these are contained in the foregoing extract.

Let us now look at the proof of this serious charge made against us. We bring out a very cheap magazine, announcing on the cover that the "Profits" will be devoted to a given object; "an unprecedented sale is obtained," "yet no distribution of profits has been announced." The inference drawn, therefore, by

"thinking men," is, that there are no "profits."

Now granting this to be the fact, where would have been our dishonesty? Was not the "distribution" of funds necessarily contingent upon their existence? Did we not state, at the outset, that, all *profit* apart, such a magazine could neither be established nor sustained, without a very large circulation; and that, therefore, it lay with the public to determine, first whether the *CHRISTIAN WITNESS* should *be*, and after its summons into life, again to determine whether or not it should become a source of *profit* to Aged Ministers? Did we not, moreover, state repeatedly and emphatically, that, with us, *profit* was a very subordinate consideration, indeed, hardly a consideration at all? Did we not teach, that the principle of the Penny Postage should constitute the principle of Denominational Periodical Literature,—that it ought not at all to be fettered by clogs of an eleemosynary character, and that it should in no degree whatever be considered or dealt with as a source of revenue? And, on this very principle, did we not avowedly so adjust the price of the *CHRISTIAN WITNESS*, that, unless in the event of an extraordinary, an unprecedented circulation, any profit beyond the means of its own vigorous self-sustentation, would be impossible? On what ground, then, rests the implied accusation of the *Baptist Magazine*?—"Is it honest?"

The Baptist Magazine is contradicted by facts. We did not affirm in the article of the November number, to which he refers, that there would be "no profits;" we only gave a kind and needful caution, to prevent inordinate expectation, and the consequent pain of disappointment. We refer our readers back to our "Review," and leave them to characterise the charges of our accuser, and to say, "Is it honest?"

The Baptist Magazine is contradicted by facts. A "distribution of profits has been announced," again and again! Yea, a draft of the plan for such distribution was set forth in that very Number, in pages 522, 523! Ay, and even the *very day fixed* for it! The readers of the *Baptist Magazine*, in utter defiance of all this, are confidently told that there has been no such announcement! "Is it honest?"

The Baptist Magazine is contradicted by facts. The cover of the number of the *CHRISTIAN WITNESS* for February, repeats the announcement of the day of distribu-

tion, and states "that applications for grants from this Fund to ministers may be addressed to the Secretary till the 31st of March next." Yet the readers of the *Baptist Magazine* are confidently told that "no distribution has been announced!" "*Is it honest?*"

The Baptist Magazine is contradicted by facts. With respect to what the writer says of "the spirit of our remarks" in our "Review" of the Norwich Meeting, we appeal to our readers for its inaccuracy; but when he says we set ourselves "to show that no profits must be expected till the unprecedented sale is about doubled," we flatly contradict him. We said no such thing; nor anything that could lead to the shadow of such an idea! When he thus misrepresents our words, "*Is it honest?*"

Again, this "thinking man," as he claims to be, wholly perverts that which is right, by the absurd simile of "1000%." The assumption is false; the conclusion is preposterous. He violates the laws of logic as much as the laws of truth. He confounds a principle with an accident, and a special aim with a very subordinate accompaniment. He confounds pure donation with augmented profit. "*Is it honest?*"

Our accuser sums up his triumphant impeachment with the question, "Now, is it just, after this, to *retain* on the cover the word 'Profits,' as it stands in the Number for January, 1845,—'Profits to be devoted to the benefit of Aged Ministers?'" To this concluding question of the "thinking man," we reply only by asking, "*Is it honest?*"

It is a very grave matter, under any circumstances, to bring such a charge against a fellow-citizen. Withdraw honesty, and where is character? Destroy character, and where is man? In the present case, however, the act is attended with peculiar aggravations. Our high function demands character without a flaw, integrity without a spot. The slightest stain were an utter disqualification. The *Baptist Magazine* has, therefore, in publishing such statements to the church and to the world, done its utmost to impair our power of public usefulness. On ourselves it has perpetrated an act of great injustice; and towards the great community whom it is our honour to represent and to serve, it has been guilty of a most unseemly and a most grievous outrage.

But why have we been selected for this extraordinary assault? We should have thought that we would have been among

the last to be chosen for the subject either of assault or of insult. At the hands of the organ of the Baptist body we should have looked for the protection, rather than the spoliation, of our good name. Such would have been our anticipation; for, according to the adage, we "measured their corn by our bushel." Conscious of entertaining for them, as a body of Christians, a profound respect, a sincere esteem, and something more, we believed that they viewed us with good-will, not to say with some degree of favour. We are not sure that, in the Independent body, they have even *one* more faithful friend than ourselves. At any rate we have, for nearly *seventeen* years, identified ourselves with their anniversary movements in the Metropolis far more uniformly than any other Pædobaptist minister. Yea, and in a day memorable for darkness and fear, when all, or nearly all, the Independents forsook them, and when most of our honoured brethren saw it their duty, in some degree, to array themselves in opposition, we, *we alone*, stood by them—we alone made common cause with them, and, at the sacrifice of some interests, and the expense of many friendships, to the best of our humble ability, we pleaded their cause in the face of the British empire and of the wide world. Our aid, we grant, was not greatly needed; but it was urgently asked, and it was promptly as well as cordially given. It was, perhaps, of little value; but had it been more a thousand-fold, it had been wholly at their service; and he who gives all he has can make no addition. On that solemn day, when Exeter Hall echoed the voice of our disinterested advocacy, no man asked, "*Is it honest?*"

Why do we mention these things? Because many will mention them; some with the remark that we have "had a poor recompense," and others, that we have "received a meet return;" a twofold mistake, which we are anxious, as far as possible, to obviate. In the Baptist body our confidence is still as entire, and our affection towards them still as cordial as ever. They have had no share whatever in the injury we may have sustained. We fully acquit them of all blame whatever. Our concern is wholly with, our complaint is solely against, the Editor of the *Baptist Magazine*, for whom we always cherished a very high regard, and were accustomed to believe that regard to be reciprocated, till the last day of January, when the article in question opened to our view.

At first sight there seems a little mystery about the matter; but we think we see through it, and can enable our readers to do the same. One very significant portion of the above extract has not yet been noticed. Trying to account for our success, he represents us as "availing" ourselves of "peculiar circumstances, which enable us to give" our "time and energies to its management." The statement is to us unintelligible. What are those "peculiar circumstances?" We are entirely unacquainted with them. "Time!" What time? Would that the Editor of the *Baptist Magazine* were in our position for one month! Called to preside over one of the largest religious communities in Europe—involved in one unbroken labyrinth of official duty, care, and toil—bearing our full share, and often a little more, of the multifarious labour which stands related both to the local and general, the metropolitan and the provincial interests of the kingdom of Christ—and incessantly teased and worried by business of all sorts, by all classes, we are often at our wits' end. Our magazine time is mostly time redeemed—time which multitudes trifle away in drowsy idleness or itinerant gossip, by which they are, physically, always busy, and, intellectually, always beggared. He says we give our "energies to its management." We do; it is our duty, our pride, our glory. How otherwise could we vindicate the choice made of us for the work, or repay the confidence with which we were honoured?

But it is said the Editor of the *CHRISTIAN WITNESS* did this "regardless of the injury he might inflict on *men engaged in similar work*, and dashed into the midst of them," &c. What does this mean? Is it really meant that we should have bestowed a diminished portion of "time and energy," and have produced a less efficient journal, lest we should expose the sloth, or the apathy, or the impotency, and consequent incompetency, of one or more of other "men engaged in similar work?" Would not such a principle require the engineers of railways to commiserate the drivers of stage coaches, and to move at some twelve miles an hour? Such a care, assuredly, made no part of our study, as it was clearly no part of our duty.

The writer of the above extract, contrasting his faith with our works, the probable intentions of the Editor of the *CHRISTIAN WITNESS* with his actual proceedings, somewhat bitterly asks, "But

what has he done?" and then gives an answer according to his own views. Were the reply, so far as it goes, as accurate as it is erroneous, we should still be disposed to censure it on the ground of deficiency. We therefore prefer to answer for ourselves.

"*What has he done?*" We claim very little for the Editor of the *CHRISTIAN WITNESS*, but we claim somewhat for the Congregational Union of England and Wales, by whom, through his instrumentality, the journal itself was established. That undertaking forms an era in the history of Religious Periodical Literature. The mere publication of our *Prospectus* communicated to it an impulse never before experienced. That impulse was felt throughout the three kingdoms. It led to the immediate enlargement or improvement, or both, of all the chief existing magazines, and to the establishment of nearly a dozen new ones. In this impulse no community has shared so largely as the Baptist body. The *Primitive Church Magazine*, (Strict Communion Baptist,) the moment our *Prospectus* appeared, nearly doubled its size, and greatly improved its character, till it has now become a very respectable publication. The same must, also, in justice, be affirmed of the *Baptist Reporter*, which has since made rapid progress in that body. But to these enlargements of Baptist journals must be added the establishment of two *new* magazines, which started on the same day with the *CHRISTIAN WITNESS*—the *Baptist Record*, and the *Baptist Examiner*; the former a masterly and scholar-like publication, and the latter a cheap, instructive, devotional, and interesting journal, well adapted to the lower classes. Both these publications have survived the first year; they are still going forward, and bid fair to live.

Now these, to say the least, are extraordinary events as having occurred in a single denomination, and that only of a second or third rate class with respect to numbers. Such events, in this country, are without example. Such events, moreover, could not be other than galling in the extreme to the Editor of the *Baptist Magazine*. The mystery, then, is now solved. Can it be needful to go a step further for a solution of the terms of his charge against the Editor of the *CHRISTIAN WITNESS*, viz., that, "regardless of the *injury he might inflict on men engaged in similar work*, he dashes into the midst of them," &c.? Do they not speak

volumes as to the light in which his labours, whatever their merits, were viewed by a large portion of his own community? How these events have contracted his denominational sphere, diminished his official importance, and impaired his moral power! Truly his case so calls for commiseration, that even without penitence we can almost forgive him!

"*What has he done?*" He has, as these facts show, done some little good to the Baptist body, with very little harm, we rejoice to say, to the *Baptist Magazine*, as is demonstrated by the fact that the half-yearly "Profits" distributed among the widows last December were less only by six pounds than those of the corresponding half-year for 1843. The extension of Baptist Periodical Literature is, therefore, just so much clear gain to the cause of that community.

"*What has he done?*" No harm whatever to the Periodical Literature of any section of the church of God. The *Evangelical Magazine*, the favourite of all, and the benefactor of many, has enlarged and improved itself, and in the mean time actually increased its circulation! Even the worthy *Wesleyan Methodist Magazine* has arisen, washed its face, put on a new garment, eaten bread, and renewed its strength! The *Sunday School Teachers' Magazine*, too, is greatly enlarged; it was previously good, it is now better—it is excellent. To this must be added the creation of the *Union Magazine* for teachers, of a size and at a price which adapt it to the many. From all this it is not clear that the Editor of the *CHRISTIAN WITNESS* has done nothing to "ruin his neighbours who are conducting similar business on sound principles?"

"*What has he done?*" No harm to the cause of causes—the work of Missions. Sure it is that the success of the *CHRISTIAN WITNESS* led to the establishment of the *Juvenile Magazine* of the London Missionary Society, and as sure is it that it led to the establishment of the *Juvenile Herald* of the Baptist Missionary Society; small vehicles of omnipotent principles, and instruments which are doing more to form the minds of the rising race for the highest enterprize of mortals, than all the European Encyclopædias of the past and the present centuries!

"*What has he done?*" He has done nothing that is not most "just towards the aged ministers." He has been the instrument of doing something more than justice towards his honoured fathers and brethren. He, or rather the Congrega-

tional Union, has *not* carried on business "without remunerating profit, living on the returns, when there was no rational prospect of ultimate success." He, or rather they, have *not* "sold at prices with which a fair tradesman cannot possibly compete;" they fear no "crash;" their "extensive dealings" are their grand, their sole and only protection!

"*What has he done?*" Our interrogator shall now be told. Taking the low point of "profits," his "sound principles" are exceeded by ours well nigh, if not fully, *four-fold*! His "profits" we know, and we have some idea of our own. The mere *extra* expenses of our first year, however, amounted to a sum, we believe, far beyond the average "profits" of the *Baptist Magazine* since its commencement; so that if, *during the first year*, we had declared no profits, it would, among reasonable men, have been no marvel, even if, like our Baptist contemporary, we had sold our Numbers for *six*, instead of *three* pence. Such men would have deemed it no small achievement for the *CHRISTIAN WITNESS* to have met its own expenses for the first year. Nay, such men would have cordially congratulated, instead of insulting, traducing, or maligning us. But while waiving all this, we shall give our Baptist brother still further, nay, all possible advantages in the comparison. We shall take the sum distributed on the 13th of July, 1843, before the starting of the *Baptist Record* and the *Baptist Examiner*, a sum of which the Editor says, "This is a larger sum than has been voted at any previous Midsummer distribution for more than twenty years." To this half-yearly sum having added the amount of the annual distribution in the December of the same year, which was the *thirty-fifth* year of its existence; and against the sum total of that year placing the "profits" of the *CHRISTIAN WITNESS*, in the *first* year of its existence, we beg to inform the Editor of the *Baptist Magazine* that, before his profits equal ours, even after all our *extra* expenses, which will not occur again, are paid, they must be augmented *THREE-FOLD*!

Having thus told the Editor of the *Baptist Magazine* what we "have done," and what we have not done, we now take our turn in the office of interrogation, and, concerning his conduct towards us, we ask him, "Is it honest?"

We ask him further, What reparation he means to make us? Throughout a whole month the poison diffused through his pages, has lurked in the minds of

his readers, and laboured there with its natural and pestilent activity. How is the antidote to be administered? Not through our own pages; for few of the readers of the *Baptist Magazine* see the *CHRISTIAN WITNESS*. In one way *alone* can justice be done to us, viz., by the republication of this our reply in the April Number of the *Baptist Magazine*. To this we are fully entitled. Nor is this all: the writer in the *Baptist Magazine*, addressing the Editor, in conclusion, says, "I have to make one request—that if, in

consequence of what I have written, anything should be forwarded to you, showing that these projected helps to the objects of our solicitude are likely to prove more effective than the previously existing funds, with which they are competing, you will expose my misapprehension by *publishing to the world the evidence*." To this request we subjoin our solemn demand! In the name of justice, we call for the publication of this our defence in the same organ through which our honour has been assailed!

Church and State.

THE KING OF THE FRENCH AND THE LONDON MISSIONARY SOCIETY.

WE have hitherto taken no share in the discussions on the subject of Tahiti. For a long period we felt that the matter was never fully before us. We waited for further light, always declaring, in the meanwhile, our entire confidence in the wisdom, integrity, and energy of the Directors of the London Missionary Society, and our entire concurrence in all they had done, or not done, with respect to Tahiti. In common with the public, we heard and read the multifarious and vituperative charges of uninformed, half-informed, or misinformed, rash, and, in some cases, apparently malignant men, who did their little best to create a spirit of dissatisfaction among the numerous constituents of that Institution. We heard falsehoods; we read falsehoods. We heard the Directors condemned for not doing what they had actually done; and for doing what they had carefully abstained from even attempting; and denounced for not effecting what it was beyond the power of man to accomplish! Amid all this we sat still, and quietly awaited the day of confusion to their slanderers and accusers, well knowing that time would set the Board right, and silence their opponents for ever. That day has at length come, and that silence now reigns co-extensively with common honesty and common sense, furnishing for the future, to busy brains and restless tongues, a lesson of caution, inquiry, and charity. Our object, on the present occasion, is not to go into the whole question, but to fix the attention of our readers on a single case, as supplying an example of the wisdom,

discretion, dignity, and firmness with which the affairs of the London Missionary Society are conducted.

The late visit of the King of the French to her Majesty the Queen appeared to the Directors a suitable occasion for presenting to the King a respectful, but faithful Statement of Facts connected with the former history of Tahiti, and its present lamentable condition, as the result of the French aggression. The Directors also deemed it highly desirable that a small Deputation of their Body should solicit the honour of *presenting* such a document, that its details might, if necessary, be more fully explained, and its design respectfully urged on the humanity and justice of the King. The hurry of the King's visit rendered it impossible for his Majesty to receive the deputation; but the Board determined to leave no means untried to place the Statement before him, and with that view they continued their correspondence with the proper Authorities, which, beginning with October, did not close till towards the end of January, of the present year. On December the 16th, the Memorial was dispatched to Guizot, and in due course was laid before the King of the French.

After a distinct exhibition of the historic facts of the case, this most masterly document sets forth the wrongs and claims of Tahiti as follows:—

"That the internal harmony and progressive improvement of the islanders have, however, been grievously interrupted by a series of calamitous events, originating, as your Majesty's Memorialists believe, in the attempt of two Catholic missionaries, subjects of France, in the year 1836, to settle on Tahiti, in opposi-

tion to the established and well-known law of the island, which prohibited 'any master or commander of a vessel from landing any passenger without special permission from the Queen and Governors.' Your Majesty's Memorialists do not feel it incumbent on them to sustain or justify this application of the law in the case of Messrs. Caret and Laval, but they cannot suppress the conviction, that the measure was adopted by the Queen and the Native Authorities, rather from an apprehension of civil, than religious, dissension—a fear which subsequent events prove not to have been groundless. To the operations of the same law, however, the Agents sent forth by the London Missionary Society have ever been subject; and your Memorialists venture most respectfully to remind your Majesty, that, in France and other enlightened kingdoms of Europe, the same principle of right, on the part of the Sovereign and the Government, to regulate the admission of foreigners to their respective territories is strictly exercised; and your Memorialists submit, that, if the exercise of such authority be deemed essential to the safety and well-being of ancient and powerful Monarchies, its equity cannot be questioned or its necessity denied to the defenceless Sovereign and the feeble Government of Tahiti."

Having thus launched the subject, the Memorial next lays down the following admirable statement of great principles, a lesson worthy of philosophers to teach, and of monarchs to learn. Never were the fundamental principles of civil and religious liberty more clearly and forcibly propounded. We recommend this passage to the advocates of Church and State.

"That, while entertaining these views as to the right of Pomare and her Chiefs to establish and enforce regulations for the government and protection of their own country, your Majesty's Memorialists most emphatically disclaim all desire on their own part for any restriction on the propagation of religious opinions and practices by Christian communities from which they differ. While, therefore, the Directors of the London Missionary Society cannot but regret that the Catholic missionaries of France should wish to obtrude the peculiarities of religious controversy on a people so recently rescued from the depths of ignorance and Paganism as the natives of Tahiti; and while it would have appeared a nobler exemplification of Christian charity and self-

denial, had their labours been directed to other islands of the Pacific, where multitudes are still enduring the unmitigated miseries of barbarism and idolatry, your Majesty's Memorialists nevertheless concede most readily to all, and would strenuously claim for all, the right which they claim for themselves—the right of propagating, with unrestricted freedom, by instruction, argument, and moral influence, those sentiments and principles which they believe to be revealed and sanctioned by the authority of God."

Further on, the Document thus records the results of French interference in Tahiti.

"That the occurrences now recited by your Majesty's Memorialists were followed by the establishment in Tahiti, in the year 1842, of the Protectorate of France, and, during the year following, by the assumption, in your Majesty's name, of the absolute Sovereignty of the island, the dethronement of Pomare, and the forcible occupation of her country. As the result of these aggressions on the rights of the Sovereign and the liberties of the island, war, with its attendant desolations, has since prevailed; the peaceful inhabitants have been scattered, and their villages destroyed; the schools of the missionaries have been dispersed, and their congregations ruined; their wives and families have been compelled to flee for safety from the island; their own persons have been in frequent peril, and one of their number has (though unintentionally) been killed: thus, within a few months, a train of miseries has been produced which the labour of many years will be required to counteract.

"That, in the hope that your Majesty's Government will be generously inclined to remove from Queen Pomare and her subjects every just cause of opposition and complaint, your Memorialists entertain the strongest conviction that the honour and interests of France will be thereby better secured than by the perpetuation of a power obtained by means so justly repugnant to the islanders, and which cannot fail, so long as it exists, to be the fruitful occasion of discord and contention.

"That, in earnestly soliciting this boon from your Majesty's Government on behalf of the Tahitians, your Memorialists feel it due to the Institution which they have the honour to superintend, to assure your Majesty that the London Missionary Society is entirely unconnected with any political objects or interests; that it re-

ceives neither pecuniary nor other support from the Government of Britain; that its income is derived from the voluntary contributions of its members; that its agents are wholly dependent on its funds, and subject exclusively to the control of its Directors; that they are sent forth, in private and unarmed vessels, at the expense of the Society; and that the members of the Institution, no less than its Directors, would feel an insuperable objection to the use of civil authority and compulsion of every kind for the establishment of their missionaries among heathen nations—entertaining the conviction that such means are most calculated to defeat the moral and religious objects of their benevolent enterprise. Your Majesty's Memorialists feel it due also to themselves and to their constituents, in preferring their importunate petition for the freedom of Tahiti, to disclaim all desire of securing any secular or political advantages for their missionaries labouring in the island; in corroboration of which it is only necessary to state that, during a residence of nearly fifty years, the agents of the London Missionary Society have never possessed any portion of the land but such as may have been granted *during the pleasure* of the Queen and the native chiefs; that they are strictly prohibited from accepting any appointment from the native Government; that although, in the early period of their labours, barter with the natives was indispensable for the sustenance of the missionaries, necessity having now ceased, they are forbidden from engaging in trade or any mercantile pursuit; and that any violation of these restrictions would be followed by the immediate withdrawal of the Society's confidence and support."

This noble instrument concludes with an expression of sentiments which are worthy of the land of Locke and Sidney, of Burke and Fox, of Wilberforce and Clarkson. They run thus:—

"That in expressing solicitude for the withdrawal of the French Protectorate from Tahiti, your Majesty's Memorialists deem it all but superfluous to repudiate the desire of seeing that island transferred to the dominion of Britain, or of becoming, in any degree, subject to its control; that they are well assured that Tahiti, from its geographical position and limited resources, must be regarded as politically insignificant alike by the Governments both of England and France; and that your Majesty's Memorialists would feel the deepest regret that the islanders should

be deprived of the right of independence, and the blessings of perfect freedom, by any foreign power; being sincerely anxious that, in the history of Tahiti, it may be made evident that, by a course of intellectual and moral training, a race of savages may be elevated to the power of salutary self-government, and be inspired also with respect for the rights and interests of other nations.

"That your Majesty's Memorialists, in common with their countrymen, have felt the deepest regret that the occupation of Tahiti has already threatened to interrupt the cordial understanding existing between the Governments of France and Great Britain, and they sincerely rejoice that the pacific relations of the two countries have, notwithstanding, been happily preserved: they are gratified also that their missionaries in the island, amidst the peculiar difficulties of their position, employed their best influence, though in vain, to prevent the effusion of human blood; and they fervently pray that, under your Majesty's prolonged and peaceful reign, the people of your great and enlightened kingdom may continue to reciprocate with the subjects of Great Britain the practical expressions of sincere goodwill and fraternal amity; and that, under the gracious destinies of Divine Providence, the two nations may be found in future years blending their powerful energies to extend the blessings of social order, solid happiness, and true religion, to the degraded and the suffering children of men of every country and in every clime."

To these generous, lofty, and liberal sentiments, on the 31st of December, 1844, Guizot transmitted the following reply:—

"Gentlemen,—M. le Comte de St. Aulaire has transmitted to me, with the letter you did me the honour to write to me, under date the 16th of this month, the Memorial addressed to the King, which accompanied it. While it was impossible for me to adopt the conclusions of the Memorial, or even to acknowledge the entire correctness of some of the facts and considerations upon which they are grounded, I did not hesitate to submit to his Majesty a document the tenor of which is so conformable to the sentiments of humanity, of moderation, and of toleration, which have always influenced the policy of his Government. The King has been sensibly affected by it, and he instructs me to inform you that he is pleased to discover in this happy conformity an additional motive for hoping that the

missionaries placed under your direction will put forth all their efforts to aid the authorities charged to exercise the French Protectorate at Tahiti in the work of civilization, which it will be their object to accomplish.

"I need scarcely add that the missionaries, on their part, may reckon upon the support and the good-will of the French authorities."

Thus speaks the Protestant Guizot! the French Minister for Foreign Affairs! the late Minister of Instruction! the erudite author of more than one work which has obtained the applause of Europe! The object of the Protectorate is to "accomplish in Tahiti the work of civilization!" Amazement incapacitates the reader for reflection! Reason reels! Even fancy is confounded!

To this petty piece of feeble absurdity the Board transmitted the following magnanimous reply:—

"Sir,—We have the honour to acknowledge your communication of the 31st of December, addressed to the Directors of the London Missionary Society, in reply to their Memorial to his Majesty the King of the French, on behalf of the suffering people of Tahiti.

"We are instructed by the Directors to express their deepest regret that it is the intention of his Majesty's Government to perpetuate the Protectorate of the island, being strongly assured that, as the inevitable result, the manifold miseries already inflicted on the natives will be prolonged and aggravated.

"The agents of the London Missionary Society have not ceased to urge and enforce the counsels of forbearance and peace; but they have found the people invincibly opposed to a government which they believe to have been established by the treachery of certain of their chiefs, and the martial power of their invaders, which has deprived them of their freedom and independence, and entailed a series of sufferings to which the present generation were previously strangers.

"Most gladly would the devoted missionaries continue to prosecute their labours for the advancement of civilization and religion; but their benevolent efforts have been entirely arrested by the accumulated evils attendant on war, and the refusal of the people to return to their homes or to cease hostilities while their country is subject to the control of a foreign power—a determination in which they are sustained by the example of the Queen, who has retired to a distant island, rather

than admit the authority of the Protectorate.

"In this course of resistance on the part of the Tahitians to the military skill and abundant resources of France, the missionaries cannot but foresee the gradual and ultimate extermination of this interesting people; and the Directors have strong grounds for the painful apprehension, that, under these discouraging, these gloomy prospects, their agents may be induced to abandon their enterprise as unavailing and hopeless.

"Sincerely solicitous for the maintenance of concord and peace between Great Britain and France, the Directors and Members of the London Missionary Society cannot but deplore the continued occupation of Tahiti; as they are sensible, that nothing has occurred for many years in the history of the two nations that has so deeply wounded the humane and generous feelings of the enlightened and religious portion of their countrymen, while it has excited similar emotions among the friends of Protestant Missions throughout Europe and America.

"With the knowledge of these facts, the Directors of the London Missionary Society cannot but adopt the conclusion, that the continued occupation of Tahiti by the French Forces will prove utterly incompatible with the social and moral improvement of the natives, and at the same time an occasion of benevolent regret and just dissatisfaction with a large and influential section of the British nation; thus tending to weaken that cordial understanding which it would be in the highest degree desirable to maintain between *the people*, no less than the Governments, of England and France.

"Entertaining such views and convictions, the Directors of the London Missionary Society still cherish the hope, that the Government of his Majesty the King of the French may yet be induced to relinquish the exercise of its coercive authority over a civilised and Christian people, too distant and feeble to strengthen the interests of France, but whose subjugation and ruin would, in proportion to their feebleness, compromise the honour of a great nation."

Thus terminates this extraordinary correspondence, which, wherever it is read, will reflect the highest credit on the Board, and the deepest disgrace on the Monarch and Ministry of France. It is, indeed, now-a-days, a little thing to be a man; it is a still less thing to be a king; and it is the least of all little things to be

the minister, of a Government which, amid the ceaseless roar of the boastful thunderings of its own politeness, magnanimity, power, and glory, can perpetrate such deeds of cowardice and cruelty, baseness and brutality, on the helpless inhabit-

ants of the Isles of Polynesia, and pen, in the face of Europe, epistles so marked by the absence of all that ought to characterize a scholar, a senator, a philosopher, and a man!

Review and Criticism.

Tahiti: containing a Review of the Origin, Character, and Progress of French Roman Catholic Efforts for the Destruction of English Protestant Missions in the South Seas. By MARK WILKS. 8vo, pp. 134. London: Snow.

GREATNESS, in any walk of life, is a rare thing now-a-days. When we were boys the world was full of it. We had great generals, great admirals, great statesmen, great poets, great orators, great novelists, great actors, great artists, and other great creatures; but there is no greatness now. The greatness of Europe has fairly departed! If it exists at all, it is in another hemisphere. Looking on all the vast continents and islands of our globe, we can perceive no marks of its footsteps, except in Polynesia, which indisputably has matured, although not produced, two really great men—a great missionary and a great reprobate, each, in his own way, without a rival or an equal among his contemporaries. The former has ceased from his labours; the latter probably still lives, the idol of France, and the Apollyon of Tahiti.

We have just completed the perusal of "Tahiti," a work strongly entitled to the most solemn consideration of every Protestant Englishman. It is a dreadful drama, the product, not of fancy, but of fact, and of whose performers the chief is, immortal Moerenhout. The history of this man is written in tears and blood! It does not appear either that he is the subject of a single virtue, or that he is wanting in a single vice. He is, at the same time, beyond doubt, a man of talents, of sagacity, of address, of energy, of perseverance, of firmness—a man endowed with whatever is essential to distinction in such transactions as those which, in the course of the last ten years, have occurred in the South Seas. The publication before us forms no mean sketch of the principal portions of his life, and supplies to reflecting men the means of making some new

discoveries in human nature. But for this man, it is probable that the humble Sovereign of Tahiti had been still in quiet possession of her little throne, and the missionaries plying their useful labours among her people. To him belongs the honour or the infamy of founding the French Catholic Mission, and procuring the establishment of the French Protectorate at Tahiti. He of whom these things can be affirmed is no ordinary man, and has secured for himself a deathless name in the history of the South Sea Missions. The history of the man is, to some extent, the history of these events; and from his character, in no small degree, theirs may be determined. As Consul of the United States of America he occupied a false position; he was anything but a meet representative of their people. But when he became Consul for France, he was in his proper element. He was a public servant worthy of the moral principles of the "gallant nation," and that nation was happy in the possession of such a servant. D'Urville and Laplace found in him a kindred spirit, and he in them the choicest companions.

We hope we have said enough to excite the curiosity of our readers to inquire into this man's history, as set forth in the extraordinarily cheap and most important pamphlet before us. We now proceed to specify a few of its more remarkable facts, that our readers may be enabled to form some idea of that enterprise of which M. Moerenhout has been the soul and the centre.

The scheme of moral and political conquest in the South Seas is not one of recent date. It may be traced so far back as 1823; in 1827 its execution commenced in Honolulu, one of the Sandwich Islands. It was then discovered by the Catholics of France that the religion which our missionaries communicated to the Tahitians was "only a cruel present," and that the people required a more free and joyous system, and that "missionary efforts

merited all the attention of the Government." It was further discovered that "England, under the mask of religion, pursues a colonizing system that wants only a few links to complete a vast chain encircling the whole globe, which she has evidently adjudged to herself." On the ground, therefore, equally of compassion and of policy, it became the duty of the Catholic church and of the French people to endeavour to possess themselves of the islands of the South Seas. Reybaud frankly confesses that "the missions of France have determined to oppose church to church, creed to creed;" and that "religious considerations have contributed, and not a little, to the possession of the Marquesas," and consequently to the subsequent possession of Tahiti and all the other islands now in the hands of the French.

There is truth in many maxims; but all maxims are not true. One popular adage is, "If you would know a man, go live with him." This maxim is not uniformly true; and in many cases it is positively false. In his own house he may never appear without a mask, and he may never move but in fetters. Society, both domestic and civil, is a system of restraints. It were nearer the truth to say, "If you would know a man, send him abroad, and let him be entirely removed from the eye of all whom he knows and to whom he is known; let him be freed from every restraint, and then he will appear himself, by his conduct declaring his principles." Never was this sad truth so strikingly impressed upon our minds as when we had finished the study of this book. This remark applies equally to the conduct of Moerenhout, of the French fleet, and the Catholic missionaries. Each, all appear in their real character. Religiously and morally, there is no difference among them; they are all, and all equally, ignorant, false, impious, and profligate—gay and gleeful—alike prepared for, and at home amid the mummeries of the mass and the orgies of a Marquesan revel, presenting a scene of sensuality such as even Circe herself would have sickened at the sight of! In order to illustrate these statements, we shall set forth an example or two contained in the work before us.

"The following abridged account of the scenes that were witnessed at the Gambier Islands, scenes got up by the same priests, who intended to repeat them in Tahiti, will prove that the apprehensions of Pomare, and the opinion of both British and French officers, were not groundless or imaginary.

"'It was Sunday,' says Captain Dumont d'Urville, 'the day I had appointed to attend high mass, performed by the bishop, with the staff and the crews of the two corvettes. At half-past nine I embarked in the great boat, with all the officers of the *Astrolabe* in full uniform, and forty men, twenty of whom, armed with muskets, followed in another boat. The same order was observed by the captain, officers, and men of the *Zelee*. The two corvettes were covered with flags from top to bottom. At length the bishop appeared. The altar was erected in the open air before the chapel, and decorated with flags from the corvettes, which formed a tent of various colours. The king, says M. Desgraz, was before his house, surrounded by about forty natives armed with lances. The inferior chiefs kept order among the crowd of people, who looked with gaping mouths on the uniforms and movements of the French. A space, adorned with flags, was set apart for the staff and the king. The two captains were seated on the *right*, and the king on the *left*. As soon as the formalities appointed by the priests were terminated, the bishop rose and began the mass, aided by the two missionaries, Laval and Cyprien. On a given signal, hymns were sung in Manga-revian. At the moment of the adoration of the host a general discharge of musketry produced a universal fright. The women screamed, the children cried, the men were astonished. A discharge of the guns from the corvettes answered to the volleys on shore. Before we left the shore, the troops made a variety of evolutions. The natives then came nearer; even the women mingled with the crowd. On seeing these exercises, so novel to them, they laughed with pleasure, and they continued to follow us till we embarked. The pomp of this ceremony will no doubt leave a deep impression on the minds of the people. Almost the whole population of the Gambier group was present; and this display of the forces of the French will serve, if it were necessary, to consolidate the power of the missionaries.'

"'The object of this ceremony,' says another officer, M. Marescot, 'was both to satisfy the religious feelings which any individuals might have as Christians, and to give the islanders a specimen of what we could do, either in the way of defence or attack. This *military promenade* may also serve to raise France in the opinion of the inhabitants of these islands, and to secure still better the authority and influence of our missionaries.'

Such are the means by which Popery is to make the poor inhabitants of Polynesia wise unto salvation! The French commander having sealed this mass with musketry and cannon, and parted on most fraternal terms with the bishop and the priests, he proceeded with the two ships of war under his command to the Marquesas, to give the priests there, if necessary, the benefit of gunpowder and military display.

"Though the account of the obscenities practised by the French at the Marquesas, and authorized by Captain Dumont d'Urville, the bishop's friend, and the patron of the mission-

aries, as published by order of the French Government, is scarcely fit to be placed beneath the eyes of Englishmen, it is a duty to insert a part of the description in these pages, designed to expose the truth, and to vindicate those who have suffered at Tahiti from French Catholic oppression and calumny.

"The offing," says the captain, 'was covered by a swarm of nymphs swimming to the vessel. (The indecent description of them is suppressed.) They were not allowed to go on board till the cannon gave the signal in the evening. The cannon fired, and access to the corvette was allowed to the amorous Nouva-Hikans. On my arrival, (it is the captain who writes,) I found the deck invaded by the girls, laughing, singing, and dancing about in perfect liberty. Our gallant sailors eagerly got round them, and disputed for their easily granted favours. Every corner of the vessel offered ludicrous scenes and animated groups, worthy the pencil of Callot, but which it would be difficult to paint. At length satiety, fatigue, and especially the cold night air, checked by degrees the ardour of our sailors. About midnight the women formed a circle, and performed a lascivious dance,* expecting, no doubt, the finest results from the seduction it offered; afterwards all became silent, and the rest of the night passed peaceably. At sunrise, M. Roquemarel, lieutenant, asked me what was to be done with the women. My answer was, let them go ashore in the same way they came; and M. Roquemarel immediately executed my order. The consequence was a morning bath, which was not relished by all our belles: there was, in fact, some hesitation about compliance; but two or three leaped into the sea, and the rest did not long delay to follow them. Most of these girls were between twelve and eighteen years of age; some were much younger, and did not appear to be more than eight or ten.' The lieutenant himself, M. Roquemarel, says, 'It is not necessary to recall scenes enveloped by the shades of night. This temporary suspension of all religious and social restraint, this mixture of men and women, . . . these real saturnalia, did not in any degree disturb the order of the ship. I was at first ashamed to see little girls, children, taking their part in these games, in this lascivious pantomime; but I learned that they accompanied their sisters in their amorous excursions. . . . They figured there in order to begin their education.'

"It is painful to be obliged to repeat that these inconceivable indulgences and orgies were given by the commander of the French expedition to his crews only a few days after their appearance in the splendid ceremony of the mission mass at the Gambier Islands, and on the eve of his departure to inflict on Queen Pomare and the Protestant island of Tahiti the vengeance of French Catholic priests, in the name of 'the august Mary, the destroyer of heresy!'"

We might leave these facts to tell their own tale to the minds of Englishmen of every party; but we should fail of our duty if we were to forbear recording a parallel case which, under another French

commander, occurred in Tahiti, and which will enable our readers to form a still more impressive and appalling idea of the true character of Popery and of its priests, with their disciples, when removed from the restraints imposed by the presence of Protestant communities.

"In consequence of injuries sustained by the frigate of Laplace from striking on a coral rock, it was found necessary to discharge the ship, and to throw her down; and as there were neither docks nor machines, the natives were employed, in considerable numbers, at the pumps, and in other daily toils, during nearly two months. The officers and crew were lodged on shore, and this intercourse became the occasion for the repetition of scenes in Tahiti similar to those on board French ships of war at the Marquesas. The official account is from the pen of M. Reybaud himself, and the facts are therefore not to be disputed.

"From the first, the most perfect harmony prevailed between the ship's company and the natives. Each of the latter chose his *tayo*, that is, another self, among the sailors. Between tayos everything is common; at night the tayos, French and Tahitian, went together to the common hut. Every sailor had thus a house, a wife, a complete domestic establishment. Jealousy is a passion unknown to these islanders; it may be imagined what resources and pleasures such an arrangement offered to our crew. They had lodging, food, and washing, for next to nothing. The natives were delighted with the character of our people; they had never met with such gaiety, expansiveness, and kindness in any other foreigners. The beach presented the aspect of a continued holiday, to the great scandal of the missionaries. After the frigate was thrown down, the whole ship's company, officers and men, were either lodged with the natives, or in a temporary encampment. The initiation of this French colony to a Tahitian life was the most easy and agreeable. We have seen how the men managed, and what friends they found. The officers were not less fortunate. The island that Bougainville called the *New Cytherea*, did not belie its name. The whole of Papeete was one seraglio, without its restraint. When the evening set in, every tree along the coast shaded an impassioned pair; and the waters of the river offered an asylum to a swarm of copper-coloured nymphs, who came to enjoy themselves with the young midshipmen. The sojourn at Tahiti was a long series of sensual and fickle attachments. What a number of strange bargains, to which fathers, brothers, and husbands were the parties, and on which the missionaries raised a sort of tythe, in the shape of punishment!

"Thus identified with the manner of living, our people were able to understand it completely, and to observe it in all its shades. None of the qualities of this *excellent* population escaped their remark; and they were satisfied that their vices were not very dangerous. These women, so volatile in appearance, showed themselves capable of profound emotions; these men, who resigned themselves to such concessions, manifested on several occasions that they had a noble heart. The missionaries might have done much with such a people, if they had understood them;

* M. Elie Le Guillon, surgeon of the *Zeelee*, has given a coloured representation of this lascivious dance, and has added the music of the song.

they missed their object by pursuing it too far; they were obliged to tax vice, because they could not suppress it. Hypocrisy sits heavily on these cheerful people; they cannot breathe in the compressed atmosphere by which they are surrounded; they are stifled, they expire. All was formerly in harmony with their organization; everything—their nakedness, their listlessness, perhaps even their licentiousness; and all was taken from them at once. The religion that professed to save the soul, killed the body. The sailors and officers of the frigate passed their life most happily. By a sort of instinct, the natives sought in them protection from the oppression of their sombre missionaries. The freedom of their former habits re-appeared. The young Tahitian girls came in swarms to the huts where the French were lodged. Wherever you walked, you might hear their *Oui! oui! oui!* the word that all the women have learnt with marvellous facility, and it is the only one. It would have been far more difficult to have taught them to say, *Non!*"

The soul sickens at the recital of this revolting narrative. We sigh for religion! We bewail Polynesia! We blush for France! We execrate Rome, the mother of abominations! We pray for her

downfall and destruction, and long for the day of Divine vengeance!

We have not permitted these emotions to agitate our bosoms till after much and frequent conference with Mr. Consul Pritchard, till after hearing the statements of the returned missionaries before the Board of Directors, and till after the careful study of the pamphlet before us, with all the former intelligence on the subject. In preparing this tract Mr. Mark Wilks has rendered an essential, an unspeakable service to the whole of Protestant Christendom, and conferred a benefaction on the friends of Missions which can with difficulty be estimated. Would that, on the wings of every wind, it might be wafted to all lands! As a withering exposure of the true, real, unchanged, unchangeable, false, foul, cruel, and impious character of Popery, it is worth whole volumes. Reader! have you *eighteen pence*? Buy—read—reflect—lend—converse—labour and pray for the fall of Babylon!

Sabbath and Day-Schools.

ACHIEVEMENTS OF YOUNG MEN.

DON JOHN, of Austria, won Lepanto at twenty-five,—the greatest battle of modern time; had it not been for the jealousy of Philip, the next year he would have been Emperor of Mauritani. Gaston de Foix was only twenty-two when he stood a victor on the plain of Ravenna. Every one remembers Condé, and Rocroy at the same age. Gustavus Adolphus died at thirty-eight. Look at his captains; that wonderful Duke of Weimar, only thirty-six when he died. Banier himself, after all his miracles, died at forty-five. Cortes was little more than thirty when he gazed upon the golden cupolas of Mexico. When Maurice of Saxony died at thirty-two, all Europe acknowledged the loss of the greatest captain and profoundest statesman of the age.—Then there is Nelson, Clive—but these are warriors, and perhaps you may think there are greater things than war. I do not; I worship the Lord of hosts. But take the most illustrious achievements of civil prudence. Innocent III., the greatest of the popes, was the despot of Christendom at thirty-seven; John de Medici was a cardinal at fifteen, and, Guicciar-

dini tells us, baffled with his state-craft Ferdinand of Aragon himself. He was Pope, as Leo X., at thirty-seven; Luther robbed even him of his richest province at thirty-five. Take Ignatius Loyola and John Wesley; they worked with young brains. Ignatius was only thirty when he made his pilgrimage, and wrote the "Spiritual Exercises." Pascal wrote a great work at sixteen, the greatest of Frenchmen, and died at thirty-seven. Ah! that fatal thirty-seven, which reminds me of Byron, greater even as a man than a writer. Was it experience that guided the pencil of Raphael when he painted the palaces of Rome? He died, too, at thirty-seven. Richelieu was secretary of state at thirty-one. Well, then, there are Bolingbroke and Pitt, both ministers before other men leave off cricket. Grotius was in great practice at seventeen, and attorney-general at twenty-four. And Acquaviva—Acquaviva was general of the Jesuits, ruled every cabinet in Europe, and colonized America before he was thirty-seven. But it is needless to multiply instances. The history of heroes is the history of youth.—*D'Israeli.*

Poetry.

LINES

BY A DISTINGUISHED DIVINE OF THE DUTCH
REFORMED CHURCH.

Oh that the soul of Luther
Were on the earth again!
The mighty soul whose mightier faith
Burst ancient error's chain:

And flash'd the rays of God's own word
Through superstition's night;
Till the church of God, that sleeping lay,
Awoke in Christ's own light.

For there are banded traitors strong,
Who fain would round us cast
The fetters that our fathers wore,
In those dark ages past.

The church! the church! they loudly boast;
The cross! the cross! they cry;
But it is not God's pure church they love,
Nor the cross of Calvary.

They would knot again the painful scourge,
And fire the martyr's pile;
And the simple poor of God's free grace
With mystic words beguile.

They would tear the Bible from our hearts,
And bid us blindly turn
From the holy page and the Spirit's power,
At the feet of men to learn.

They darken e'en the house of prayer
With gothic shadows dim,
Lest the Sun of truth and righteousness
Should shine on us from him.

They open lying legends old,
And claim their right to rule,
Through lines of tyrant prelates long,
From the meek apostles' school.

They stand between us and our God,
In the robes of bigot-pride;
And swear that none who serve not them
Shall serve the Crucified.

Oh that the soul of Luther
Were on the earth once more;
And his mighty faith in the word of truth,
Those floods of light to pour!

For the church his holy zeal once led
From worse than Egypt free,
Is wandering from the glory back
To foul captivity.

British Missions.

CHRONICLE OF THE CONGREGATIONAL
UNION OF ENGLAND AND WALES;
OF THE BOARD OF EDUCATION; AND
OF THE SOCIETIES FOR BRITISH MIS-
SIONS IN CONNECTION WITH THE
UNION.

THE COMMITTEE OF THE CONGREGATIONAL
UNION announces with much pleasure that the
Rev. John Burnet, of Camberwell, has engaged
to act as chairman of the Annual Assembly of
the Union in May next, and of the adjourned
meeting thereof in the following October.

CONFERENCE OF DELEGATES FROM THE
COMMITTEES OF THE VARIOUS THEOLOGICAL
COLLEGES. The minutes of the proceedings of
this important meeting will be forthwith pub-
lished; and it is to be hoped they will be exten-
sively read, and receive candid and thoughtful
attention. They will, no doubt, impress every
one who peruses them carefully with a convic-
tion that they present our collegiate education
for the ministry before him with strong addi-
tional claims on his confidence and support.
The unanimous conclusions of such a body of
tutors and managers of Colleges as was then
assembled, must doubtless be taken as repre-
senting the spirit and sentiments of the entire
class represented. And most satisfactory must
such a consideration be regarded. For it will
be found,

1. That an ardent and honourable zeal for
learning was displayed—an enlightened convic-

tion of its value—a fearless persuasion that
sound scholarship is entirely in harmony with
genuine Christianity, not only in its external
evidences and literature, but also in its inward,
vital spirit. It was felt and avowed that Con-
gregational ministers must be educated men,
and that there must always be among them a
class, a numerous class, of deeply learned schol-
ars. It was maintained that, all our pastors
should be trained and educated in the best man-
ner possible to their respective abilities and cir-
cumstances.

2. There was also manifested a deep and
active persuasion, that, learning with all its im-
portance holds but a subordinate place in the
thorough furnishing of a Christian minister.
Religion was felt to be the first thing in a
minister of religion. Personal piety, deep, ar-
dent, and practical, with soundness of theologi-
cal views—a clear firm hold of the faith once
delivered to the Saints—was constantly in all
the discussions of the Conference prominently
advanced and maintained. There was not a
tinge of the fatal error of aiming at scholarship
to the neglect of spirituality.

3. The necessity that Congregational minis-
ters should be preachers—eminent for preaching
—was moreover strongly avowed. It was per-
ceived that piety, orthodoxy, and learning must
in our ministers be rendered available for use-
fulness, chiefly by being wrought into a public
ministry, eminently adapted both in matter, and
in manner, for powerful impression. As also,

that education for the ministry in our colleges must be conducted with this view—not to render our brethren scholars, students, and writers only or chiefly; but to qualify them for truly successful preachers of the gospel in reference to the views of our churches, and the wants of our country.

4. Nor was the least wish expressed to limit our ministry to brethren capable of a learned education. It was perceived, and cheerfully acknowledged, that many may be qualified for great usefulness, as preachers and pastors, by whom scholarship based on a thorough training in classical and mathematical studies is quite unattainable from various causes—such as want of adaptation for those studies in their cast of mind, deficiency in early school education, or late period of life at which they enter on ministerial pursuits. The Conference felt that valuable brethren of this class must not be rejected, or discouraged on the one hand, nor on the other be introduced to public labour with no advantages of mental culture and acquired knowledge. Therefore, the judgment of the Conference was that ministers competent for the work would be doing most excellent service to the churches by receiving a few such brethren into their own homes, to give them the best training possible in general knowledge, and especially in theology, through the medium of their native language.

5. The old and established doctrine of the Congregational churches, that the legitimate call to the ministry of this gospel is from the Lord Jesus Christ, that He imparts ministerial gifts, infuses the ministerial spirit, and opens His will in providence to those whom He designs for this sacred calling—received distinct and unanimous acknowledgment from the Conference. It was owned that education for the ministry must be based on this view, and conducted in harmony with it—that there must be a constant, watchful care to educate for the ministry, so far as human discernment can be a guide in such an affair, those only whom Christ designs for the work.

What, then, are the ends to be answered by this Conference? One principal end is to conciliate in a greater degree than ever the confidence of the churches in our system of ministerial education; to interest them in it more deeply than heretofore as an affair of the utmost importance, indeed, necessity to them; to engage the churches and their pastors to a more active discharge of their appropriate duties in this work of common concernment and serious import. And what are the duties of pastors and churches in relation to this great work?

1. Prayer, that Christ would raise up young brethren every way qualified for his ministry—that the numbers of such may be greater, and their mental and religious endowments more eminent. Then, that in this thing they would *watch* unto prayer. Look out for the young men for whom they have prayed. That they would be faithful in this matter—faithfully *encouraging* every young brother of appropriate character and gifts, as faithfully *discouraging* every apparently mistaken or presuming aspirant to the holy ministry.

2. Prayer, frequent, distinct, and public for the colleges—for the tutors, and for the students. Prayer so offered in faith and love as to reach the Divine throne; and so offered too, as to

answer the subordinate ends of interesting more deeply the minds of Christians in the schools of the prophets, and of encouraging both the teachers and the taught in them by the thought that many prayers ascend to God on their behalf.

3. Kindness to the young brethren training for the ministry in the colleges. The kindness of pastors in noticing them, advising them, encouraging them, employing them in occasional public service. The kindness of the people in hearing them with candour; cheering them with a word of commendation when deserved; manifesting true affection in a word of wise advice, or faithful reproof if really needed. In short, making it apparent that the colleges and their students are the hope, not the dread of the churches; are regarded with affection and confidence, not with jealousy.

4. Pecuniary contributions in their support. These are greatly, very greatly needed. With scarcely an exception, all the twelve colleges represented at the Conference are crippled for want of enlarged financial means. Several are in annually increasing arrears. None are able to secure for young brethren desirous to enter, that year of previous residence and study with some wise minister, which on every ground, literary, moral, and religious, is felt to be all but indispensable to the success of our collegiate system. Now every enlightened member of our churches, to whose means it is at all possible, should be an annual subscriber to some one college at least. Every church should once a year collect for that college which is thought from whatever cause to have the strongest claim on the support of each church respectively. There is no mission, foreign, home, or colonial—there is no form of distress, spiritual, or temporal, that has a prior or nearer claim on our churches than this work of providing for themselves a faithful ministry in constant succession, and sufficient numbers; because every other good work will find its surest advancement in a previous care for an efficient ministry. There is no claim on public contribution that more requires public advocacy than this of education for the ministry. The annual sermon would diffuse just sentiment, and just feeling on this vital interest of the churches, and the prayers of the occasion would plead both with God and His people on its behalf. Money thus obtained would realize a double blessing. The pastors and the churches must now befriend the colleges—must now make this great work and interest their own more than ever hitherto.

HOME MISSIONARY SOCIETY.

EFFORTS IN TOWNS.

THE Directors are happy to state that since last month they have been able to make definite arrangements respecting two towns needing additional means of Christian instruction. Brighton was named in the last Annual Report as having received the attention of the Society. The Missionary who had laboured there for some months, with a good hope of success, was obliged to leave, in consequence of his health failing. Another agent (Mr. Edwards) was invited, whose former labours had been very acceptable. At the earnest request of the people he was sent, and

commenced his regular services a few sabbaths ago. A considerable interest has been excited; and it is hoped that he may be very successful among a large portion of the inhabitants, as yet very inadequately supplied with the means of Christian instruction. The second town referred to is Margate. For a great number of years it has been matter of surprise and regret to many that there was no place of worship in that town of the Congregational order, though there was a large resident population, besides many visitors who desired to attend on a mode of worship to which they had been accustomed. During the past year, several active persons residing in the town and elsewhere, who held the views of Congregationalists, applied to the County Association, and to the Directors of the Home Missionary Society, to co-operate with them in the establishment of an Independent interest. The request was favourably considered, and after full investigation as to the necessity of the case and the probability of success, both societies agreed to supply the place with the preaching of the gospel for a time, leaving other responsibilities with the people themselves. Accordingly a most eligible building, which had formerly been a public library, and is situated in a most convenient part of the town, has been taken on lease. It has been put in repair, fitted up as a place of religious worship, and is expected to be opened on Wednesday, the 5th of March, by Dr. Campbell, and the Rev. John Blackburn, of London. The friends in the town have, as already stated, taken on themselves the responsibility of the rent and repairs, as well as the fitting up of the place. Towards the latter item of expense, they look for help from friends in London and in other places who are interested in the success of this attempt to increase the means of Christian instruction in connection with our own denomination. The hope is also cherished that many visitors who have long regretted the absence of a Congregational place of worship, will now be gratified by their attendance on its services, and thus help to nurse the infant cause.

EFFORTS IN THE COUNTRY.

But while the Directors are desirous to respond to appeals from towns, where their help is likely to be needed only for a brief season, they feel bound to give their chief attention to the rural districts, where the people are farther from the means of grace, and less able to obtain instruction for themselves, than those who reside in towns. Encouraged by an improvement in the income of the Society, the sad work of lessening the number of stations has ceased, except in those cases in which, under any pecuniary circumstances, alterations would have been made. They have even ventured to adopt stations, and to make new grants—few indeed compared with the demands made upon them. Still they are making progress in cultivating new fields of labour, and hope to make more, as the zeal and liberality of their friends continue to increase. From the Agents now actively engaged in their missionary work the Directors are receiving encouraging accounts—mingled, it is true, with incidents of a painful nature—but still displaying, in connection with the use of appointed means, the influence of religious principle and the power of Divine grace. The following simple narrative will no doubt deeply interest the reader,

as showing the goodness and faithfulness of God to a poor and afflicted woman.

Affecting Case of Conversion, of Poverty, and of unexpected Relief.

“Since our last report we have had several additions to the church, and fully expect that four more individuals will unite in church fellowship with us next month. Among the former is a middle-aged woman, with a large family, but in very destitute circumstances, having the means of obtaining scarcely more than will keep body and soul together. Notwithstanding this, however, there is something about her conversion very interesting. Some six or nine months ago, she was visited with a painful and tedious illness in her family—several of her children being ill at the same time, one of whom has since entered eternity. During this illness she was compelled to pledge much of her furniture, small as the whole was, and we believe every article of dress worn by herself, husband, and family on the sabbath, as well as some articles which they wore on the working-days. The result of this painful disposal of her goods and clothing was confinement at home upon the sabbath, and inability to attend the means of grace. However, painful as this scene of wretchedness, distress, and privation was, one mitigating circumstance was connected with it. Her residence is situated in a secluded spot, about a mile from the chapel, and one of our sabbath-day services being in the evening, its darkness, though dreaded by some, was welcomed by her, as it screened her half-naked person from the gaze of her neighbours, and alleviated the pain which the contrast between her appearance and theirs would have occasioned. Of the opportunity, therefore, of coming out in a dark evening she availed herself, and aimed to arrive at the chapel when she supposed the congregation were securely seated and no one would see her, and then she would remain just within the lobby. She was soon, however, noticed by one greater than man. He, out of whom virtue went to heal one who dared only touch the hem of his garment, saw this poor destitute, half-starved, and naked creature, and applied a preached gospel to her soul. A powerful conviction was produced, and deeply rooted alarm pervaded her mind, which was not removed till by faith, she beheld a bleeding Saviour. She continued in this trying state of mind above three months without giving the slightest intimation of her feelings more than that which an alteration in her conduct presented, but which from the secluded spot in which she lived, and her abject poverty, failed to attract any marked attention. As soon as conviction of sin was thus produced, she felt especially anxious to be able to attend divine service on the other parts of the day, but as was noticed above, destitution of clothing prevented it; for out of the small earnings of the husband, it was utterly impossible to save anything to redeem her apparel. According to her own account, in a state of despair as to ever obtaining the clothes, she saw that only God himself could appear for her. She determined, therefore, to spend one night in prayer to God for this particular object. And when relating the story to us afterward, she said, ‘I told my dear heavenly Father my whole distress, and that I had not a friend upon earth to whom I could look to relieve my necessities, and that he

must find the friend, and direct him to me, that it must be entirely his own work.' And from what quarter assistance could come, she could not, she said, even guess, it was darkness, impenetrable darkness to her. She, however, continued the night in prayer; and extraordinary, sir, as it may appear, on the following morning a lady who knew her some time since, who had left the county, but was called to D—, a town about a mile and a half from the residence of this poor woman to settle some property on the death of her sister, sent for this woman, and gave her the amount, and 7½d. over what was required to obtain her apparel from the pledge. The clothes were obtained, and the poor woman has been a constant hearer ever since; no winds nor weather, however unfavourable, can prevent her coming to the house of God.

"Well, sir, about three months after her conviction, God was pleased to give rest to her mind; and when we tell you that her joy was not a common Christian joy, you will not feel surprised. Amidst distress, poverty, and trial, she 'lives on high,' and is as happy as a saint not in heaven can be. No sooner had she experienced this transition from a state of painful conviction of sin, to a state of pardon and peace, than she was anxious to unbosom her hitherto undisclosed feelings, and unite herself with the church of God. This, however, was done with difficulty. A fear lest she should disgrace the cause of Christ seemed to impose an almost insurmountable obstacle. At length she made up her mind to come to our residence, which is about a mile and a half from her own house. One morning, therefore, we heard a knock at the door, and on opening it, who should be there but this poor woman. She introduced herself by saying, 'I attend W— C— chapel, and am come to speak to you about my soul.' This was a cheering sound. We asked her to sit, and immediately she began to relate the change, and the means by which it was produced. She began with a relation of her trials and afflictions, her prayer and its answer—her deep convictions of sin, produced by our ministry, and the liberty which she enjoyed, and then expressed an ardent wish to join the church of God. To attempt to describe the joy her simple, but sincere and pathetic relation produced is unnecessary, and if necessary would be difficult. We could see that she had evidently been taught of God. She thanked God for all her trials, difficulties, and afflictions, as kind expressions of God's love to her soul, to save her from hell. We have since verified her statements and admitted her to the church, where she is still praising God her Saviour. This must suffice about her at present, we would only add that now her husband and family attend our ministry."

There are other obstacles besides poverty that keep the villagers from the preaching of the Missionaries, and lessen their apparent success. The following case will supply an illustration:—

Difficulties in the Way of Success.

"While your Agent is grieved with, and mourns over, his manifold infirmities and small success compared with others, he is of opinion that, among other reasons, his want of greater success is attributable to three causes.

"First. To Roman Catholic influence. The college which is very near us exerts a very great

pecuniary influence; for though they have not many converts, by this means they prejudice the minds of the poor against us, because we cannot give away so much as they. The students and priests are very active in visiting and lending. In those visits they fail not to tell the poor that we Dissenters are false teachers, and our religion of recent date; but theirs has existed from the time of our Saviour. It will be easily perceived that these Romanistic efforts impede the progress of scriptural religion in this place and neighbourhood. I could relate several illustrative facts, but shall at present forbear.

"The second hinderance is that which is found in very many places—High Church influence. The vicar is a religious nondescript; he is a magistrate and (*ex-officio*) one of the guardians of the union; and besides this, he has the disposal of parish charities, which amount to £130 per annum. The poor are therefore afraid to offend him, knowing he will withhold his gifts and punish them as soon as he can. A short time ago I had the following conversation with a poor man who used to attend the chapel at P—, but who had absented himself some time. 'Well, William, I have not seen you at chapel some time.' 'No, sir, I will tell you the truth; I was very bad, and went to Mr. L. (the vicar) to see if he would give me something, and he said to me, "D., you never come to church." "Oh yes, sir, I do." "I never see you." "I sit where you can't see me." I replied, 'Then, William, you told a lie to please him; that was a very wicked thing.' 'Yes, sir, but if I had told him I did not go, he would not give me anything.' I reasoned with the poor man, and then proceeded to ask, 'What did he give you, William?' 'He gave me five shillings, sir, and said, "Well, D., if you stick to me, I'll stick to you." I like you better than I do Mr. L., but I must go to church sometimes.' This poor man is a specimen of many of the poor of this place. But in the midst of these hinderances God has not permitted us to labour in vain.

"There is a third reason to be assigned for our not increasing more in numbers, viz., the want of employment in the neighbourhood for our youthful hearers, by which they are driven to a distance to earn a livelihood. Could the members of our more respectable families have found employment in their native villages, they would have gladly remained at home, and would have been usefully engaged, some of them, at least, in forwarding the work of the Lord, and holding up the hands of their minister. But as soon as we see them enter the ranks of those who are on the Lord's side, they are removed to other places. I could refer to nearly twenty such removals which have taken place within the last eight or ten years. Some of them were members, and others were in a hopeful state. One is now in trade in L—, and is usefully employed as a lay preacher and Sunday-school teacher. Another has been trained in the Borough-road school, and is now in Norfolk; and several others are very usefully employed in various places. Thus larger churches in towns reap some of the good resulting from our village labours. Who can measure the good that results from the labours of your Agent even in reference to the young just referred to? Had there been no missionary in their neighbourhood, what would have been the state of their minds and morals? Would they not have gone forth and

probably become the companions of them that do evil, and added to the poisonous influence of the towns in which they are located? But now, behold they are standard-bearers, as good soldiers of Jesus Christ! They may not be in the foremost ranks on the field, but they are found with the lambs, or collecting the scattered in the desert places."

The power of religion is well exemplified in the extract that follows. The station is in the midst of a very poor people, and yet out of their penury they are willing that their children should help the cause of Christ, while they themselves cheerfully submit to their privations, and seem happy in the midst of them.

Missionary Zeal—Liberality and Happiness in deep Poverty.

"In my last journal I stated that I was much engaged in conducting additional services, peculiar to the season of the year, and that they were not without the most salutary influence on the persons who attended them. Our meetings for special devotion were of a most profitable character, and favoured with much of the Lord's presence. I have often wished that the Directors and friends of the Home Missionary Society could be present on some of these occasions, to hear the pious fervour expressed in prayer for them and their Agent on this station. Such supplications and thanksgivings would, I am persuaded, greatly encourage them in their work of faith and labour of love. The church, congregations, and schools are on the increase, and never have I observed more piety, union, and activity among the people than at the present period. This is the more encouraging, as there are additional worldly amusements established, especially at —. Among them is another 'revel,' held in an enclosure connected with the parish churchyard, and superintended by the clergyman. Such evils may much injure our young people, of whom we have comparatively but a small number that can be considered decidedly pious. I have, with other contributions, to remit to the Finance Secretary the sum of ten shillings and ninepence, collected among the children of the school at one farthing per week. They appear truly sensible of the advantages they enjoy, and to feel the greatest pleasure in giving this humble expression of their gratitude. Although the amount in many places might be considered small, yet this is an exception; as some of the parents of these juvenile subscribers scarcely know how to obtain food to eat, or raiment to put on.

"I was much struck the other day with the remarks of a pious and observing young man, one of our members, who superintends a quarry, where some of the labourers, as he informed me, often work the whole day without food. He said, 'It must be the Lord that strengthens them, for after their rest at dinner-time, although they take nothing, they set to work and appear as strong as those that eat a good meal of potatoes.' In conversing with some of these poor men, one said, 'Why I enjoy so much of the Lord's blessing in my soul, that I would not change situations with the richest man in the land.' A second, 'What is all the good meat and drink, and all the fine clothes, without the happiness I feel in my heart?' A third, 'You cannot think how much I feel for some of my poor wicked fellow-workmen. I always pray the Lord

to turn their hearts.' A fourth, 'What need I care much about this poor old body, when I shall have such riches in the world to come?' I give these merely as specimens of what is seen and heard among the poor on this station, to whom the gospel is preached, and to whom it has proved the power of God unto salvation."

IRISH EVANGELICAL SOCIETY.

THE Committee have recently adopted as a station the little town of Ballybay and its neighbourhood, to which they sent one of their agents, the Rev. A. Gordon, A.M., of Londonderry. Mr. Jennings has supplied the pulpit of Mr. Gordon during the visit of the latter to the new field of labour. From his journal the following extracts are made, from which it will appear that a door is open for the proclamation of the gospel, and a voice addressed to the Society, "Come over and help us."

Jan. 11, 1845. Reached Ballybay this afternoon. It is a small town, the population not exceeding 2500, but the country around is thickly populated. From what I have learnt of the spiritual condition of the neighbourhood, I have reason to believe that there is great destitution of the means of religious instruction.

12. Addressed a large Sunday school in the morning. The young people seemed interested. The school is a very promising one. Its existence and prosperity are mainly owing to the pious zeal of some young ladies on the spot. Preached in the afternoon to a numerous assembly in the Court-house. The attendants considerably exceeded two hundred. The people seemed anxious to hear the word, the most marked attention prevailed, and I trust the Lord was there by his Spirit applying the truth to the heart and the conscience. I addressed my audience from 2 Timothy i. 12; and in concluding, solemnly urged them to prepare for the great day, against which the apostle had committed his all to Christ, by fleeing to the refuge set before them in the gospel.

13. Spent the day in visiting families, and was well received. I was thus brought into contact with some of the people of God, whose testimony, in connection with other circumstances, served to deepen my impression of the general religious destitution of the place and surrounding neighbourhood.

14. Spent the earlier part of the day in ministerial visits, and in viewing the local scenery which is rather romantic and lovely, the town being situated on rising ground, and having two little lakes on the west and south sides. Preached in the evening, in the Court-house, from Luke xix. 10. The utmost attention was manifested throughout the whole service, and great seriousness prevailed. Many of the humbler classes were present; and I was told that the attendance was larger than had ever been seen in the place on a week-night.

16. Spent the day in domiciliary visitations, and was in every case well received. Went in the evening to hear a Wesleyan preacher, but as he did not come, after waiting for half an hour I rose up and took his place. The Wesleyans have done much for Ireland. If it had not been for the praiseworthy exertions of this body of Christians many Protestant localities would have remained to this hour unvisited by

a single ray of gospel light; and, in some cases, the cold and dead Protestantism which prevailed would have been swallowed up in the bosom of Rome.

17. Preached in the evening, in the Court-house of Ballybay, a sermon to young men, on the importance of improving their time. The attendance was very encouraging. A Bible-class conducted on proper principles would be of the utmost importance here to the young, as this department of labour seems to be overlooked by other parties on the spot.

19 Lord's-day. Visited the large Sunday-school in the morning, and preached in the afternoon in the Court-house to an overflowing congregation. About 300 persons were present. I addressed them from Matt. xi. 28. Oh that burdened sinners would be persuaded to come to Jesus, and taste and see that he is good! May the Almighty Spirit impress upon the minds of all, the truths feebly, but, I trust, faithfully disclosed!

21. Went to Cootehill, Co. Cavan, an interesting little town, with a populous neighbourhood. I have reason to fear religion is at a very low ebb in this place. I preached in the Presbyterian Meeting-house. The attendance was small, but I have no doubt that, could a place for preaching be found here, that an excellent congregation could be collected. The country around presents a fine field for missionary labour.

22. Preached at Drum, a small village, about three miles from Cootehill. The congregation was good, and not a few seemed deeply interested. From certain inquiries I made, there seems reason to fear that many in this neighbourhood may take up the lamentation, "No man careth for my soul."

23. Preached at Rockcurry, in the Wesleyan Chapel, to a tolerably fair congregation. Here the Methodists, much to their honour, have been doing a great work while others slept. On my return the next day, preached in the Court-house to a good and attentive assembly.

26. Preached in the afternoon to the largest congregation I have yet had. The interest appears to increase and deepen. I trust not a few sustain the character of anxious inquirers. Every seat was occupied; and though some arrangements had been made for additional accommodation, some had to stand, and others could not get in.

28. Preached in the Court-house in the evening, to a considerable congregation. It is a privilege to preach the word of life to the working man, after the labours of the day. On the following day I was disappointed in reference to an appointment to preach in the country in the evening, but I made two ministerial visits to country people, who still retain the character they had in the days of our Lord, who heard the word gladly.

Feb. 2. Preached a sermon to the young, to the most crowded congregation I have yet had. God, I trust, has commenced a great work in this place. I believe, had we men to occupy them, and means of support, that there are other fields in Ireland equally promising with this. It would be necessary to erect a place of worship, but this could be done at a moderate expense. I feel assured that were the importance of the station brought before our friends, the necessary means would not be wanting, as the people on the spot will cheerfully contribute their aid."

MISSION TO CONNAUGHT.

The Committee having for some time past had their attention directed to the province of Connaught, as needing, more than any part of Ireland, the efforts of Christian zeal for its evangelization, have resolved to organize a mission to that portion of the sister country on as extensive a scale as the liberality of the friends of pure Christianity in Britain will enable them to sustain. They have instituted those preliminary inquiries which were necessary in order to an accurate view of the state of the district, the result of which, whilst it presents a deplorable picture of the moral and spiritual condition of the people, will furnish a powerful plea for efforts more commensurate with the necessities of the case. The province contains five counties, viz., Galway, Leitrim, Mayo, Roscommon, and Sligo. The population amounts to 1,418,859 souls, a large proportion of whom understand only the native Irish language. The relative numbers of Catholics and Protestants cannot be accurately ascertained; but some idea may be formed from the fact that 447 Catholics are engaged in the province in "ministering to religion," (the phrase employed in the Parliamentary return,) whilst there are only 268 Protestants so employed, including all denominations. But as in many instances very few Protestants are found in a parish, it may be fairly assumed that, at least, nine-tenths of the entire population are devoted Papists. Of the number of Protestants ministering to religion, 153 are of the Episcopal Church, and the remaining 115 include every Nonconforming community and every class of teachers. Of these it does not appear that more than 28 are ministers and missionaries, the rest being Scripture readers and agents of that description. Thus it will be found that of the Protestants, including every class of teachers and every denomination, there is one to every 5294 of the inhabitants; and, exclusive of the Episcopal church, there is but one to every 12,286 persons; and, assuming the number of ministers and missionaries to be correctly stated in the Parliamentary paper at 28, there is but one Dissenting minister, Presbyterian, Independent, Baptist, or Methodist, to every 50,673 souls.

Some relief to this gloomy picture is afforded by the devoted labours of some of the Episcopal Clergy, who, in their parishes, are making full proof of their ministry, and in some cases, it is believed, with gratifying results. The Achill Mission also is situated in this province; in connection with which an amount of good has been effected, at which every one attached to the great doctrines of the Reformation must sincerely rejoice. It is not as rivals, much less as opponents, but as coadjutors in this great work, that the Committee would enter on this field of missionary labour. And as they participate in the joy which honoured brethren of other communions feel when their efforts are crowned with the Divine blessing, so they cherish the belief, that, should success attend the enterprise now undertaken, it will excite no jealousy in the minds of those, who, by their persevering labours hitherto, have given clear evidence of their concern for the honour of Christ, and the salvation of souls.

The state of Education in the province affords no greater satisfaction than the details given above. Less progress has been made during the past century in this province, than in

any part of the country, excepting only the county of Kerry. In the Parliamentary return, the age at which it is assumed education commences is five years; there are in Connaught 1,228,776 persons of that age and upwards. Of these there are 200,677 who can read and write, 142,636 who can read only, and 885,463 who can neither read nor write. This picture is gloomy indeed. Scarcely any portion of the globe occupied by the missionaries of the cross, can present a scene of greater ignorance, than this section of the British empire. The islands of the Western or Southern sea are in a paradisaical state compared with the province of Connaught. The physical beauties and sublimities which in every direction arrest the attention, and excite the admiration of the traveller, are in striking contrast with the miserable condition of multitudes of its inhabitants, whose ignorance of the very first principles of the religion of the Bible, cannot be surpassed by the population of any part of the civilized world.

It is to this scene of moral and spiritual destitution, the Committee are anxious to send the messengers of salvation. They purpose, if adequately sustained, to establish in some suitable central spot, two or three, or more missionaries, with at least six well-qualified Scripture-readers and colporteurs. The greater part of these to be capable of conversing or preaching in the Irish language. From the centre selected, they will be able to journey in all directions throughout the province, and to preach the gospel as opportunities may offer. The Scripture readers will penetrate to the more remote and secluded spots, and by visiting the people in their cabins, and conversing with them on the great truths of the gospel, may hope to bring in some of these wandering sheep on the mountains, to the fold of the great and good Shepherd.

The Committee have already in their service several well-qualified agents, who will immediately be removed to this new field of missionary enterprise; whilst others have offered themselves for the work, and will be engaged, when sufficient funds are furnished to the Committee. All that is necessary for the adoption of the entire measure proposed are ample pecuniary means. The income of the Society is barely sufficient to meet its present expenditure. Special contributions are therefore most earnestly solicited, and will be thankfully received by the Treasurer, T. M. Coombs, Esq., 14, Ludgate-street; by the Secretaries, Rev. T. James, and Rev. G. Smith, at the Office of the Society, Blomfield-street, Finsbury; or by Messrs. Hankeys, Bankers, Fenchurch-street, London.

COLONIAL MISSIONARY SOCIETY.

"THERE can be, I think, no more useful or more sacred task than assisting in forming the moral and intellectual character of a new people; it is the surest and best kind of missionary labour. I sometimes think that if the Government would make me a bishop, or principal of a college or school, or both together, in such a place as Van Diemen's Land, and during your government, I could be tempted to emigrate with all my family for good and all."—*The late Dr. Arnold, of Rugby, in a Letter to Sir John Franklin, while Governor of Van Diemen's Land.*

It is evidently the will of God that England

should be a colonizing power on a scale of extent and importance unexampled in the history of the world. Look at the facts. One great and growing empire has already arisen out of British colonization—the United States of North America—a nation which, after every fault and drawback has been admitted, is undeniably one of the greatest powers, and one of the greatest hopes of the human race—a nation, too, whose glories lie in the future, not in the past. This is the first result, and a magnificent result it is, of British colonization. Compare English Protestant colonization in North America at the commencement of its third century, with Spanish Papal colonization in South America at the beginning of its fourth century!

Then when colonization in the United States had completed its proper work, when the settlements there had been nursed and protected till they needed guardianship, and could submit to control no longer, then, that England might still pursue its allotted work of colonizing, new regions were subjected to her sway. Mighty Canada was then a recent acquisition. Success in war had also recently completed the dominion of Britain over the northern regions of America on the Atlantic—Cape Breton, New Brunswick, Nova Scotia. Discovery had established the claims of our country to the vast regions of the Pacific. These were all regions for England properly to *colonize*, to people with her sons, to subdue by their labours, to cover with her institutions; for they were unoccupied, or their wide surface but sprinkled over with feeble and wasting tribes of barbarians.

Nearly a half-century of wars and commotions followed after the acknowledgment of American independency, during which the resources of Britain were consumed in far other enterprises than colonization. But it was not the less in the mind of God to plant from the British stock in far lands. Those lands were already secured and opened for the purpose. The return of peace brought wants for which colonization offered the true remedy. An ancient people crowded, agitated, ill-governed, could not but produce calamities that needed an asylum, enterprise that longed for a field, and, alas! crimes that required a banishment far from their native soil. Thus originated the second period, now in full activity, of British colonization. Already two millions of our fellow-subjects are laying the foundations of at least three or four new empires of British origin, language, and character. It is keeping far within bounds to affirm that they are commencing the occupancy of salubrious and fertile regions sevenfold the extent of their native islands. What a thought! What a prospect to occupy the mind of an Englishman, of an English Christian!

Colonization is the highest destiny of a people. Commerce may move to other shores and ports, institutions may decay or fall by violence, national energy and virtue may decline; but when a nation has re-produced itself in empires young when it is old, and where its old experience is their starting-point of knowledge and fame, then indeed we may ask, When shall be born the historian of its "decline and fall?"

What Christian doubts that Providence rules the nations for the sake of Christianity? That the rise and fall of empires are equally brought about for the one purpose of subserving the interests of Messiah's kingdom? That the kingdom

and nation that will not serve him shall perish? Indeed, it may be safely asserted that all merely human interests of security, liberty, knowledge, wealth, can be really advanced only in proportion as the triumph of true Christianity is advanced. What then is to be the *religious* character of British colonization? Shall the *religious* history of those future empires be written in dark and bloody characters? Shall they repeat the tragedies of superstition and persecution so familiar in the past? What a question is this! Can we—the Independent churches of Britain—can we solve it? Can we assist in its solution? Can we do something, can we do our part, to write the future fair in the destinies of our colonies, and, through them, of our race?

Now who does not see that at this period of new impulse and activity, with which the mind of almost the whole world is now moved, ancient tyrannies, that had seemed for a long space to be baffled and torpid, are bestirring themselves to recover lost dominion; and that Rome aspires to a third conquest of the world? The British colonies are the theatre of these designs in their greatest activity. To render them feudal and aristocratic in their institutions, superstitious and papal in their religion; to restore there the spirit, and, as far as possible, the forms of the middle ages; or, at the least, to make new forms the channel of old dominations, is the favourite hope and enterprise of the whole class of those attached to Papal and prelatical dominion in the church of Christ. This design they are prosecuting with skill and vigour. They have great resources, skilful plans, devoted agencies, and diversified means. Will they be successful? No, it is impossible; or, if possible, on one supposition only, that is, the inactive apathy of evangelical Christians. Let Congregational churches contribute their faithful efforts to deprive them of this forlorn hope of triumph.

Such are the principles of this great cause of Colonial Missions now thus feebly pleaded with the British Independent churches. What, then, are the facts as they relate to the part those churches are bearing in the great attempt to diffuse the light and liberty, the power and blessings of the gospel throughout the colonial empire of Britain? In part, most encouraging; in part, no less discouraging. What is done, admirable; what is neglected, afflictive. The liberal, constant contributions of some churches seem worthy of the cause, and to promise greater efforts hereafter. The deafness to all appeals of some churches which have never yet assisted—the scanty sums rarely, perhaps but once, sent from others, are very disheartening. The posts occupied, the brethren sent, the success realized, wherever the work has been entered on, are all delightful. But the thought that wherever one faithful brother has been sent, there ought at least to be two; that from many stations of great importance ministers have been applied for in vain, till applications have ceased in despair of success; that the wide extension of the work is prevented by one sole cause, the want of pecuniary means; all this is very depressing, and leads to the inquiry, Why is the best cause most feebly worked? Why is there the least zeal for the diffusion of the best principles?

As to the views on which the Colonial Missions of the Independent churches are conducted, they are such as follow:—

1. To aim at occupying first the principal

posts, the chief towns, such as Sydney, Toronto, Montreal, Adelaide, Quebec, St. John.

2. To place in these central, influential posts able brethren, qualified to be master-builders; which has been, by God's favour, most successfully effected hitherto.

3. To do no more for the brethren sent forth, or in aid of the people receiving them, than is really necessary; aiming to render the work, in part from the first, and, as soon as possible, entirely, self-sustained.

4. To commence early the training of a colonial-born and a colonial-educated ministry; which important design is already proceeding most favourably at Toronto and Montreal.

5. To act uniformly on the recognized principles of our churches, not exercising dominion or interference with them, but only administering public funds with faithfulness and discretion, and abstaining entirely from the acceptance of pecuniary aid from Government in every form.

As to the success which has attended the efforts already made by the Congregational churches in this interesting department of the great mission, it is to be traced in such facts as the following:—

1. A hopeful commencement has been made. At home a strong and general impression has been produced in favour of the enterprise. In the colonies a band of faithful and able brethren has been secured. All that has been effected seems sound, and based on right principles. The standard of our distinctive truths has been raised extensively in the colonies. They have been clearly expounded, and are gaining public attention.

2. In a short period much has been accomplished. In the ninth year of operation we can enumerate about sixty churches in the colonies, containing probably about 3500 members, the erection of more than sixty chapels, the establishment of two academies, the opening of many schools. Great good has also been effected which does not admit of statement in numbers, or even in definite facts. Influence has been exerted—a testimony for truth borne—a home for expatriated brethren and sisters provided—many souls have been converted—the cause of religious and civil freedom has been strengthened—the tone of piety and discipline in churches, and of morals in society has been advanced. In a word, the seeds of good have been widely sown in various forms.

And then who hath despised the day of small things? In a peculiar, eminent degree, Colonial Missions are a work for the future. Colonies are new nations, young nations. In their future destiny, their future might, they will be what by present influences the elements of their institutions and character are made. If the Congregational churches cannot seize this thought and work upon it, they are not equal to a great work, and will lose irrecoverably a great opportunity. Is not Christianity itself all for the future—filled with prediction and promise of a coming dominion, a growing empire?

For this work, enlightened interest, fervent prayers, and liberal contributions are earnestly sought. It needs them. It deserves them. What should prevent this Society from securing an income of £5000 annually forthwith, and with subsequent increase? Nothing but the want of growing piety, wisdom, and zeal in the churches.

THE
CHRISTIAN WITNESS,

AND
CHURCH MEMBER'S MAGAZINE.

APRIL, 1845.

Theology and Biblical Illustration.

SPIRITUAL HUNGER.

1. THE hunger I now notice induces a thankful recognition of the sabbath some time before it arrives. It is well to be on the look-out for such a friend as the sabbath, and a hungry hearer will discern the beauty of it through the mists of the week. Hungry people have thought of their dinner hour before it overtakes them; and it is nothing strange that one, hungry for the word, should have pleasing anticipations of the feast day.

2. And he is not going to be *late* to public worship. Hunger for food, especially when it pinches, drives one up. You will not have to ring for that man often; nor will the dinner be likely to cool by delaying for him. So the hungry hearer will hasten to his repast. He has an excellent appetite, and will lose no part of the feast; hence the untimely uproar of the church and pew door will not give notice of his arrival at the sanctuary.

3. And you will not catch the hungry hearer *drowsy*. Hunger and drowsiness are not often in each other's company. When one is present, the other is generally missing. A hungry hearer sleepy! Not he. He does not go to church to sleep. He goes to satisfy a craving appetite. That appetite makes divine truth sweeter than honey and the honeycomb. It would not look well to see a man drowsy at his dinner. It does not look even as well as that, to see one so at the spiritual banquet.

4. And the hungry hearer will not be over nice about the *kind of dish* in which the food is served. There are hearers who will not accept of anything much short of an angel to feed them, and it must be from a "lordly dish;" and the food itself must be prepared in the very nicest style of cookery, else they will not eat. Well, they are not hungry; that is the reason. They have been surfeited, or they are sick; something or other has

carried off their appetite. Not so with the hungry hearer. He has such a keen relish for his food, that he would be thankful for it if even ravens brought it. He is after the message, not the man. He cannot tell whether the preacher be in plain or splendid apparel. The dish—what does he care for that? The food is what he wants. He was asked if the preacher was a fine speaker: if he made graceful gestures; if he wore a white or a black cravat; if his hair was properly trimmed. Poor man! he was so hungry he could not tell. The feast was so refreshing that he forgot all about the cook.

5. The hungry hearer's *attention* is not easily diverted. As for other hearers, they can prick up their ears at any other sound sooner than those from the pulpit, and send their eyes in all other directions more easily than in the right one. If a romping dog trots through the aisles, he must be looked up at. If there be a sound of the wheel of the passing sabbath breaker, he must be peeped at. Each of the members of Squire Loiterer's family must have a glance, as they severally make their untimely entrance. But the hungry hearer,—his ear is fixed, his eye is fixed, and all because his heart is fixed. He wants to be fed. He came for the purpose. And he is not going to lose his errand. There must be high times in the sanctuary before his attention shall be diverted.

6. Nor is the hungry hearer quarrelsome about the *varieties of the truth* served up for him. Some hearers want all bones, as if they were hyenas; it must be all doctrines, or they have no ears for it. Others will not touch a bone; it must be all meat. And milk; others must have that, and they will have nothing else. Each must have his own savoury dish, or all the fat is in the fire. But a keen relish for truth will make all sorts go well; bones, meat, milk; law, gospel, promise, threatening; it is all good. Hunger does not stop for the savoury dishes, and turn the nose up at all the rest. A good appetite is a most excellent thing to bring to the sanctuary. You will not see him disappointed that brings it. He is going to get something to eat, come what may. If there is any truth in the Lord's house, he is going to find it and be fed.

7. Nor is the hungry hearer easily frightened about the weather. Those that have poor appetites for the word are easily put into consternation. If a cloud or two happen to scowl for an hour or two about the sky, it does them up for the day. If it should actually drizzle, mercy on them, how could they venture out! And the wind has got to keep all the weathercocks in a particular trim, if it would not alarm them into an exile from the sanctuary. But the hungry hearer broke caste with all that tribe some time ago. His hunger for the word has tossed all his fears about the weather overboard. Boreas must steam it up well, to shut him up in his house, and the sky must be a watering pot on a pretty large scale to give him any other home on the sabbath than the house of prayer. He is hungry. That is the great fact, and the elements must be terribly by the ears to cut him off from public worship and house him up at home.—*N. Y. O.*

IMPROPRIETIES IN PRAYER.

THE devout and proper performance of this necessary part of God's most holy worship is of the utmost importance. It always, whether performed appropriately or not, gives a character to all other exercises of a religious nature. Such

being the case, it cannot be improper in us to point out a few faults in the exercise of this duty on the part of some, which lie open to animadversion.

1. *Prayers are often too long and tedious.* Some good men have so habituated themselves to this faulty prolixity, that they have, even when aware of it,

been generally unable to curtail their devotional exercises. "You have prayed me into a good frame," said Whitfield, when blaming a minister for this fault, "and you have prayed me out of it." This is often done. Many persons seem to imagine that everything which can be thought of should be crowded into each petition; like some preachers, who, from almost every text, as a nominal centre, will widen their range until on the one side they reach as far as Adam, and gradually completing their circuit, end with the consummation of all things. The spirit is often willing when the flesh is weak. While saying this, we would caution all who may engage in public prayer, against *hurry* in this important duty. There is a happy medium. In that we should be found.

2. *Too much noise is frequently indulged in.* In some parts a man's fervour is judged of by the loudness of his prayers. If this be a true criterion, he who has the best lungs is the most pious. Is it come to this, that those who repudiate the popish idea of salvation by ceremonies, attach sanctity to a sound? Are we to shout as though our God were "peradventure on a journey, or asleep?" for that such a volume of sound is necessary for the hearers it is absurd to suppose.

We have heard persons, whose prayers were in a great degree unintelligible from the exertions made by them, and from a habit of drawing in the breath, perhaps rendered necessary by the extra play of the lungs. But is this exertion necessary? Is it to edifying? We love to see earnestness—it is requisite, but let it be distinguished by great solemnity. In devotional exercises this is especially necessary.

3. *Improper expressions are often used.* A sort of religious slang is in vogue in many parts, which is peculiarly improper and unmeaning. Such expressions, for instance, as these:—"Bow the gentle heavens, and come down;"—"Stately steppings;"—"Countless ages of eternity." Indeed, some persons' prayers are almost entirely composed of such phrases. They are liturgies of scraps,—some Biblical—some poetic—some original—some denominational, strung together without much sense or connection, expressed without feeling, and repeated without variety; so that it needs not the gift of prophecy to know what is coming. This, we are happy to say, is not the case with many; would it were not with any.

Many persons are in the habit of using the exclamation O with improper frequency. Scarcely a sentence is uttered by them which does not begin with, "O God;"—"O Christ;"—"O, I pray," &c. Others indulge in the use of endearing epithets when addressing the King of kings. This is very improper. How irreverent is it in us to use such phrases as, "Dear God,"—"Dear Jesus,"—"Dearest Saviour," &c. "The apostles," says an excellent writer, "will not be thought cold or lukewarm in love to their Divine Master. Yet they never prefixed to his name fondling epithets." Others again are much addicted to *poetic* prayers. Watts, Cowper, &c. are their text books, and sometimes a verse or two at a time, or even more, are introduced into their devotional exercises. Against this we must utter our protest. The songs of Zion are intended to be sung, not prayed. There is sometimes, we fear, an unholy wish to meet the approval of man at the bottom of these rhythmical devotions.

Inaccuracies in language are often observable. As a palliation of this impropriety, it has been said, "God regards the state of the heart, and cares not whether the supplications of his people are grammatical or not." This is true, and we believe that while many an humble, uneducated man, has been heard and blessed, the polished and elegant petitions of nominalists have always been an abomination to the Lord. Yet it should be considered that the person who engages in public prayer leads the devotions of others. Now, if any of his auditory are distressed in consequence of the mistakes to which we have referred, the design, as respects such, has, in a measure, failed.

Many persons are also in the habit of using numerous redundancies in their petitions; probably imagining that too many words can scarcely be employed in expressing the earnest desires of the heart, and in exalting the Most High; or more probably feeling that unless this were practised, a most unpleasant pause would ensue. Not knowing what thought is to come next, they gain time by dwelling on the last one. Whatever be the cause, we often hear such expressions as these:—"Save us, O Lord, and deliver us;"—"We pray and beseech thee;"—"Worthiness and merits of Christ;"—"Omnipotent and Almighty God," &c. This wordiness should be carefully avoided, although sanctioned by the Prayer Book of the Church of England, the opening address of which reads thus:

—"The Scripture moveth us to *acknowledge and confess our sins and wickedness*, and that we should not *dissemble nor cloak* them, but confess them with an *humble, lowly heart*, especially when we *assemble and meet together* to ask those things which are *requisite and necessary*, wherefore," adds the clergyman, "I *pray and beseech* you," &c. All this repetition is absolutely inexcusable, by whomsoever it may be uttered.

4. *Inappropriate gestures are not unfrequently made in prayer.* Solemnity in the discharge of this duty ought to be visible in our actions. It does not comport with the expression of penitence, and the earnest desire for holiness and usefulness, to be displaying as much action as would be called for during the delivery of a political declamation. In approaching an earthly potentate we should not be employed in the moving of the arms and shifting of the attitude, which we ourselves have seen in those engaged in leading the devotions of a numerous assembly. Let there then be a reverence in the deportment in connection with the spiritual and solemn worship of the heart.—*Anon.*

A FRIGHTENED DISCIPLE.

PEOPLE do not feel very well when they are frightened. And they do not look very well, either. Now a fright is a frightful affair, if there be a real object of terror. But when the fright is occasioned by nothing adapted to such a result, there is something pitiful in the weakness of the sufferer, and ludicrous in the development made of himself.

A frightened disciple! But the very best authority has testified that "the righteous are as bold as a lion," and one was once known to say, and I thought most were like him, "I will not fear, though the earth be removed, and the mountains be carried into the midst of the sea." Then the one I saw could not have been near akin to the one just named; indeed, one must look sharp to discover any relationship at all. But my readers will use their own judgments when I have given them the case.

1. He was frightened by a *cloud*! The precious privileges of the sabbath would commence in an hour or two. But that cloud! It did not look good-natured. There was no thunder or lightning about it. But then there might be water; and if there was, and if it should let the

dwellers below know it by an actual descent of the drops, and he should happen to be one of the number, how lamentable! He got wet! It was a terrific thought. I have read of an ancient disciple who was "a night and a day in the deep," and a good soaking he must have got by it. And he was not frightened either. It would take more water than there was in all the ocean, to frighten him. But the danger, not very pressing either, of a little sprinkling, did the work for the man I am noticing, and therefore I do not think a man could pitch a biscuit over the moral distance between him and Paul.

2. A *supposition* frightened him! The hour of a prayer-meeting was approaching. It was in his mind to go. But a supposition started up, like a serpent out of the grass. "I may be called on to pray. I do not feel to like it. I do not think I could offer a prayer in my present state. My heart does not sympathize in such a business. I believe I will not go." The supposition stalked like a frightful spectre before him. It palsied his purpose, and his seat was vacant at the meeting for prayer. I believe many have been frightened from such meetings in the same way. I should like to see a group of them give, each in his turn, his views of the passage, "Men ought *always to pray, and not to faint.*"

3. *Hard words* gave our disciple fright. Wicked men know how to use this species of artillery against faithful saints, and the disciple in my eye had it tried upon him. And I was sad at the result. It made him droop. He was evidently alarmed, for he took some things back, both true and good, which he had said, and shrunk from doing others which the Bible and conscience both urged him to do. I wish he could have had a campaign with Paul. Hard words, like flints upon steel, did but strike out the fire in that good old soldier's soul. They roused him, as nettles would a lion; not to give hard words back again, but to love and pray the more for his enemies, and to go the more zealously onward in his Master's cause. If hard words could have frightened Paul, he would have been in a fright the most of the days of his Christian life; but I will thank the man that will show me the instance in which they gave him alarm.

4. A *proposed charitable collection* gave our disciple something of a fright. It was thought that he bore such a relation to One who had sent him word that "it was more blessed to give than to

receive," and who had set the example to the blessedness of giving, in that "he gave himself for us;" it was thought the disciple would have felt that such a relation to such a Giver would have made charitable giving a very pleasant affair, and that there could have been nothing frightful about it. But it seems that *any* blessedness in giving, to say nothing about *more*, was not a matter he well understood, and the example of his Lord, it was to him but a dimly seen star, and in fact not often in his horizon at all. Hence he was uneasy if a collector or a contribution box was on a pilgrimage in his vicinity. I never heard that he made a bodily escape in terror on any such occasion, but his soul had wings, and fled from the object whose claims were presented. And if his soul was as empty as the charity box would be if all were like him, a very small pair of wings would

suffice to carry so small and empty a soul from the regions of benevolence.

I have only one thing more to say about the frightened disciple, and that is, I wondered he was not frightened out of his *hope*. Duties one after another went overboard in his alarm; and supposing that hope was part and parcel of the same bundle, I expected that would go overboard too. But scared as he often was, and many a Christian grace as he dropped in his haste, he continued, somehow or other, to hang on upon hope. But he might as well let it go. And I mean to tell him, if ever he gets so alarmed as to seek to relieve the ship by casting any duties of religion he happens to have on board, into the sea, that he had better send hope after them as quickly as possible. Hope has no business out of their company. They sink or swim together.

Things to Think On.

HEALTH OF MINISTERS.

NINE out of ten of our young modern preachers have poor health; many of them fail, run down, quit the field, or die. Why is this? Imprudent study and conduct, want of exercise, improper diet, irregular hours of sleep, &c., &c. What is the remedy? Healthy exercise and enough of it; healthy food and enough of it; sleep enough and at the proper time, not too much, nor in the morning or afternoon, but first of the night. For twenty years I was never in good health. Seventeen years ago I sold my horse, and have walked ever since, and not less than thirty thousand miles in the time.

Seven years since, alcohol and I shook hands, and parted to meet no more. Five years ago I quitted my tobacco, and have tasted none since. Four years ago I threw away my pipe, and have done with it for ever. I have risen at four or five instead of seven or eight; lived on plain food instead of sweet bread, cakes, pies, puddings, &c., &c. Six hours a day is all the time I can sit to study without injuring my health; three miles is as little walking as I can do with; six is better. It is sometimes twenty. The rate is commonly three miles an hour. If my dinner &c. make me dull, heavy, or uncomfortable, half an hour's smart exercise at the saw-horse, or with the axe, or something to stir the blood, bring on smart perspiration and some fatigue, is a sovereign remedy. My health is better, my eyesight almost as good as ever, my voice is strong and clear. At all events, smart, sometimes powerful exercise is necessary for health; would you have health, study nature—transgress not her laws: exercise, temperance, patience, and perseverance, are the four best medicines I know of.—*A Minister.*

DANCING.

"SWIFT called it '*voluntary madness!*' The Chinese seem to think it useless fatigue; for when Commodore Anson was at Canton, the officers had a ball upon some court holiday; while they were dancing, a Chinese who surveyed the operation said softly to one of the party, 'Why don't you let your servants do this for you?'"

So it seems to us; to say nothing of the moral tendency of dancing in promiscuous parties, the practice appears too childish for grown people, and too foolish for persons of sense; which latter class, by the way, are not generally addicted thereunto.

As to the propriety of the thing among Christians, we believe there is but one opinion at the present day. And those who are not Christians hold the same opinion. It is an amusement that belongs to and marks the world, as distinguished from the church. Worldly-minded professors are often urged by the gay and prayerless to join in the dance, and when they yield, "the world, the flesh, and the devil," are all pleased; and the conforming professor is hailed as a bright acquisition to the thoughtless throng. But the world laugh in their sleeve at the inconsistency of the professor's conduct, and are ready to say, "That is all your religion is worth."

RICH WIVES.

THOMAS SCOTT, author of the Commentary, speaking of the marriage of his sons, said, he had a strong aversion to their aiming at rich marriages. A marriage with a rich wife was, I believe, what none of his sons would have ven-

tured to propose to him. Few things would have alarmed him more for their safety, or more grieved him as a dereliction of the principles with which he had laboured to inspire them. Often have we heard him descant with satisfaction on the case of Mr. Walker, of Truro, who declined a connection with a lady, in all other respects suitable, because she possessed £10,000! and often mention the sarcastic congratulation, offered at a visitation by a dignified clergyman to an evangelical brother who had married a lady of fortune; "Ay, ay, brother —, we all aim at the same object, though we have our different ways of attaining it!" Hence, when many years ago two young ladies of large fortune were placed under his care, it was one of his counsels to them, that neither of them should marry a clergyman; "For," said he, "if he is not a good one, he is not worthy of you; and, if he is a good one, you will spoil him."

THE POWER OF TRUTH.

THE celebrated Gilbert West and Lord Lyttleton, both men of acknowledged talent, had received the principles of infidelity from a superficial view of the Scriptures. They agreed together to expose what they termed the imposture of the Bible, and Mr. West chose the resurrection of Christ, and Lord Lyttleton the conversion of St. Paul, as the subjects of their criticism. Both sat down to their respective task full of prejudice, and a contempt for Christianity. But what was the result? They were both converted by their endeavours to overthrow the truth of Scripture. They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament their former unbelief, and to congratulate each other that they had discovered the truth of revelation. They published their inquiries, which form two of the most valuable treatises now existing, in favour of the truth of God's word, one entitled, "Observations on the Conversion of St. Paul," and the other, "Observations on the Resurrection of Christ."

MARTIN LUTHER'S ACTIVITY.

FROM 1517 to 1526, the first ten years of the Reformation, the number of his publications was three hundred; from 1527 to 1536, the second decade, the number was two hundred and thirty-two; and from 1537 to 1546, the year of his death, the number was one hundred and eighty-three. His first book was published in November, 1517, and he died in February, 1546—an interval of twenty-nine years and four months. In this time he published seven hundred and fifteen volumes—an average of more than twenty-five a year, or once a fortnight of his public life. He did not go through the manual labour of all this writing, it is true, for many of his published works were taken down from his lips by his friends; and it is also true, that several of the volumes were small enough in size to be denominated pamphlets; but many of them, also, are large and elaborate treatises. In the circumstances in which he wrote, his translation of the Bible alone would have been a gigantic task, even if he had had a lifetime to devote to it.

HOW TO READ THE SCRIPTURES.

PAUSE at any verse of Scripture you choose, and shake, as it were, every bough of it, that if possible some fruit at least may drop down to you. Should this mode appear somewhat difficult at first, and no thought suggest itself immediately to the mind capable of affording matter for a short ejaculation, yet persevere, and try another and another bough. If your soul really hungers, the Spirit of the Lord will not send you away empty. You shall at length find in one, and perhaps a short verse in Scripture, such abundance of delicious fruit, that you will gladly seat yourself under its shade and abide there as under a tree laden with fruit.

A HINT TO SCHEMERS.

WHAT a pity, we have sometimes thought, that certain minds whose fever is scarce ever below the boiling point could not be turned in some innocuous direction! If they would but become impassioned antiquaries, inveterate lovers of statistics, as madly devoted as any German utopian to the niceties of philology, or even the harmless vagaries of dreamy transcendentalism, it would be tolerable, yea comfortable, compared with their range of view and rage for endless revolution in the practical working of religious benevolence. Here, just here, is the loud call, the large requisition for THE PATIENCE OF THE SAINTS.

ZEAL IN DEATH.

DR. BACKUS, president of Hamilton College, U. S., was upon his death-bed. His physician called upon him, and after approaching his bedside and examining his symptoms with interest and solemnity, he left the room without speaking, but as he opened the door to go out, was observed to whisper something to the servant in attendance. "What did the physician say to you," said Dr. B. "He said, sir, that you cannot live to exceed half an hour." "Is it so," said the great and good man, "then take me out of my bed and place me upon my knees: let me spend that time in calling on God for the salvation of the world!" His request was complied with, and his last breath was spent in praying for the salvation of his fellow men; he died upon his knees. This is the earnest, agonizing spirit of prayer that the church needs to feel. Such prayer moves the arm that moves the world. And why should not all Christians feel the same interest in the salvation of men which was felt by this dying saint?

COMMON SENSE TRIUMPHANT.

AN apothecary having refused to resign his seat at a theatre to an officer's lady, the officer feeling himself much insulted, sent him a challenge. The apothecary was punctual at the meeting, but observed, that not having been accustomed to shoot, he had to propose a new way of settling the dispute. He then drew from his pocket a pill box, and taking from thence two pills, thus addressed his antagonist: "As a man of honour, sir, you certainly would not wish to fight me on unequal terms; here are, therefore, two pills; one composed of the most deadly poison, the other perfectly harm-

less; we are, therefore, on equal ground, if we each swallow one; you shall take your choice, and I promise faithfully to take that which you leave." It is needless to add, that the affair was settled by a hearty laugh.

THE END OF AN INFIDEL.

DURING a fearful gale on Lake Erie, the steamer Robert Fulton, among many other vessels, was wrecked. On board that boat was an infidel, with a box of books to distribute at the West. He was loud and clamorous in proclaiming his infidelity, till the gale came on—but then, like the rest, he was silent, and waited with trembling anxiety the uncertain fate of the ship. At length they drew near the shore, and attempted to throw out their anchors, when the whole forward part of the boat broke off, and the waves rushed into the cabin. At once the infidel was on his knees, crying for mercy—his voice could be heard above the raging elements, begging the Lord to forgive his blasphemies, till a heavy sea swept over the deck, and carried him and his books to the bottom.

INFIDEL STUPIDITY.

WHILST the infidel mocks at the superstitions of the vulgar, and insults over their credulous fears, their childish errors, or fantastic rites, it does not occur to him to observe that the most preposterous device by which the weakest devotee ever believed he was securing the happiness of a future life, is more rational than unconcern about it. Upon this subject, nothing is

so absurd as indifference—no folly so contemptible as thoughtlessness and levity.—*Paley.*

REPROOF OF JESTING.

As no one ever feels himself disposed to pleasantry, or capable of being diverted with the pleasantry of others, upon matters in which he is deeply interested; so a mind intent upon the acquisition of heaven, rejects with indignation every attempt to entertain it with jests, calculated to degrade or deride subjects which it never recollects but with seriousness and anxiety.—*Ibid.*

A GOOD RULE.

AN excellent rule for living happy in society, is, never to concern one's self with the affairs of others unless they desire it. Under pretence of being useful, people often show more curiosity than affection. When tempted to meddle with our neighbours, let the question be first asked, How stand our own souls in the sight of God?

A SOLEMN CALCULATION.

THE aggregate population of the surface of the known habitable globe is estimated at 895,300,000 souls. If we reckon with the ancients, that a generation last thirty years, then in that space, 895,300,000 human beings will be born and die; consequently 81,760 must be dropping into eternity every day; 3407 every hour; or about fifty-six every minute!

State of Religion in America.

PRESENT CONDITION OF THE CHRISTIAN MINISTRY IN AMERICA.

HAVING, in all our Numbers for the present year, called special attention to the work of grace in the hearts of our churches, on this occasion we shall set forth some of the principal grounds of our solicitude. These grounds, however, we are happy to say, are less ample in this our native land than in the New World; but their existence there may well excite in the minds of British Christians not merely sorrow, but alarm. Our condition is, in several respects, peculiar, and in some even more perilous than that of our Transatlantic brethren. Their spiritual state, at the present time, is nevertheless both most distressing and extraordinary. While the result of causes long in operation, it has at length reached a crisis—for we trust the worst is come,—a crisis which has, on every side, filled good men with fear and trembling. The first ground of this dismay refers to the

ministry of the coming age. The matter is thus stated by one of their most reputable organs:—

"In New England there are 13 colleges, which contain about 2000 students. For two or three years past there has been a gradual diminution in the number of students in our colleges. In 1836, there were in four of the New England colleges 659 students, and the number of professors of religion among them was 377. In 1843, the whole number was 703, and the number of professors 368, showing a decrease of pious students, though not in proportion to the whole decrease. This diminution is becoming more rapid. In 1837, the number of pious students who entered the Freshmen classes, was 102; in 1843, only 69, which is the decrease of about one-third. The consequence is a decline of the number of students in the theological seminaries. Scarcely one has its full number the present year."

If this state of things continue a few years, the result need neither be predicted nor described. The second ground of anxiety arises from the extensive, the unparalleled wreck of ministerial character. This heaviest of all calamities is

not confined to any single denomination ; it has fallen upon all, more or less, and covered all with shame and confusion. "Ministers of all creeds and of no creed at all, orthodox and heterodox, radicals and conservatives, those professedly engaged in moral reform and those not so professing, have been guilty of wicked and immoral conduct." The defection has been so general as to excite among all sects the utmost consternation. Before us lie no fewer than *ten* articles, which have recently appeared in the principal journals of the several communities—journals which, at this awful moment, are performing a high service to the cause of pure and undefiled religion, and journals among which, in this great work, the first place is occupied by the *New York Observer* and the *Christian Watchman*. Wise men, while mourning the facts, are busily engaged in the investigation of their *causes* ; and on this vital point the harmony of their opinions is such as to support the conviction that they have found them out, or at least that which, of several concurring causes, may safely be deemed the chief. The former of the journals just mentioned has thus expressed itself:—

"That it would be possible to point to *one* cause sufficient to explain the downfall of so many ministers of the gospel in this country within a few years past, we cannot say. Certainly the subject is worthy of profound consideration, and is forced upon us again and again by facts that fill the church with astonishment and grief.

"It will be found upon examination that by far the greater part of the apostasies of clergymen in this country may be traced to a peculiar class of temptations, and that the apostates have been men of a peculiar class of minds. It has always been regarded as an odious position, but we have been compelled by overpowering facts and the clear deductions of reason to assume and maintain it, that in the *ultraisms* of some of the modern moral reformation movements, there is a natural tendency to evil—that the principles on which they are based are as much opposed to sound philosophy as their details are to good taste ; and it is to be expected that those who are engaged in them were corrupt when they entered upon them, or are gradually, perhaps insensibly, corrupted by their power. It has been suggested that it would be for the good of the church to prepare a sketch of the apostasies of the last ten or fifteen years, showing the influences that may be supposed to have been at work in drawing the miserable victims to their melancholy fate. We are sure that such a record would form a fearful chapter in the history of fanaticism, and would prove, beyond a peradventure, that *few men regularly trained for the ministry under the teaching of sound men, and associated with the conservative class of minds in the great moral enterprises of the day, have*

been left of God to make shipwreck of character ; while another class—the opposite class—has supplied numerous and deplorable examples. There are exceptions. We cannot deny it. But they are exceptions only ; while the truth still remains that moral bankruptcy and ruin have marked the course of many who have been prominent in the class to which we refer."

It seems now to be clearly ascertained that the seed which has produced such a harvest of disappointment, disaster, and disgrace, began to be sown about twenty years ago, and was then scattered in great abundance. The firstfruits appeared in due course, but now the harvest has come. The view given above is fully corroborated by another judicious writer, as follows:—

"The ministry is not only greatly increased in number, but many have been led from certain peculiarities in the revivals of 1826-7 to enter the ministry wholly unqualified—ardent, bold, reckless men—men of unfurnished and unbalanced minds. From this class the cases of defection have generally occurred. I do not now remember a solitary case of a regularly educated minister, who has been trained in a college and theological course of study, that has fallen into gross sins ; such as have been properly tried have been found faithful."

This is certainly a remarkable statement ; it involves a principle of vital importance, which ought to be most deeply pondered by the churches of Christ in our own land. It furnishes one of the most powerful arguments ever alleged in behalf of academic institutions, as a chief means not simply of improving mind, but, which is still more momentous, of testing character. This view is sustained by another eminent organ, as follows:—

"One cause is, the church for some years past, in all its branches, has made very vigorous efforts to increase the number of its ministers, and in her zeal for this noble object she has in too many instances lowered the standard of ministerial qualifications, and in this way introduced into the ministry a larger number of unworthy men than at any former period. By the forcing process which has been adopted in some churches, men have rushed into the ministry without any taste for its duties, or any adequate sense of the high and solemn responsibilities which they were assuming. It has been too often taken for granted that men are pious, and ought to preach the gospel, merely because they have made a profession of religion in their youth, and are the possessors of respectable talents and attainments."

The tendency of such measures is hurtful alike both to the church and to the pre-existing ministry. To both a large infusion of such men cannot fail to prove most detrimental in the way, if not utterly ruinous in the end. There is

something appalling in the following remark of the *Congregational Journal*:—

"It is a serious question whether the ministry of our country is not in a process of deterioration; otherwise how can we account for the crimes and the apostasies so rapidly accumulating in its ranks, and for that suspicion under which its labours in the public esteem, to say nothing of the systematic efforts made to accomplish its overthrow? If there is reason to apprehend its deterioration, it is not unwise or unkind to avow the fact, and inquire for its causes."

A race of ministers raised by this "forcing process" are, and must necessarily be, as a whole, utterly unfit to build up the churches of the living God in these times. In certain circumstances they may be occasionally serviceable in awakening the ruder portions of society; but for pastoral purposes the bulk of them are, and must for ever be, inefficient. It is not, however, till they be fixed down, that their incapacity begins fairly to manifest itself. False fire, blind confidence, and empirical presumption, may sustain them for a few months; but the bubble will soon burst. The day of their utter bankruptcy draws on, and will, in due time, arrive. To themselves and all sensible men it will soon appear that they must either desist, or decamp in search of a new temporary sphere. The sole condition of the wretched existence of such a ministration is, endless change. To settle is to perish! The matter is thus exemplified by a denominational journalist:—

"In the state of New York there are reported, in the 'Register,' 1844, 148 preachers. Of these 148, but 29 retain the same post-office address as in 1839! And if we mistake not, of those societies in that state which have preaching every sabbath, not more than six retain the same pastors they had four years ago. There may be others that have preaching all the time, and retain the same pastors as in 1839; but we think the whole number of such cannot exceed six.

"So much for New York. And now let us look at home. In New Hampshire, of the 38 preachers reported for 1844, only two retain the same post-office address as in 1839. And of the societies in this state which employ constant preaching, but one retains the same pastor it had four years ago.

"Massachusetts presents the most favourable portion of the field for stability and permanency. And what is her case? Of the 130 preachers reported for 1844, but 18 retain the same residence as in 1839; and of the societies in the state supporting a constant ministry, but eight retain the constant services of the same pastors who served them four years ago. The credit on the score of stability amongst the ministry in Maine is rather greater in our favour than even in Massachusetts; for of the 77 preachers reported in 1844, 19 of that number have the same residence now that they had in 1839. But this is all wrong—all injurious to our cause. The

cause will never be permanent till there is more permanency in ministerial settlements. Change may feed the love of novelty, but will never establish the cause of any society."

If this be a fair sample, or nearly so, of the state of things among our American brethren, we should with confidence have inferred, apart from all information, that their glory was begun to depart, that their sun was going down, and that a long night of death was coming on. But we are not left to inference or conjecture; the awful fact, by the united voice of the American press, is proclaimed to the ends of the earth. This is the third ground of solicitude. The chief organ of the greatest denomination, the *Christian Watchman*, which has long been publishing and bewailing the fact, recently issued the following statement:—

"The present state of religion among us is discouraging, and in many respects alarming. Revivals, which a few years ago were so numerous, so powerful, and so extensive, are now unknown, or known only as matter of history. Not only have revivals ceased, but the marks of declension are seen in every direction. Meetings for prayer are but thinly attended; and though the customary services of the sabbath are sustained, yet manifestly with a great decrease of interest. Ministers do not preach as if they expected sinners to be converted, and Christians do not pray as if they expected that the Spirit of God would, in very deed, be poured out. Professors of religion are side by side with worldly men in hot pursuit of wealth. Religion, as a topic of conversation, is virtually banished from many circles. In short, a general apathy in respect to the advancement of the Redeemer's kingdom, in the conversion of sinners, and the sanctification of believers, appears to prevail among the professed people of God.

"A single fact will indicate more respecting the present state of our churches than any general description; and humiliating as it is, we feel that we should be unfaithful to our high trust as 'a watchman to the house of Israel,' did we, from fear or pride, shrink from recording it. The number added by profession and baptism to our churches in Massachusetts and Rhode Island during the past year is 574, while, during the same time, 703 have been excluded! That is, according to the minutes of our annual associations, the churches have delivered over to Satan, for various heresies and offences, 129 more than they have received from the ranks of the ungodly during the same period! Was such a fact ever recorded of these churches before? Surely in view of this alone we may adopt the words of the prophet, 'Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach; wherefore should they say among the people, Where is now thy God?'"

Such a statement as the foregoing may well strike terror into the stoutest heart.

In matters relating to the work of the Spirit, distance is nothing. What has taken place in America may soon occur in England. Our pages have already testified to the fact that those great spiritual manifestations by which Wales was for generations distinguished, and, beyond all other European countries, blessed, have now come to an end. Such displays of Divine power as our fathers rejoiced in are likewise rare in England and Scotland; or, rather, are they not unknown? The condition of the mass of the British churches, of all sects, is, to say the least, at the present time, far, very far, from being prosperous. The condition of British theological colleges, too, as they now exist, is, upon the whole, by no means satisfactory. Along the entire horizon of English Dissent, there is not a little that is dark and ominous. Still we are not depressed either concerning our own or other communities. There are two great events which have contributed much to lighten our hearts and cheer our spirits, viz., the Education and College Conferences, which, it cannot be doubted, will issue in results the most salutary to the cause of God and truth through the length and breadth of the Queen's dominions; for the example of the Independents will not be lost upon their brethren.

We are most painfully anxious adequately to impress the minds of our readers with the magnitude of this subject, and the vital nature of the importance which attaches to it. For a year or two we have been in the habit of frequently meditating on the condition of the American churches, and have been diligently collecting from all authentic sources such facts as bear upon its illustration. Believing that the time is now come for calling to those facts the attention of the British churches, we have here stated a few, and but a few of them; and both to enlarge the view and to deepen the impression, we have subjoined three valuable articles illustrative of the question: the first, just published in New York, and setting forth the true state of the case with respect to the churches, as it stands at the present moment; the second, regarding the ministry, written in answer to queries previously issued by the Editor of the *New York Observer*, contains the mature judgment of a man eminent for experimental wisdom; and the third, on the duty and necessity of prayer in behalf of the ministers of the word, comprises lessons of the first importance to all sections of the church of Christ. In this way we shall,

in a single Number, bring the whole subject—its evils, causes, and methods of cure, before our readers, and so present them with a body of matter of no ordinary value to the church of God.

PRESENT CONDITION OF THE AMERICAN CHURCHES.

From the New York Observer.

In this day of religious declension, when many voices of alarm ought to be lifted up in every quarter, will the evangelical churches, without distinction of sect or denomination, "suffer the word of exhortation" from one who has been a pastor more than thirty-five years—who distinctly remembers the "great spiritual dearth throughout all the land" which preceded the opening of the present century—who has watched the rise and progress of revivals, since "the heavens began again to pour down righteousness," and who, in his own spheres of labour, has often been privileged "to see the salvation of God?" America has—I would hope not boastingly, but "to magnify the grace of God"—been called the land of revivals. In no other age or country, I believe, since the days of the apostles, have there been such frequent and copious "refreshings from the presence of the Lord," as the descendants of the Puritans on this side of the Atlantic have enjoyed within the last forty years. If revivals were as frequent and as powerful a century ago, under the preaching of Edwards, and Whitfield, and Davies, and Bellamy, and the Tenants; and their fellow-labourers of like precious faith, they did not prevail near so long, and the field was comparatively limited. Since that time the population of the United States has increased from less than *three* millions to nearly *twenty*.

So extensively have revivals been enjoyed since 1820, and even longer, that we had come to expect them in the common course of things, as we do spring and summer, as we do the rain and sunshine, under which our harvests grow and ripen, without much considering, I am afraid, who it is "that giveth the increase." I believe the estimate is rather too low than too high, that from 1815 to 1840 the Spirit was poured out upon from *four to five hundred* churches and congregations, on an average, annually; and that in some years from *forty to fifty thousand* "were added by profession to the Lord." Those were emphatically

"years of the right hand of the Most High." There was great joy in every city, and almost every town, where the gospel was preached. "What hath God wrought!" was the spontaneous exclamation from a thousand tongues. "The Lord hath done great things for us, whereof we are glad," was the morning and evening song in a thousand joyful families. Many were almost ready to believe that the existing revivals in their respective churches would never cease, and some thought the Millennium had actually commenced. How could so bright a day ever be overcast? "The winter was over and gone." The "Sun of righteousness" stood still in mid heaven, and how could there ever be any more night? Such, as many who read these papers will distinctly remember, were the fond imaginings of the pious and sanguine in those parts of the land where Christ did most of his "mighty works." The churches, as I have said, were greatly enlarged. The mouths of gainsayers were stopped. The interesting fruits of these glorious revivals were seen ripening in our colleges and theological seminaries. Young men of zeal and promise were found everywhere panting for the ministry and for the missionary service. The contributions of the churches for pious and benevolent uses were in a few years increased many fold; and in "the signs of the times" there did seem to be almost a promise that the light should "shine more and more unto the perfect day."

Nor were Christians on the other side of the water indifferent to the rapid advancement of the Redeemer's kingdom in America. Every packet brought there some fresh tidings of "the goings of the Son of man" in our churches. And when the writer visited England and Scotland ten years ago, there was no subject about which the evangelical ministers and pious laymen whom he met inquired with so much interest, as the prevalence, character, and fruits of our revivals. All the narratives which reached them were read, as he had reason to know, with the greatest eagerness: nor, judging from a free correspondence and other sources of information since his return, has that interest very much abated, even to this day. Thousands, I believe, are still ready, as they turn their eyes westward, to exclaim, "O people highly favoured of the Lord!" and to ask, "When shall we, in these isles, be permitted to see and reap such plentiful spiritual harvests?"

But, alas! for our present religious condition and prospects! "O our leanness, our leanness!" "We have provoked the Holy One of Israel to anger, and gone away backward." What a melancholy and alarming change has come over our evangelical churches, of all denominations, within the last three or four years! God has been gradually withdrawing his Spirit. Revivals have been becoming less and less frequent, till the report has almost utterly died away upon our ears. Instead of counting them by hundreds in a year, we are now reduced to tens, or even lower. Diligent as are the monthly and weekly religious journals in collecting intelligence from every quarter, how "few and far between" are those cheering reports which used to be so common, of the presence and mighty power of God in the churches of this land! As month after month, and even year after year rolls on, it would sometimes seem as if God had "shut up his bowels of compassion"—as if "his mercies were clean gone for ever"—as if "he would be favourable no more." From the top of Carmel, overlooking all the country, scarcely a little cloud to be seen at the seventh, or even the seventy and seventh time of visiting it. The heavens are shut up, as they were in the days of Elijah; instead of "pouring down righteousness," they are "as brass over our head, and the earth is as iron under our feet." "Carmel withereth, Bashan languisheth," and soon, "if the Lord do not open the windows of heaven, will this our goodly heritage become like the heath in the desert."

Do I speak too strongly or too despondingly? Who that remembers the dew and showers under the reviving influence of which the vineyard of the Lord once rejoiced, and then considers their present languishing state, can say that I do? How difficult is it for the *Observer* and other religious papers, with all their industry, to point their reader, once in a month, to "a field which the Lord hath blessed!" How often do they speak of their "great forsaking," and how mournfully do they lament it! O "how do the ways of Zion mourn!" How many and how grievous are "our backslidings!" How vast the valley of bones, and how very dry! Will not every "son of man" upon the walls of Jerusalem, will not every true Christian cry, "My bowels, my bowels; I am pained at my very heart?" "O Lord, revive thy work in the midst of the years; in the midst of

the years make known; in wrath remember mercy."

Is the shading of this picture too dark? All will admit that the special influence of the Spirit is suspended, if not finally withdrawn—that what are familiarly called revivals have nearly ceased, because it is impossible to deny it. But are there not many professors among us, are there not some pastors, who try to persuade themselves that the case is not so very bad after all? "It is true," they say, "that there is not so much of the 'wind' and the 'fire;' but there is more of the still small voice. If there is less excitement, there may be more deep and unobtrusive piety. If the growth of the churches is not so rapid, it is more healthy. If converts do not come in by fifties and hundreds, gradual additions are made under the ordinary means of grace, for which we ought to be thankful, perhaps satisfied, at least for the present." I have noticed of late, in the reports of presbyteries, and associations, and conference, that while they throw in here and there a paragraph lamenting the suspension of revivals, they in general speak of the churches as in a quiet and prosperous state; and though hardly any of them seem to be quite satisfied with themselves, how few seem to be aware of the real extent of their backslidings!

We all know how loth we are to believe that a revival has begun to decline, as long as we can help it; and just so it seems to be in a time of general declension, like the present. At such a time religion is at a much lower ebb in the churches than the majority of members dream of. *Dream*, I say, for what do they dream, when the wise and the foolish slumber together? An unanswerable proof of this is, that whenever a church is truly revived from the low state into which it had gradually and insensibly declined, every pious heart is smitten with deep contrition, and all are astonished to find how far they have wandered from God, and wonder how they could possibly have been so insensible of it. We may predict with certainty, that if God ever does again revive his work extensively throughout our land, there will be such confessions of degeneracy, of cold formality, worldliness, and unfaithfulness, as it would now seem extremely uncharitable in any one to make the basis of a very earnest appeal. I have no fears of being thought to have been uncharitable, or to have sounded too loud a note of alarm over the slumbering thousands of the

professed disciples of Christ, whenever the Spirit of God shall awake them; and much less when we all come to stand together in the judgment.

It is a day of mournful declension; the Lord is not in the midst of us, as in days that are past—those days of precious recollection, when multitudes were "asking the way to Zion, with their faces thitherward." The inquiry has almost ceased to be heard, "Men and brethren, what must we do to be saved?" One may travel hundreds of miles, in almost any direction, without meeting with a solitary revival. The churches are asleep, and the pastors partake largely of the same spiritual drowsiness. "Sinners are at ease in Zion." Time rolls on, and multitudes are living "without God, and dying without hope," in the midst of all their religious privileges, because the Holy Spirit is withdrawn, and there is so little pleading for his return. O when will the churches take the alarm? When will "the arm of the Lord be again revealed?" When will the shower of Divine grace once more come down and water all "the parched places" of our Zion?

Amherst, Mass., Jan. 1845.

MINISTERIAL CHANGE; ITS CONSEQUENCES, CAUSES, AND CURE.

To the Editor of the New York Observer.

SIR,—1. "The evils resulting from the present prevalent rotation in the pastoral office," are those which might be expected in view of such considerations as I have suggested. On ministers, the tendency is to unsettle their feelings, embarrass their domestic arrangements, and prevent or frustrate their plans of usefulness. In cases of actual dismission such are commonly the effects, and even in the case of those who are not dismissed the tendency of the practice is to weaken their pastoral attachments, and damp their zeal for lasting usefulness. Regarding their connection with their people as precarious, even beyond the ordinary tenure of sub-lunary things, it is impossible that they should move among them with the same tender, confiding, and sacred attachment, or go forward with the same zeal and perseverance to lay broad and deep "the foundations of many generations," as though they expected to live and die with them. On the people the effect is equally bad. The worldly, believing that their minister will leave them whenever he can

do better himself elsewhere, come to regard him merely as a hireling, actuated by the same mercenary principles as themselves. The disaffected, perceiving that, whether he chose it or not, his dismissal can be effected by a popular vote, apply themselves to all that is servile, timid, and indifferent in the circle of their influence, to accomplish it. The zealous, bent on their particular object—it may be a revival of religion, or a project of reform—and not finding their pastor disposed to fall in with all that they consider best, conclude that a change in the ministry is required. The curious, the speculative, the imaginative, those who have “itching ears,” and those who desire a minister for purposes of worldly ambition and popular effect, the meanwhile, if their own minister happens not to come up to the standard which they have proposed, conclude that he must be removed. The tendency of all this is to restlessness, division, instability, disorder, and decay in the churches; and in individuals, to scepticism, hardness of heart, and perdition.

2. You ask, “What causes have given this office its present migratory character?” So far as I have discovered them, they are chiefly these. First, uneasiness on the part of ministers. They have desired an easier lot, or a more conspicuous place, or a more cultivated society, or a larger income, or better advantages for the education of their children, than they have found where they were stationed; or they have been impatient under existing evils in the churches or among the people of their charge, not trusting in God, as they should do, to remove or mercifully overrule them, nor duly considering what other and perhaps greater evils might be expected wherever they might go. From such causes many good ministers, as they have themselves afterwards seen and lamented, have unwarrantably sought and obtained dismissals, either with or without a call to other churches. Secondly, dissatisfaction in churches and societies. In the opinion of certain individuals, their minister has not the talents or powers of eloquence requisite in the station which he occupies; or he cannot adapt himself to the feelings of the young, and draw them around him; or he adopts certain phrases and forms of doctrine which are not exactly according to their creed; or he has given offence by certain indiscretions in word or deed; or he has run into certain ultra measures in revivals, or the cause of temperance, or abolition, or moral reform; or they have heard the

same voice long enough, and it is best to have a change. So they muster a party, hunt out every imaginable cause of complaint, spread it abroad, magnify the report of a dissatisfaction which they themselves have produced, and in the end so break his peace and destroy his hope of usefulness, that he is glad to be dismissed, and seek elsewhere a resting-place. Thirdly, the yielding of the many to the caprices of the few. The complaints which so often lead on to a dissolution of the pastoral relation commonly originate in a few minds, and would there be confined, or die away and be forgotten, if these would maintain their own independency. In the great majority of cases, it is rather in compliance with the wishes of the few, or rather the fear of losing their co-operation, than from any personal dissatisfaction, that others are induced to second their measures. To preserve the integrity of the society, they give their voice for the dismissal of a minister whom they love. A single wealthy individual has swayed a whole society, and the church itself, in compliance with his own humours, to the surrendering of a pastor equally loving and beloved. It ought not to be so. A manly firmness at the outset, on the part of those who desire no change, would not only prevent it, but would repress the measures which tend to it. Fourthly, these causes have ten-fold influence where conditions are inserted in the terms of settlement, by which the connection may be dissolved, at the pleasure of either of the parties, on giving a certain specified notice. Fifthly, in some instances ministers have been dismissed for want of that pecuniary income which their necessary expenses have required, and which their people were unable, or, as is more commonly the case, unwilling to give.

3. “The means to be adopted for the greater permanency of the pastoral relation” are suggested by the causes which have operated so unhappily to prevent it. Ministers must cherish a deep sense of the sacredness of this relation, and weigh well the general and ultimate consequences, as well as those which are more particular and immediate, of its dissolution in their own case, before they listen to proposals, or yield to embarrassments and difficulties tending to it. The churches must return, in sentiment and purpose, to the good old custom of settling their ministers for life; must regard them, when settled, as their chosen guides under the great Shepherd, even down to

the valley of death, unless by manifest incompetency or moral delinquency they prove themselves unworthy of the high and sacred trust; must love and venerate them as such, bearing with their infirmities, and overlooking their faults; must, so far as they are able, make all necessary provision for their support, that they may give themselves wholly to their work; and must seek and expect the blessing of God on the preaching of his word, and in the way of their own obedience to his institutions, for their own salvation and that of their children, even though not attended with all the gifts or other advantages which they might desire. Ecclesiastical councils must stedfastly resist all attempts to introduce conditions for dissolving the relation into the terms of settlement. And, what is perhaps not less important than any of these, facts and reasonings must be brought before the public mind calculated to form a prevalent sentiment of feeling decidedly in favour of the permanency of the relation.

I am, sir, affectionately yours in the gospel,

NOAH PORTER.

MINISTERIAL CLAIMS ON THE PRAYERS OF THE CHURCHES.

From the New York Observer.

PAUL often requested the prayers of his brethren. If he felt it necessary to make this request, how much more needful for ministers now to make the same! Well may they adopt his language, and repeat it on all suitable occasions, "Brethren, *pray for us*, that the word of the Lord may have free course, and be glorified," 2 Thess. iii. 1.

The duty of praying for ministers is implied in those general directions of prayer which are contained in the Scriptures. Thus Paul to Timothy—"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: for kings, and for all that are in authority." To the Ephesians,—"Praying always with all prayer for all saints;" if for all saints, then for them who stand as watchmen on the walls of Zion. And with what earnestness does Paul address the Romans—"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me!" 1 Tim. ii. 1-3; Eph. vi. 18-20; Psa. cxxii. 6; Isa. lxii. 5-8; 1 Cor. iii. 5-7; Rom. xv. 30, 31.

But you do not question the duty. You need not to have it proved, but enforced. You admit that it is binding. Ministers should be prayed for. And if duty to pray for all ministers, then for your own. How is it in this particular? Is your own pastor remembered in your prayers? Pause, and think of your *closet duties*. Have you no closet, and no secret prayer? Then give up your hope, and repent of your wickedness! If a Christian, you have a closet. Do you remember your minister there?

And how is it in your *family*? Have you no family altar? Let not this day end before you have one. If once you had, and it is fallen down, gather up its scattered and broken stones, and rebuild it. A Christian family without prayer! Why, it is worse than the heathen! How is it in those families where God is worshipped? Reader, how is it in yours? Is he remembered who ministers to you in holy things? If you pray not for him around your hearth, how can you expect your household to be interested in the messages of mercy he delivers?

Turn now to your *meetings for prayer*, concerts, church meetings, &c., and how is it in these? You don't attend them! Have you good reasons for absence? Will you attend them in future, and pray for your minister there? Aaron and Hur stayed up the hands of Moses, Exod. xi. 12. So the members of the church are to hold up the hands of their pastor. They can do this by praying for him. This is duty; has it been performed? Does not conscience witness of neglect?

A proper regard for the *good of their minister* should induce Christians to perform this. Ministers are men of like passions with other men. They live on the same food, and their souls are nourished by the same means. They cannot go up into heaven and live through the week, and just come down and spend the sabbath here on earth; they must live in the world, meet the trials and temptations of the world, take heed to their spirit, and keep their hearts with all diligence. Their peculiar trials, duties, and dangers, render a large measure of grace necessary; and they must live near to God, or be ill qualified to lead on "the sacramental host of God's elect." How much they need to pray for themselves! And how much they need to have others pray for them!

This duty is enforced by a regard for *your own good*. You should be concerned to grow in grace. Soul prosperity is

what you should most earnestly and anxiously seek. But how can your soul prosper when you pray not for him who is to be the instrument, in the hand of God, of watering and nourishing it? You pray not for him in your closet, nor in your family, and go to the sanctuary on the sabbath without offering a prayer in his behalf; how can your heart be prepared to hear the word which he may speak? Is it strange that you should think the sermon dry, and all the exercises dull and uninteresting? Is it strange that you should begin to find fault, and to think it would be better to have some one else in his place? Let it be remembered, write it upon the tablets of your heart, that you *cannot have a good minister, unless you pray for him*. Whether a minister, no matter what his talents or acquirements, shall be good, *i. e.*, profitable, to you, depends upon your prayerfulness. Without your prayers, no minister can be good for you, because you cannot be prepared to profit by his labours. Were those churches which become dissatisfied with their pastors, to examine themselves, they might find the whole cause of their dissatisfaction in their own want of prayer. And were they to try what prayer can do, they might find it the restorer of peace and confidence, and the procurer of rich blessings to their own souls, and the souls of the perishing around them. They who possess the spirit of prayer, see so many faults in themselves, that they are ready to make due allowance for the failings of others. They hear to be benefited, and not as critics, or merely to be pleased. They are willing to hear the truth, the simple, unvarnished truth; and the truth, from whatever source it comes, does them good, as it doth the upright in heart. They are prepared to receive the truth in the love of it; and if they receive not advantage from the services of the sanctuary, they are quite as willing to suspect the difficulty to be in themselves as in the preacher.

But the principal consideration by which the duty is enforced is, *the success of the gospel*. "Pray for us, that the word may have free course," saith Paul, 2 Thess. iii. 1. Prayer for ministers gives success to the gospel. Now the success of the gospel depends much upon the *state of the church*. But how miserable must be the state of that church in which no prayer is offered for the pastor! How can the gospel have free course there, and be glorified? The truth must freeze as soon

as it touches the cold heart of the church, and fall powerless at the feet of sinners.

The success of the gospel depends much upon the *spirit, the zeal, and devotion of the minister*. But how difficult for him to keep alive, when all are dead around him! And how can a people expect their minister to be and do what he ought, if they pray not for him? See why Paul so earnestly requested the prayers of his brethren—"that the word of the Lord may have free course." "Pray for me, that utterance may be given unto me, that I may open my mouth boldly,—that God would open unto us a door of utterance to speak the mystery of Christ," Eph. vi. 19; Col. iv. 2—4.

The success of the gospel depends *efficiently upon the Holy Spirit*. This is given in answer to prayer. For this, God will be inquired of, Luke xi. 13; Ezek. xxxvi. 37. But is there likely to be prayer for the Spirit, where there is no prayer for the preacher? To pray for the Spirit is to pray that he may pervade the mind of the speaker and of the hearers, accompany the word to the heart, lead all to feel its power and obey it. But when a people pray not for their pastor, they cannot be concerned for the outpouring of the Spirit, nor for the success of the gospel. Yet its success is what every Christian should desire, and what every genuine child of God who is in any measure awake to his duties and responsibilities must desire. On its success depends the prosperity of the church and the salvation of souls. And are such consequences connected with the duty? Then by what more weighty consideration could it be enforced? The salvation of precious souls may be suspended upon *your prayers for your pastor!* Shall the duty be neglected? And shall souls perish through this neglect? There is a fearful responsibility here; and it becomes every one to awake from his slumbers, and call upon God. As you regard the welfare of Zion—as you desire the salvation of souls—as you love Christ and his cause—brethren, pray for us, that the word of the Lord may have free course, and be glorified!

If there were more prayer for ministers, greater success would attend the preaching of the gospel. Let the church awake to this duty, and the work of God will revive; let it be neglected, and Zion will continue a desolation. Then, let the duty come home to every heart, and let it be performed. Brethren, pray for us. Pray for us in your closets, in

your families, and in your meetings for prayer. Let every *Saturday night* be observed as a season of prayer for your pastor. Let every member of the church—let every Christian, then, intercede with God in behalf of him who speaks to you in the name of the Lord, and of all the ministers of Christ. In the *morning of the sabbath*, too, let them have a large place in your supplications. When about to go up to the house of the Lord, remember it is an earthen vessel to which the gospel treasure is committed, and retire to seek God's presence and

blessing for him and you, that your own soul may be refreshed, and that success may attend the word of the Lord—that it may have free course—run from heart to heart—and be glorified in the conversion and salvation of perishing sinners! When shall the ransomed of the Lord return and come to Zion with songs and everlasting joy upon their heads? Isa. xxxv. 10. Then shall ten thousand tongues in blissful concert

"Speak of the wonders of that love
Which Gabriel played on every chord!"
W. J. M.

Essays, Extracts, and Correspondence.

CONSIDERATIONS RELATIVE TO THE IMPROVEMENT OF EXISTING FRIENDLY SOCIETIES.

IN our last Number we set forth the general character of Friendly Societies; and now comes the question, What can be done to mitigate, or rather to cure the evils which cleave to the mass of them? We answer, Nothing, absolutely nothing, so long as they continue to be created by publicans, and to be held in public houses. It is a fact, that the bulk of them have been instituted not by companies of men anxious to provide against the "rainy day," but by the man of malt, who, putting on the mask of mercy, commences preachments of prudence to the ignorant occupants of his tap-room, and whom he easily persuades, that he is their "very good friend," and that their welfare is his special study. He is the main spring of the movement. Some half dozen unreflecting men are snared and taken; they now become canvassers for members in their respective spheres; the publican continues to preach; the numbers swell; and a considerable society is formed. Behold the secretary, the registrar, the treasurer, the cash box! This box remains with the publican, forming a pledge of patronage on the part of his captives. The rules require that once a month they shall meet for business. The quarterly meetings are generally high days; and the annual meeting is a still more important occasion; then the reins are given to passion, and riot, for a season, is in the ascendant. But this is only the outline of the mischief. There is the filling up. In

this way multitudes of these unhappy men become habitual drinkers, spending all their leisure hours in the alehouse. They are irresistibly drawn towards the publican as the centre of the club, by the power of an insatiable appetite. By their passions he holds them with an iron grasp. Home is now joyless and dreary; the society of wives and children insipid and insufferable. They are henceforth the publican's bondsmen; for him they live, they labour, they drink, they die!

On these grounds we give up at once the old societies, as utterly hopeless. The plague has its seat in the heart. They must be allowed to go on until they perish through the force of their own corruption. If they could be induced universally to separate themselves from the alehouse, that alone would go far to effect a cure. But the thing is impossible to be effected by merely moral means. The Legislature alone is competent to interdict the holding of the meetings of Friendly Societies at public houses. But thus to enact, were at once to annihilate the great majority of those societies which now exist, and also to prevent the formation of new ones among the same class of persons. Hitherto the publican, for the most part, has been the grim magician whose wand, more potent than that of *Circe*, has summoned them into being; but, on the first announcement of such an interdict, in wrath he would break his rod, or wield it for other although kindred purposes. We must, therefore, look to the *future*, and try to intercept the rising generation on their way to the precipice! Mr. Cunningham offers two remedies. "In the first place,"

says he, "let the clergyman of every parish of the empire, in conjunction with the leading authorities, (if he be as happy as I have been in obtaining their kind concurrence,) establish a Friendly Society, of which this is the corner stone, *that no one of its meetings shall be held at a public house.* And, secondly, let Parliament either refuse the enrolment of any clubs which meet at public houses, or spend in them any part of the funds; or, if this be deemed too strong a measure, let it grant certain parochial advantages to the members of clubs upon this new plan."

Parliament adopted the latter course. We have before us *six* Bills passed with a view to the encouragement of parochial societies, and yielding advantages so great, that were not the reason of that portion of the multitude drowned in liquor, and did not the pleasure they derive from the midnight orgies and the maddening uproar of the ale-house, outweigh every consideration of propriety, prudence, and interest,—the whole sisterhood of the existing societies, within a single year, would fall before them, and give place to new institutions. But the benevolent intentions of the legislature have been utterly defeated by the power of habit and the lust of strong drink. Mr. Cunningham proceeds:—

"Let me not, however, be deemed visionary enough to imagine that such Societies will start into maturity at once. The sober club will, in the first instance, contend at some disadvantage with its more convivial neighbour. But, in the end, when a man finds that he has only one shilling and sixpence a month to subscribe, instead of two shillings; or that, if he subscribes two shillings, the additional sixpence is deposited in the box for his own benefit, instead of mounting in fumes to the giddy brain of his neighbour; when he finds, moreover, some of his once convivial neighbours mourning in brokenness of heart over the bankruptcy of the publican, or some other creditor of the club; he will learn to rejoice in the opportunity of paying less, or gaining more, and of enjoying what he does gain without the head-ache and heart-ache of intemperance and contention."

The conclusion is certainly plausible; but it is fallacious. The truth is, that the majority care very little about these things. To them questions of advantage and of solvency are secondary considerations, and, in most cases, of no consideration at all. To their unreflecting

minds and besotted hearts, future time is nearly as much a matter of indifference as future eternity. They are the lawful descendants of those miserable men whose motto was, "Let us eat and drink, for to-morrow we die."

We can very easily conceive of a parochial clergyman, of great talents, tact, energy, perseverance, and influence from general character,—such a man as Mr. Cunningham himself, becoming a powerful adversary to such clubs, and in the end overthrowing them; but such men are too few to obtain a national victory, and to clear the land of the vulture brood. For example, before us are the Rules and Statement of a Friendly Society formed in 1842, in a populous suburb of the Metropolis. Never did project give greater promise of entire success. The constitution was the most enlightened and liberal that science and experience could devise. Its official staff comprised about fifty of the most respectable residents of the district, who brought their united influence to bear upon the interests of the new institution. But, alas! the publicans had got the start of them, and in the space of two years have fairly driven them out of the field! In this, as in everything else, priority of occupation is a matter of the first importance. One of the most active promoters of the object, addressing us, thus writes:—

"I find that the largest number of members this Society has obtained, with all its efforts and advantages, has been 117; but many of these having entered rather through the persuasion and influence of the directors, than through being convinced of its value to themselves, have gradually discontinued their payments, and the number is now reduced to 56! It was formally dissolved, at a general meeting of members, on Monday evening last, and the directors pay about 40% out of their own pockets, in order that every member may receive back the amount paid in, (or 20s. in the pound,) in addition to 134% previously subscribed and expended in endeavouring to establish and uphold the institution. On inquiry, I find that numerous Benefit Societies exist at the *public houses* of the neighbourhood, and seem to be popular through their entertainments and feasts. At one public house I found a novel graft upon the old stock, entitled, 'A Leg of Mutton Club,' having two rules, 1st. That each member pay 6d. per week, for sixteen weeks, and receive a good wether leg of mutton, and a bottle of gin! 2nd.

That the drawing lots take place on ———, and that the surplus be spent in beer or spirits, and that Mr. ———, (the landlord,) be treasurer!"

The conclusion, then, of the whole matter, is, that we give up all hope of reforming the existing Friendly Societies; and that the time has fully come for the churches of Christ to act for themselves. Some have so acted already, and among them the late Legh Richmond, a name that will long be dear to Christians of every sect and party in these realms, whose Life has served at once to extend the knowledge and to perpetuate the memory of his extraordinary excellences. On the first appearance of his *Memoirs*, there were few things in the volume, which, among reflecting men, excited a deeper interest, than the account of the Friendly Society formed among his parishioners, at Turvey. According to his biographer, "It is greatly to be desired that his plans were universally known, and that all Benefit Societies were formed or remodelled on similar principles." In this judgment we concur, and do, therefore, readily give them the benefit of our circulation. The picture, here presented, is every way worthy of the Author of the *Dairyman's Daughter*, and *The Annals of the Poor*. The experiment here recorded was carried on through the long space of twenty years, a period sufficient to test the principles of the scheme, and to demonstrate its excellency. We speak of that scheme only in general terms, for although comparatively excellent, we think it calls for considerable modification, and admits of great improvements. The subject of Congregational Friendly Societies must be reserved for our next.

LEGH RICHMOND'S FRIENDLY SOCIETY.

FRIENDLY Societies are, strictly, *Insurance Companies*; and if their funds be regulated by a just rate of insurance—without which, it is granted, no Friendly Society deserves support—and if they be wisely and properly managed, no institution is better calculated to afford the poor a comfortable and certain independence.

Mr. Richmond, who was no mean financier, was fully competent to determine the scale of subscription; and by his judicious arrangements he prevented the above evils, and effectually secured to the poor the benefits of a Friendly Society. It is greatly to be desired that his plans

were universally known, and that all Benefit Societies were formed or remodelled on similar principles. For the information of the public, the following sketch of the Turvey club is inserted.

The Friendly Society of Turvey was composed of three divisions.

First, *A club for children* of both sexes, from seven to sixteen years of age. Each member pays one shilling entrance and a penny per month, and is allowed in sickness eightpence per week. From three to four pounds is the yearly expenditure on sick members. The society has deposited £50 in the Savings Bank, after twenty years' duration. The number of its members has varied from twenty to forty children. At sixteen years of age a member becomes eligible to the senior clubs, and is entitled to receive half the entrance-fee required on admission.

Secondly, *The club for women*, confined to persons from seventeen to thirty-five years of age. The entrance-fee is five shillings; the monthly subscription one shilling, or one shilling and eightpence, at the option of the members. Those who subscribe the larger sum receive six shillings per week in illness; and to the lesser subscriber is paid four shillings weekly. The number of members has varied from thirty to forty. The average payments for the last twenty years have been £20, and the society has £200 in the Savings Bank.

Thirdly, *The men's club*, also comprising two classes. The members of the one pay one shilling, and of the other one shilling and fourpence monthly; and they respectively receive eight shillings and six shillings weekly in sickness. The entrance-fee is seven shillings and sixpence. Their annual expenditure has been £35, and their present fund amounts to nearly £400. These clubs have about twenty honorary members, who greatly contribute to the opulence and prosperity of the institutions; and their bounty, joined to the subscriptions of a constant succession of young members, Mr. Richmond considered, on the calculation of the Northampton Tables, to be adequate to the demands of the club. The rules and regulations of the Turvey club resemble, in most respects, those of other Friendly Societies; but some additions and amendments were made by Mr. Richmond, which are too important to be omitted.

First, No persons of immoral character were admissible, or such as were likely to disgrace the society by habits of drink-

ing, impurity, profane swearing, or other notorious crimes.

Secondly, A careful superintendence was maintained over the members by Mr. Richmond and the officers of the society. Offenders were admonished, and after three admonitions, if unclaimed, were excluded from the benefits of the society.

Thirdly, The practice of assembling the members of these societies at public houses, and of spending a portion of their funds in liquor, was prohibited; and their meetings were held in the vestry of the church, at which Mr. Richmond constantly attended. By this arrangement nearly a *fifth part of the funds* was saved, and the temptations of the public house avoided.*

In this, and indeed in every other plan of improvement, Mr. Richmond was the presiding genius. Everything was conducted under his eye, and owed its success to his wisdom and example. He possessed the happy talent of exciting interest, conciliating regard, and meeting difficulties with calmness; he overcame impediments by a gentleness which disarmed opposition, a judgment which corrected mistake, and a temper which diffused universal harmony. There was an openness in his manner which impressed all with a conviction of his sincerity, and prevented a suspicion of his having any other motive than a wish to promote the welfare of his parishioners.

Where he met with opposition, he did not hazard the failure of his measures by indiscreetly urging them; but rather left his arguments silently and gradually to produce their effect. Circumspection and caution marked every part of his conduct, his great aim being at all times to "give no offence in anything, that the ministry might not be blamed." He was consistent throughout, in the public discharge of his duty, as well as in his general intercourse and private and domestic habits; and thus the energy of his zeal in the pulpit was known to be not the excitement of the moment, "the sparks of his own kindling," but the steady flame of a Divine spirit, imparting to others the sacred glow which animated his own bosom.

To the character, example, and authority of Mr. Richmond, the members of these societies submitted their judgment, and yielded, for the most part, a ready acquiescence in his counsels.

* For the establishment of this club Mr. Richmond obtained the annual prize "for the best regulated Benefit Society in the county of Bedford."

Notwithstanding the acknowledged excellence of these plans, there appears to the writer of this memoir one important defect. These societies were still of republican character; and it was in the power of the members to injure their own interests by the decisions of a majority. On one occasion this defective government had nearly proved fatal to the Turvey club. The funds had increased beyond the expectation of the members, who, in a time of great pressure, resolved to appropriate a portion of them to the relief of their necessities; and they were with difficulty turned from their purpose by his firmness and personal influence. This defect is remedied in a society formed at Emberton on Mr. Richmond's plan, one of the rules of which provides that no proposition shall pass into a law without the concurrence of the president and honorary members. Mr. Richmond acknowledged the improvement upon his principle, observing, with his usual frankness, "Our good friend at Emberton has secured by law what I have effected by personal influence."

It is very desirable that the rules of these societies should, after a time, be enrolled according to act of parliament, by which they become legal corporations, and the evil attending the removal of such men as Mr. Richmond is provided for—as far, at least, as it can be done—by bringing these societies under the sanction and protection of the law, and thus enabling the better informed of the poor themselves to insure the proper application of their funds, and control the sudden impulse of popular feeling.

Mr. Richmond's club, like other similar institutions, kept its anniversary; but in a different way, and with different effects. These feasts are usually held at the public house, and lead to much disorder. The feast at Turvey was not a revel of riot and drunkenness, but a generous hospitality, consistent with Christian principle. Mr. Richmond invited, on these occasions, a number of his clerical brethren and other respectable ladies and gentlemen in the neighbourhood, who usually assembled at Turvey, to the number of thirty or forty persons, and with a large concourse of the villagers accompanied the society to the church. The subjoined letter gives a pleasing account of the proceedings of the day.

"My dear Friend,—You wish me to give you some account of the anniversary of Mr. Richmond's Friendly Societies.

This I shall do with pleasure, having attended several of them.

"He generally kept the anniversary in Whitsun-week. You already know that Mr. R. has three Friendly Societies; one for men, a second for women, and a third for young persons. Hence it frequently happens that the father is a member of the one, the mother of another, and the children of the third. Each club consists of the higher and middle classes of parishioners, as well as of the poor. The former contribute, but do not share in the benefit, while the latter are thus more liberally assisted.

"On the anniversary, all these clubs walk in procession to church, and hear a sermon, after which they dine together in the schoolroom. As this is an important scene of action, you must indulge me with a moment of your time while I show you its interior. Imagine to yourself a fine large, airy room, with a lofty ceiling, following the form of the roof of the building; the floor even, and the walls, as well as the top, beautifully white. Every part of the room is ornamented with the staves of the different members, painted blue, and disposed upon the walls, somewhat like the swords and halberds in an armoury. These are surmounted with bouquets and festoons of flowers in rich profusion; for which the 'squires' gardens and shrubberies are laid under such heavy contributions, that it needs almost a year to replenish them. Think of the variety of flowers and shrubs that a village like Turvey would produce at Whitsuntide, and you may conclude that the choicest of them are to be found most tastefully arranged throughout the room. One garland is suspended from the centre, which is carried before the clubs to the church, instead of any colours. In the centre of this garland, which is in the form of a sphere, there is a triangle, emblematical of the three clubs united in one; and in the centre of the top of the room hangs the triangle of unity, which I shall have occasion to notice by-and-bye. Four tables are placed round the room, so as to form one: that at the top for the honorary members, the clergy, and gentry; on the right are placed the men, on the left the women, and at the lower table the children. I have been thus minute, because the order, as well as the elegance, displayed on the occasion, contribute much to the good effect of the whole. At eleven o'clock the 'squires' of Turvey, Mr. and Mrs. Richmond, with their friends, and some of the neighbouring

clergy, assemble to meet the club near the schoolroom. A long train of members of the different clubs proceed in order to the church, headed by the rector; the benefit members all carrying blue staves. The same order is observed on returning from church to the schoolroom. A visitor generally preaches the sermon.

"We were disbanded at the schoolroom, and allowed an hour to ramble about; after which we were summoned to dinner by a bell. The members had taken their places when we entered the room. We were disposed at the chief table, and, on a signal given, all rose up, and Mr. Richmond said the grace. The covers were removed, and we enjoyed a very nice dinner, *vario sermone*. After dinner the following grace was sung by the whole company, standing:—

"We thank thee, Lord, for this our food,
But most of all for Jesu's blood;
Let manna to our souls be given,
The bread of life sent down from heaven."

"At this part of the day, as many of the villagers as can approach the doors and windows are allowed to gratify their curiosity by observing the proceedings. After a glass of wine at our tables, and the simpler beverage of nut-brown ale at the tables on our right and left, the steward for the day proposed a vote of thanks to Mr. and Mrs. Richmond, for their attention to the interests of the club; upon which Mr. Richmond rose and addressed them at some length on the principles of these societies, and he had recourse to the triangle before mentioned, on whose sides were written, 'Faith, Hope, Charity,' and on cross-bars, 'Mutual Support, Unity, Patience,' &c. He commented on these with his usual simplicity and piety, reverting to the early history of the institution, and urging the necessity of keeping those principles steadily in view, both in regard to their conduct in the management of the society and towards each other. He dwelt also on the subject of the perpetuity of clubs, and the necessity of taking the calculation of human life from more recent tables than those from which it had hitherto been made; experience having proved that human life is generally longer than had been supposed. I need not say he made himself understood; but I may add, that he gave to the whole discussion such an air of interest, that all were delighted, as well as edified.

"A few minutes after Mr. Richmond had resumed his seat, the steward proposed

the thanks of the societies to the honorary members for their countenance and support. When this had passed, Mr. Grimshawe arose on the part of the honorary members. His address contained a strong appeal to their moral principles, and was heard with much interest. After a short interval, the Hon. Lyttleton Powys made a very impressive address. His remarks produced a more than ordinary effect upon the whole assembly. He held in his hand a narrative of a waterman who had plied upon the river Thames, and by his honest industry had been able not only to educate several of his relatives, and settle them in the world, but also to leave considerable pecuniary legacies to some public religious societies. This book he presented to Mrs. Richmond, with a request that she would lend it to the members of the club, to teach them the blessings of patient industry, with the fear of God. He pointed out to them, in the waterman's character, his conscientious observance of the sabbath, in his steady refusal to ply on the river on that day.

"What I said, I must leave you to conjecture. The happy countenances around me, the beautiful effect of the pendant flowers, and the sweet union of 'young men and maidens, old men and children,' filled my mind with so many pleasing ideas, that I assure you I could not continue silent, nor refrain from contrasting the scenes of wretchedness I had witnessed in the manufacturing districts of the north with the comfort and tranquillity of Turvey.

"I have mentioned to you that I was present at several of these anniversaries; and I could not help observing that they were so managed as never to present an uninteresting sameness. Some new incident furnished a pleasing variety. On one occasion the senior chaplain of St. Helena was present. With a view to inspire contentment amongst the poor, he drew a lively contrast between their comforts and his own privations in that island. He told them that in consequence of the failure of the regular supplies of provisions, they were frequently reduced to the necessity of eating salted beef as black and hard as the piece of mahogany which he held in his hand. After describing Buonaparte's residence at Longwood, he produced a lock of his hair, which was handed round the tables, and of course examined with eager curiosity.

"Without entering into further detail, I would make this general remark, that

so much cheerful sobriety, decorum, and good feeling were everywhere visible, as to afford a lively illustration of St. Paul's precept, 'Using this world as not abusing it.'

"At the close of the meeting Mr. Richmond requested a part of the company to drink tea with him at his own house. His conversation was carried on in the same improving strain, and was calculated to engage the attention of the younger clergy of his neighbourhood, whom he frequently invited on these occasions.

"In closing my letter, one subject of mournful reflection forces itself upon my mind. These scenes are passed away! Our dear friend is indeed gone to a more beauteous abode, a pleasant paradise above; but the vineyard he has left may, I fear, in some future day, be overgrown with weeds, and the anniversary of Turvey cease to present the same happy fruits to win our admiration, to console and improve our hearts. Yet many of the members of the Friendly Societies at Turvey are members of Christ. These will follow their beloved pastor, their father, and their friend, to that blessed society whose members are 'no more sick.'

"That you and I may be numbered with them, is the sincere wish of your faithful friend,

"AMOS WESTOBY."

The good effects of these societies were universally felt. The poor learned to enjoy hospitality without excess. An occasional intercourse between rich and poor called forth affections and emotions of sympathy and kindness in the one, of respect and gratitude in the other. Instead of the usual scenes at such meetings, a cheerfulness and decorum without constraint prevailed, and a respect for religion gave a sacred character to the whole. It is remarkable that for twenty anniversaries, though an instance or two might be selected of persons retiring from the meeting to a public house, not a single instance of intemperance occurred at the schoolroom. Another good effect of these societies was strikingly exemplified in the improvement of the female character. A lamentable departure from propriety, previous to marriage, was general, before the establishment of these societies; afterwards, however, it was a rare occurrence.—*Grimshawe's Memoirs of Richmond*, pp. 117—130.

FRIENDLY SOCIETIES.—ODD FELLOWS.

To the Editor of the Christian Witness.

SIR,—With no ordinary pleasure have I read your interesting and important articles on Friendly Societies. For some time the subject has occasionally occupied my thoughts, and I have wondered that so few influential persons of the religious community have investigated the subject and brought it before the public. I am pleased to find that you have made such laborious investigations, and that the public are about to enjoy the benefit of them. I consider that ministers of the gospel, aided by their churches, wield a mighty moral power, which, when wisely directed and closely combined, for the accomplishment of objects founded on the eternal principles of moral rectitude, is capable of moving the British legislature and the British nation.

At *** there are seven Dissenting chapels:—three Independent; two Baptist—one Particular, one General; two Methodist—one Wesleyan, one Primitive. These chapels will accommodate about 5000 persons; that is quite the outside. There are five churches belonging to the Establishment, capable of accommodating about 7000 persons, and another is about to be erected. The population of the city is about 33,000. Infidelity abounds to an awful extent. You may, perhaps, deem this a digression; but the reason will subsequently appear. About five years ago the Roman Catholics established a Burial Society; I believe the priest was the originator of it. The leading principles of the society were as follow:—it was open to all, let them belong to what community they might; persons of all ages were to be admitted; the scale of payment was to be one penny per week for twenty-six weeks, after that time one halfpenny per week; each member was to pay twopence at the death of a member, until the stock should amount to £50. The sum allowed for the burial of a member was to be £3 12s. Since that time other plans have been adopted for kindred objects. It is a well-known fact that since that period the Catholics have considerably increased; and lately they have pulled down their old chapel, and near the same site have erected a church. About fifteen months ago some official persons belonging to the church of **** established a Burial Society on the same principle as the above, differing a little as to payment and allowance; the payment being one penny per week for thirty weeks,

and then one halfpenny; the allowance to be £3 10s. the first year; if a member should die the second year, £3 15s.; the third year, £4; and increasing 5s. each year till the sixth, when it would amount to £5, at which sum it is to remain. The first society numbers nearly 600 members, and in their report of last year reference was made to the unprecedented number of deaths, amounting to ten or eleven, I do not now remember which. The other society numbers nearly 200, and since its formation it has lost but one member. Benefit Societies have also been formed upon liberal principles by the Establishment.

But there is *not one Dissenting church* which has instituted any such societies. How often at that solemn period when the tenderest sensibilities of human nature are called into affecting exercise, have delicate feelings been wounded by being obliged to solicit (often unheeded) the cold pittance of charity. Infidels, seeing the cementing nature of such institutions, have made them the means of silently but powerfully instilling their principles. Shall the Christian church remain inactive in this philanthropic cause? Shall carnal men and opposers of the faith take a livelier interest in the temporal well-being of their fellow-creatures than those who profess to be actuated by the most expansive benevolence? Ought not every congregation consisting of 100 persons to have a Burial Society and a Benefit Society, either separate or embodied in one, connected with it? Let the ministers take up the question. Let not the wealthier members refuse to join it, because they may not have occasion to fall upon its funds; let them at once renounce such an unchristian and demoralizing spirit. Let them now begin to see the propriety, feel the force, and enjoy the benefit of that glorious truth which the Saviour uttered when he said, "It is more blessed to give than to receive."

Odd Fellows' Societies have lately sprung up in every direction, until they have at length overspread the kingdom. The rules of these societies, so far as they relate to contributions, allowance in sickness, &c., appear to be founded on correct principles. But, oh, what a scene is presented to a Christian! They will prove a curse to the nation in consequence of the places where they meet being those scenes of moral pestilence, public houses. When new members are initiated, I understand the Bible is introduced, and portions of it read to the mixed assembly

in these sinks of iniquity and haunts of vice! Is not this treating sacred things with daring irreverence? These societies far outstride the old public house institutions. They were complete in themselves; they were not links of a long chain of pestilential influence. But these new societies are all linked together. In towns of any size several clubs are held at different public houses; and the publicans have contrived it so as to have meetings on different nights of the week, and a member of one lodge can be admitted into any of them. Thus a snare is laid for the unsuspecting; thus the awful habit of drunkenness is induced; thus reputation is blasted, health destroyed, wives and families left to the miseries of destitution, and souls lost for ever. And what is most affecting, young men, members of Christian churches, not finding well-constructed institutions belonging to those churches, have enrolled themselves in the lists of Odd Fellows; certainly "odd" enough as Christians! British Christians, shall this state of things continue? Will you make no efforts to prevent the monster intemperance, under the guise of institutions which otherwise would be beneficial, from striding over the land? Will you not render every facility for the formation of Friendly Societies within your own borders? By the payment of a trifling contribution, the members of Christian churches might be saved from the horrors of pauperism in the time of sickness, and thus a vast saving would result to the public, while the independence of the worthy poor would be secured. And if it should be thought that a single church would not be strong enough for this purpose, let there be a philanthropic confederation of churches mutually assisting each other, and imparting strength and stability to the whole.

I am, Sir, &c.,

C—, March 4, 1845.

A. T.

MUSICAL FESTIVALS.

To the Editor of the Christian Witness.

SIR,—Your remarks on 'the doings at Stockport, and on revivals, in this month's WITNESS, I trust will not only have a salutary effect in the quarter to which they refer, but make a good impression on ourselves. One great evil amongst us and hinderance to a revival is, trying to go as near to or unite as much of the world with our religion as we can: hence our leanness. We need a revival; not

one that shall appear for a little while; and then vanish away, but like the sun, that shineth more and more to the perfect day. The Redeemer's chariot must go on to final and universal victory. But why tarry the wheels of his chariot? Is it not because of our conformity to the world? It is a source of regret that so many professors of religion are found countenancing by their presence the singing of the praises of God by unholy lips, and sometimes lending their schools, and even chapels, for concerts, and what has been termed "Sacred Music."

The WITNESS came to hand just as I had finished reading a sermon on love to Christ, by Richard Watson, preached at Grosvenor-street Chapel, Manchester, on the Sunday preceding a musical festival and fancy ball in that town. Perhaps the insertion of the following remarks in that sermon, should you think proper, may serve, in some degree, to remove the evil, and do us good.

"If we love Christ, we shall utterly distaste the world's pleasures, and be mercifully saved from these enervating vanities. And here I must warn you against the dissipations and follies of the coming week, and class the whole among those worldly pleasures to which the love of Christ stands directly opposed. If it were a simple ball or concert, I should have no need to guard you; but as the snare comes baited with pretences to 'charity' and 'sacred music,' it is laid by the world to entrap, and I shall do my part to counteract it. The thing is to be considered as a whole; and, as far as sanction goes, it cannot be divided. It is 'THE FESTIVAL.'

"The professed object is the charities of the town; that is, a farthing in every shilling being expended on these, the elevenpence three farthings go to the purchase of musical and other gratifications; yet the whole is hypocritically masked with the name of charity! Then we have the first act of this festival: there is the place, a church; there are the prayers, which, I fear, will be thought very long; and there is a sermon, which, to be popular, must be very short, to make way for the amusement of sacred music! What is this music? The Redeemer's sufferings: his very groans and sobs in the garden are imitated, and the chorus of angels at his resurrection mimicked on fiddle-strings; the clangour of the archangel's trump, by the orchestra; and the triumphs of the resurrection and of heaven, by the imitative choruses of men on

earth! Then we have the performers—priests and priestesses of that temple of Satan, the theatre, from which more moral evil flows than perhaps from any other single source. These are *hired to sing such subjects*; TO IMITATE THE SACRIFICIAL WAILINGS OF MY BLESSED LORD, AND TO PLAY UPON CATGUT THE SORROWS WHICH REDEEMED THE WORLD!

"Then comes the second act,—a concert of profane music. Last comes that grotesque assembly which mocks reason, with its midnight hours, and all the dissipation which comes in at the close!

"This is the whole: what think you of it? What will love to Christ—pure love, jealous for his honour, sympathizing with the souls of men—feel concerning it? Can it bear that the sufferings and glory of the Saviour should be turned into an amusement? For if a few individuals of a different mind be there, this is the case as to the majority. Will it pay its money to hire profane lips to sing his praises? Will it bear that to be called 'sacred' which is but a lure to lead on to scenes which must dishonour him? Will it sympathize no more with souls redeemed by his blood, than to be a party to that which shall convene together a mass of ignorant and vicious people, to stimulate one another to acts of dissipation and levity? No! it cannot bear this; it weeps over it, it is righteously indignant at it, and it flies from, or lies wounded and bleeding in, every bosom which may be seduced by the folly. Love to Christ is a true test of our pleasures; it flies from everything which cannot be done to the honour of Christ."

I remain, dear Sir,

Yours, &c.,

March 6, 1845.

W. H.

[We should culpably fail of our duty, did we neglect the opportunity which this communication supplies of expressing our deliberate judgment relative to those magnificent musical exhibitions taking place from time to time at Exeter Hall. We think it matter of deep and painful regret that the vast assemblies of worldly persons there convened should present so large a sprinkling of people professing godliness, including oft-times preachers of the gospel, pastors of churches, and professors of colleges! These we hold to be among the things of evil omen to the cause of Christ among us. Reserving the statement of the grounds of our regret—not to mention sundry matters of serious impeachment—we earnestly invite their attention to the words of the mighty dead—the words of Richard Watson.—EDITOR.]

PRIMITIVE METHODIST CONNEXION.

To the Editor of the *Christian Witness*.

SIR,—Shortly after the publication of your "Martyr of Erromanga," I read it with very great zest and pleasure; and when it was announced that you were about to commence a religious periodical, I soon made up my mind to become a subscriber, and up to this time I have both taken and regularly read the *CHRISTIAN WITNESS*. Upon the whole I greatly admire your candid and able manner of dealing with those matters in which other Christian societies, as well as your own, are concerned. But in one or two instances I have thought there was a little room for improvement; and if I rightly judge your mental characteristics, you will think no worse of any one who may name to you what he deems a defect.

You possibly may not be aware that there are in the religious denomination to which I feel it an honour to belong, at least hundreds of persons who read your *WITNESS*, and most of whom have observed the fact which I am now taking the liberty to name. We were surprised that in your "Combined View of Missions" last year, you made no mention of those belonging to the Primitive Methodists; and considering that our Connexion numbers about 90,000 members, 500 regular ministers, and 7000 occasional, or "local" preachers; and has missions both at home and abroad, some of which have been remarkably successful; and, moreover, that between your denomination and ours there has so long and so generally prevailed so good a feeling, we thought there was some room for surprise.

And as I read your reply to the *Baptist Magazine* in the present month's *WITNESS*, I wondered if you knew that the *Primitive Methodist Magazine*, which circulates about 6000 per month, had been enlarged since the commencement of the *WITNESS*, in a great degree, I believe, owing to the cheapness of your periodical. I thought had you known that, there was no reason why it might not also have been mentioned. I have to beg pardon for so far trespassing upon your valuable time and well-tried patience; but as I believe there is no body of Christians, excepting your own, that takes so general an interest in your labours, and that feels so greatly obliged by them, I should be sorry to see any degree of a contrary spirit excited by anything that could be plausibly construed into unfairness on your part.

Believing you to possess the best possible intentions, and begging you will form the same opinion of your present correspondent,

I remain, Sir,

Very respectfully yours,
A PRIMITIVE METHODIST MINISTER.

[The writer of the above letter, who gives his name, has greatly obliged us by his candour. His complaint, we regret to say, is well founded; appearances are certainly against us; but we beg to assure him there was nothing intentional in the omission in either of the cases specified. He will have the goodness to set it down to the score of haste, or inadvertence, or ignorance, or anything but neglect or contempt. We are afraid the New Connexion and the Wesleyan Association, among whom also we are extensively read, may feel themselves warranted to echo the complaint, although we have the happiness to number among our most cherished friends the respective Editors of their excellent magazines. But the truth is that, somehow, the Old Connexion, the mother of them all, has, from its priority and ubiquity, so monopolized public notice, as to be always fixed upon for purposes of illustration. In order to the final settlement of the question, we shall frankly state our views relative to the whole Methodist family. We entertain the most profound respect for their general character, and the most sincere admiration of their spiritual labours. Our hearts always warm at the mention of their name; we are ever happy in their company. For the ministers of the four bodies our esteem is about equal: not so with respect to their ecclesiastical polity and their views of public questions. On these points we greatly prefer the views of the New Connexion to those of the Old, and those of the Wesleyan Association to those of either; while, in quenchless zeal for the salvation of men, the Primitive Methodists, in our judgment, far surpass them all. Were their common parent to revisit our world, the three former, we think, would be certain of his praise, as children who did honour to his memory; but the latter, all things considered, would be pronounced by the great man the only true embodiment of his principles, and the best imitation of his example. Such are our well-matured and long-cherished views, which, we trust, will prove satisfactory to our correspondent and his zealous brethren, whom we pray God to bless and prosper more and more, till the five hundred faithful servants of Jesus Christ become five thousand.—EDITOR.]

THE BAPTIST MAGAZINE AND CHRISTIAN WITNESS.

To the Editor of the Christian Witness.

SIR,—I am a Baptist, and I am also a constant reader and warm friend of the CHRISTIAN WITNESS. I read with much regret the letter in the *Baptist Magazine*, which has provoked your indignant reply in the present number of the WITNESS. It appeared to me to be a very unreasonable and unlovely intermeddling with that which is no concern of ours, even if no profits had been realized, nor were likely to be realized, from your valuable periodical; and your reply has shown the attack to be as “dishonest” as it was out of place. Still I think you should, in the case of the *Baptist Magazine*, admit the distinction between the editor and his correspondents that you so fairly recognize in the case of the *Nonconformist*. Why is one editor to be so unmercifully lashed for the fault of his correspondent, while the other is spared?

I beg leave to protest against perpetuating the remembrance of this unhappy difference by the insertion of your defence in the *Baptist Magazine*. Instead of this, I recommend that the objectionable letter be cut out of the magazine and burned. I have done this with my copy, and I know that others will do the same.

You are altogether mistaken in supposing that “few readers of the *Baptist Magazine* see the CHRISTIAN WITNESS.” I can assure you that the WITNESS is very extensively read in the Baptist denomination, and that the Baptists do regard you with great “good-will,” and with no small “degree of favour,” although we have felt pained that even you, whom we so highly esteem, could not praise our good brother Brock, nor recommend Dr. Cox’s History of our Mission, without appending a disparaging and uncalled-for reflection upon the poor “second or third class” denomination.

With earnest prayer that God may hasten the time when “Judah shall not vex Ephraim, and Ephraim shall not envy Judah,” and with best wishes for the prosperity and usefulness of the WITNESS and its Editor,

I remain, &c.,

A COUNTRY DEACON.

March 7, 1845.

[*.* Although our rule excludes controversy, and, above all, respecting matters in the least degree personal to ourselves, yet we have seen cause so far to relax it, as to insert the foregoing

letter of a very respectable correspondent, whose name we have received. We can allow no "distinction between an editor and his correspondents." In English criminal jurisprudence the question is not, Who supplied the shot? but, Whose was the blunderbuss, who loaded, who fired it, and thereby inflicted the wound or perpetrated the murder? We made no such distinction as is assumed by the writer between the editor of the *Nonconformist* and his correspondents. We cannot admit it; for ourselves, we cannot accept it. We hold him responsible for every communication he has made public affecting the honour of his fellow-men; and had we been treated in the *Nonconformist* as in the *Baptist Magazine*, we should most assuredly have visited the deed on the former in all points precisely as we did on the latter. The plan of "cutting out" by no means meets the case. Very few will act with the decision of our worthy correspondent. Nothing will satisfy the demands of justice but the diffusion of the antidote through the same channel which conveyed the poison. Whether the Editor's manhood, magnanimity, and sense of right are equal to the act, remains to be seen. One thing is sure: his conduct towards the CHRISTIAN WITNESS has excited deep and general indignation among those of his readers capable of rightly judging it. Of this, both by word and writing, we have had the most abundant and gratifying proof. We trust our correspondent is correct in the view he takes relative to our circulation among the Baptists; and if so, we feel not a little honoured by the fact; but even if he is, still it must necessarily come vastly short of the circulation of their own magazine, and therefore cannot obviate the necessity of its re-publication of our reply. Our references to Mr. Brock and Dr. Cox have, we think, most unnecessarily been the occasion of much offence. No offence was meant; nothing but truth was spoken. Nay more, we have often dealt out much harder measure to our own people, who praise rather than resent our fidelity. To speak the truth, our freedoms with our Baptist brethren are the fruit of our affection. But how is it that a community so highly intelligent are so absurdly sensitive? We are credibly informed that a number of our Baptist readers, after the notice of Dr. Cox's work, actually discontinued the CHRISTIAN WITNESS! The universal application of this principle in a brief space would effect the dissolution of all society. Such pettishness is most pitiful, most contemptible. It is equally abhorrent from reason and from Scripture—equally unworthy of men and of Christians. "Faithful are the wounds of a friend; but the

kisses of an enemy are deceitful." Editorial freedom is absolutely essential to moral force; strict fidelity to public confidence. An editor with a gag in his mouth and a fetter at his foot, however adapted to other classes, is wholly unfit for the service of the Protestant Dissenters of England, who—themselves free, generous, masculine, and noble-minded—allow, expect, demand, approve, admire the fearless utterance of "truth in love," both from the press and from the pulpit, and among them none more than our excellent brethren the Baptists, who delight in the thunder so long as the lightning leaves untouched the smallest fibre of the laurels of their own real or fancied denominational honour. We have now done; and we doubt not that we shall henceforth go on together in harmony. We esteem them, we prize their friendship, we are grateful for their confidence, and, in all proper ways, we hope to prove that it is not misplaced.—EDITOR.]

TRUSTEESHIP EXTRAORDINARY.

To the Editor of the Christian Witness.

SIR,—With the concurrence of the deacons of the church at Orchard-street, the following statement is submitted for your consideration, in the hope that you will favour us with your valuable counsel and advice. The senior of a few surviving trustees of the chapel, about three years ago, appointed a number of persons to fill up vacancies in the trust. The clandestine manner in which this was done, and the known opposition of the parties to the views, wishes, and plans of the church and congregation, rendered the act very obnoxious to all really interested in the cause of Christ amongst us. Many circumstances of an extremely painful and aggravating nature were connected with it, which need not be detailed. Contrary to unvarying usage, the newly-appointed trustees (a majority of whom are not in communion with any Christian church) insisted upon taking upon themselves the entire management and control of the temporal affairs of the chapel. Prior to the announcement of the intention of the trustees to do this, the people, with the aid of friends in neighbouring churches, had been making a most self-denying effort to remove the debts on the chapel and school, and had the prospect of entire success. Without the knowledge or sanction of the congregation, the trustees borrowed a sum of money twice the amount of the chapel debt, and far

exceeding the liabilities of the entire premises. The seatholders not approving of their character, and unwilling to be subjected to their irresponsible authority, declined to take sittings from them, or to entrust them with money. For two years the trustees attempted, without success, to enforce their arbitrary regulations. They affixed notices on the chapel walls prohibiting the use of the chapel or school to all persons whose names were not first enrolled in their books, and sent messengers to the respective dwellings of the seatholders to intimidate them into compliance with their demands. Meanwhile the treasurer of the chapel (elected according to uniform custom at the annual meeting of seatholders) has discharged the original debt on the chapel; and since the trustees had no funds for the purpose, he has promptly paid every account as it became due connected with the current expenses of the chapel. A spirit of remarkable unity and affection exists both in the church and congregation, and throughout they have evinced a spirit of exemplary patience and forbearance. They have no desire to exempt themselves from any just obligation; but they are conscientiously opposed to coercion in matters of religion, and are indisposed to acknowledge the jurisdiction of men who neither worship with them nor contribute to their funds. The other week a numerous meeting of seatholders was held, (at which the agent of the trustees was present,) and resolutions were passed, without a single dissentient, cordially approving the deacons, and expressing their deep regret at the course of the trustees, and strongly condemnatory of their measures. Still they persist in the employment of means to harass and annoy. Under these circumstances the brethren are very anxious for proper direction. All are unwilling to abandon a position they are on every account fairly entitled to occupy, and which promises to be one of much Christian usefulness. If the minister were to retire, the trustees have the power of *veto*, according to the deed, on the choice of a pastor by the church and congregation; and it is the conviction of all that they would exercise it if the opportunity were once given. To continue is to be subject to influences more injurious to the cause of Christ than open persecution; and yet to withdraw would be to disperse a church equal or more in number than were the disciples who met in the "upper room;" the remnant of many dispersed by emigration and other

causes, and gathered after the toil of years amid many temptations and with many tears. Avoiding all litigation, *what is the best course for a minister and congregation to adopt in a case of this nature?* Would that they might sit every man under his vine and under his fig-tree, and none make them afraid!

I am, Sir, &c.,

*** **

Stockport, March 3, 1845.

[*.* We have the fullest reason to believe that these representations are strictly true in every part; but still it is impossible for us, without more light, to solve the problem presented, or even to pronounce upon the merits of parties. It may, on sifting the trust, turn out that the trustees, instead of a lengthened series of outrages on propriety and justice, decorum and religion, have simply been discharging their legal obligations. Appearances are in their favour. It is granted that they have by the deed a *veto* on the election of a pastor; but to possess a *veto* here, is to have "the entire management and control" of the most momentous event that can occur in a Christian church—to possess and exercise the most precious privilege of the kingdom of Christ. After this there is nothing monstrous in asserting a like claim to "manage and control the temporal affairs of the chapel." Such claim is only consistent and harmonious. The question is not one of reason, or justice, or Scripture, or of law—what saith the deed? If there have been an infraction of its provisions, the High Court of Chancery, which presides over the entire trusts of the nation, will speedily rectify the matter, and that, too, at the cost of the wrongdoers; but otherwise it will support them and crush all opposers. The Lord Chancellor knows nothing of "custom," and "usage," and "resolutions of approval and unanimity," on points where the deed speaks. He will compel the administration of that to the letter, regardless of the result, or the utter ruin that may flow from such administration. Against the trustees we cannot utter a word till we have examined the deed. Their apparent innovations, we repeat, may really be a return to the exact performance of their duty. We strongly suspect it must be so. We cannot believe that a body of respectable men could so far divest themselves of all regard to their own characters, not to say shame or decency, as to pursue such a course in defiance of popular opinion, and in the face of legal instruments, the contempt of which, on an information through Her Majesty's Attorney-General, even by the poorest man of the church, may

bring upon their heads the speedy and irresistible vengeance of the Court of Chancery. Such folly has indeed often been displayed, sometimes with impunity, but, when properly opposed, always to the overthrow and removal of the evildoers. We doubt, however, if the church at Stockport is capable of such an opposition. Their letter appears to us to bear the marks of weakness rather than of wisdom. They require of us to put them in a way of asserting a legal right without an appeal to the constituted tribunals of the country; which is just to ask us how a house in flames may be rescued without the firemen, the fire engines, and the waterworks!

Our judgment is this: the present state of things cannot go on; it is in every view deplorable. It is most injurious to the interests of religion; it is disgraceful to the community of Stockport; it must be painful to the trustees themselves, as well as to the congregation. It is for the interest of all that the conflict should come to an immediate close. The office of a trustee is wholly honorary and fiduciary; he acts not for his own benefit, but for that of the congregation; and that he may discharge its duties aright, he must enjoy public confidence. This gone, his official competency, whatever his personal worth, is also gone; there is an end to usefulness and to comfort, and there ought also to be an end to connection. In the case before us, the trustees "neither worship with them, nor contribute to their funds;" they have, therefore, no personal interest in the matter, no earthly inducement to remain in an office which brings no benefit, and is rewarded only by reproach and scorn. The flames of discord have already raged two long years! Let them now expire. Let

the trustees immediately resign. Decency, prudence, piety, every consideration recommends—urges this course. We give this counsel without regard to the legal merits of the case. Even if the trustees have been acting up to the very letter of their deed, still this is their duty, their solemn obligation! They may probably have endured not a little provocation—have had much to awaken spite, to excite pride, and to rouse passion. Granted: they have taken two years to indemnify themselves! They are now quits. After what has occurred, they and the people cannot possibly go on together. Now as they exist for the people, not the people for them, they, not the people, must give in. Further conflict will be deep criminality!

We hope our advice will be taken, and that the matter will end; but should it be otherwise, let a copy of the deed be sent to us, or to Hull Terrell, Esq., solicitor, Bainsghall-street, or to George Clark, Esq., solicitor, Finsbury-place, either of whom will give such instructions as the case requires, and, if the church be really oppressed, will soon devise ways and means to "break in pieces the oppressors."

We have not set up for legal practitioners; and by entertaining the present case we are not to be understood as inviting similar applications, or to be even open to them. This is, at least, but a very remote adjunct of our empire. We have in this instance stepped forth to rescue a small and a poor people from destruction; but in so doing our horizon was not bounded by Stockport. We have here set lessons which not a few require to be taught, and the acquisition of which may materially conduce to the benefit of multitudes throughout these nations.—EDITOR.]

Biography.

HUGH HUGHES.

HUGH HUGHES was born at Liverpool, on March 18th, 1820; and, by an accident in childhood, became the subject of physical deformity. His education had been such as is usually afforded to persons belonging to the middle class of society. When the years of boyhood had expired, he was apprenticed to a tailor, in the town of his nativity; but, from circumstances of a family nature, did not conclude his term. It is not remembered that he was remarkable for any particular excellence during the earlier part of his

life. He had resolved to search out and enjoy the pleasures of youth; he had become addicted to drinking, and concerns of a serious character were removed from his mind. But happily, by some propitious circumstance, he was induced to attend a temperance lecture. He joined the society; but for a while had some alternations of inclination and judgment. He, however, in a short time became confirmed in his convictions of the propriety and necessity of teetotalism; nor could argument or banter remove him from his position. It was now that his mind was at liberty to indulge in reflection; it was

now that he was free to look around him. No longer did intoxication eclipse the circumstances and conditions of his existence.

By friendly invitation, he was induced to attend the Congregational chapel, Runcorn, and attached himself to the library of that place of worship. The first volume he received was that fascinating work, "No Fiction," by Dr. Reed, which made an indelible impression on his mind.

By his father's death he had come into the possession of a small annuity, which provided for his necessities, and placed him in comparatively easy circumstances. Having now much leisure time, he devoted himself to reading and study. Nor was he unsuccessful in these; but gave full evidence of his penetration and rigid self-discipline. He discovered considerable delight in intellectual pursuits; and lamented that he had squandered the spring-tide of youth; and in consequence, studied with greater diligence.

On February 5th, 1841, he was received into the church of the Independents, Runcorn; and, from a written statement which he had submitted to the church, it is evident, that to him "all things had become new." The remaining part of his life was sufficient demonstration of the veracity of the statement. His integrity, sincerity, and generosity of mind, were interwoven with his every act.

He gained the esteem of his Christian friends, and was put into various offices in connection with the chapel. It was now that the circle of his usefulness began to extend. He became very active in the temperance cause, and was voted secretary, which office he retained until his death. Never would he be absent from their frequent meetings, unless through some unavoidable circumstance. He did his utmost to promote this benevolent and praiseworthy object.

It may be thought by some that he was too rigid and zealous in his politics; but it arose from an inherent concern for the immunity of his country. He recognised the moral law as the standard of every public act.

For the intellectual improvement of his fellow-townsmen he manifested no ordinary regard; and was an active partici-

pator in the formation of a Mechanics' Institution.

About May, 1844, when actively engaged in forwarding the principles of temperance, he caught a severe cold, which ultimately gave symptoms of pulmonary disease. He applied for medical advice, but the symptoms made progress; and it was anticipated by his dearest friends that he would fall a victim to its influence. He was exceedingly anxious to visit some of the fertile vales of the Principality, and set out with an intention to do so; but was, from debility, necessitated to return. He reached home greatly exhausted, but had no apprehensions that death was so near. On a day or two subsequent to his return he yielded his spirit to the God who gave it.

He died July 6th, 1844. Of his final happiness there can be no doubt. Though in his last moments he was shrouded in a mental stupor, yet, from his Christian conduct, faith, and virtue, when capable, we can

—— "Read his title clear
To mansions in the skies."

During his illness, he had repeatedly expressed his confidence in the atonement, and his reliance upon God. Once he said, "I am willing either to die or live, as God determines."

His malformity was a great hindrance to his usefulness. His countenance was light and somewhat expressive. He was very deliberate both in thought and expression. He was of a nervous temperament and excitable in controversy.

Had he remained a subject of the Circean enchantment, his existence might have been dissipated to the injury of his fellows, and a gloomy shade might have been thrown around his premature grave. But, on the contrary, a halo of hope and satisfaction hangs over his remains, and his name is associated with the good acts of the temperance reformation in Runcorn. Not until Divine grace had penetrated his soul did latent powers shoot forth from their embryonic forms and rise into vigorous life. His soul was quickened to nobler ideas, and

—— "Learn'd at least to employ,
More worthily the powers she own'd before,
Discern'd in all things which with stupid gaze
Of ignorance till then she overlook'd."

TOO LATE.

Too late—too late! O dark and fatal ban,
Is there a spell thy terrors to assuage?
There is—there is! but seek it not from man:
Seek for the healing balm in God's own page;

Read of thy Saviour's love, to him repair—
He looks with pity on thy guilty state;
Kneel at his throne in deep and fervent prayer—
Kneel and repent, ere yet it is too late.

Sabbath and Day-Schools.

D'ISRAELI AND THE SABBATH-SCHOOL TEACHERS OF ENGLAND.

IN our last Number we inserted an extract from D'Israeli, setting forth the achievements of young men, and closing with an avowal of opinions relative to war of a nature the most barbarous. From the writer's peculiar descent, senatorial position, and literary character, no inconsiderable importance attaches to his views on matters of social morality. Willing to make an experiment on the discrimination of our youthful readers, we gave it a place in our columns without note or comment. In doing this we had, we could have, no fear of the slightest evil arising from it, and we doubted not that, on the minds of most, it would operate as it had operated on our own. So far we have not been disappointed; the sanguinary sentiment has called forth the most unqualified expressions of abhorrence from a number of our readers—expressions which, from our well-known antipathy to warriors and abomination of war, may be supposed to have yielded us no small satisfaction—satisfaction not at all abated by the discovery that some of our correspondents have supposed that the passage had either our approval or was admitted through inadvertence! It is to us not a little gratifying to labour for men who so carefully analyze what is periodically set before them. D'Israeli aspires to be the informing spirit, the presiding genius, of what is now denominated "Young England;" we, too, have a "Young England." How different their respective subjects, principles, spirit, objects!

To the Editor of the Christian Witness.

SIR,—I take the liberty of addressing a few lines to you concerning an article in the March Number of your valuable periodical. It is in the "Sabbath and Day-school" department, and is entitled "Achievements of Young Men."

If I mistake not, it is written (inserted?) for the purpose of stimulating young sabbath-school teachers by laying before them examples of men who have achieved great things in their youth. But the result (at least with me) would be very different. For, instead of examples of the good done by young men in the cause of Christ, it tells us what great things the servants of Satan have accomplished, and how devoted his followers have been in their youthful years. Among these examples there are *ten* warriors; ten so-called heroes, but more properly denominated murderers. Two popes—men who have accomplished so much for their master Satan in upholding and continuing the power and reign of Antichrist. Another very objectionable clause in this article is the assertion, that Byron is a "greater man

than a poet." In what does the greatness of a man consist? Is it in spending time and talent for the demoralization and injury of a fallen world? Oh! no! But thus did Byron. The things here mentioned for our encouragement, or, rather, to stimulate us, are such as should fill us with grief and sorrow. But the principal thing which I think would have such a fearful influence on the minds of those who read it, is the eulogy bestowed on warriors and deeds of war; and which will tend to produce a martial spirit. Instead of inspiring young men with a zeal in the duty of sabbath-school instruction, I think it would more probably produce in them a desire to shine as they shone who are so greatly praised in the article referred to, to excel as they excelled, in the dreadful science of murder. Oh! let not such things be stated for examples to youth. The writer also says, that there is not, in his opinion, a greater thing than war; and, to give this opinion greater force and weight, he adds, "I worship the Lord of hosts." But let it not be said of any one calling war a great thing, that they worship that Saviour whose command is, "Love your enemies." The bare mention of these men is enough to fill the mind with horror; for who can think of them without thinking of the groans of the dying and wounded; the thousands that lay slaughtered on the battle field, the famine of besieged towns, the grief and mourning of those who are left behind to feel the loss of dearest friends; and can we, at the mention of these men and their deeds of murder, bloodshed, and rapine, debar from our minds the thought of the awful miseries of those who, by their command, were hurried unprepared into the presence of their God? Are these the consequences of war? And shall these so-called warriors be held up for us to imitate? "Oh! tell it not in Gath; publish it not in the streets of Askalon." But perhaps you will say it is not intended to stimulate us to do as they did, but showing us what they accomplished in youth that we may take encouragement by the thought of what may be achieved in early life. But (with all respect to your superior judgment), I ask, Would it not have been better to have given examples of the servants of Christ, and their devotedness and usefulness in their younger years? The following is an account of what the grace of God has achieved by the instrumentality of a sabbath-school teacher; and which, if you think proper, you may insert in the CHRISTIAN WITNESS.

I am, &c.,

D. C.

ACHIEVEMENTS OF A SABBATH-SCHOOL TEACHER.

A sabbath-school teacher, who laboured in a small town in the south of England, and who assisted in the formation of a school in that place, after spending many years of devoted labour there, left that part of the country, and eventually left his native land to preach the gospel to the heathen world. During the period of his labours in that town, he states, that he saw none of his class converted, none of them become

decided characters; and, on this account, he often wept and prayed. But his labours were not in vain; his prayers were heard. After being absent from his country twenty-three years, he returned. Soon after his return, while in the metropolis, he saw one of his old schoolboys. He was the captain of a vessel; and had been led, from impressions made upon him by the instructions of his teacher in early life, to forsake his wicked ways, and become a follower of the Lamb. And into whatever port he entered, if opportunity permitted, he hoisted the Bethel flag, and proclaimed the way of salvation to his fellow-sailors. The captain also stated, that he had seen two who were formerly in the same class as himself. They were both members of Christian churches; one was an Episcopalian, the other a Dissenter. This teacher afterwards went into the town which was the scene of his former labours; there he mentioned, at the close of a sermon, the account of the three old scholars of that school of whom he had heard in London; and requested, that if there were any more in that place, they would wait upon him the next morning. Three of them accordingly came, and they were all three converted characters, and one a local preacher. Each one of these six could trace their impressions to the sabbath-school.

What an encouraging account is this! Let us not, as sabbath-school teachers, despair or grow weary in the cause because we see no good arising from our efforts, although we may have spent many years in the work; for we may be sure, that if we labour devotedly, humbly and prayerfully, our efforts shall not be in vain in the Lord.

To the Editor of the Christian Witness.

SIR,—With feelings of surprise and pain I perused an article in your magazine of this month on the "Achievements of Young Men," being an extract from D'Israeli, and being, I presume, from the fact of its being placed in the Sabbath and Day-School department, intended to excite the admiration and stimulate the emulation of the young. Candour obliges me to say that I consider the extract most unhappy. Intended, as it appears to be, by being placed in your valuable periodical, for the benefit of the young, should not an article of the kind have contained examples of young men remarkable for their wisdom and learning, benevolence and piety, instead of presenting to our view warriors, popes, Jesuits, and profane poets? In this extract men whose chief excellence consisted in slaughtering their fellow-creatures with skill, and in invading and plundering peaceable lands, are celebrated; while the false and dangerous opinion that war is the greatest of all things, and that, consequently, warriors are the greatest of all men, is expressed. Men of God are spoken of, but they are few, and the terms in which they are mentioned different to those in which the warriors, &c. are noticed. As a young man, as a sabbath-school teacher, as one anxious for the extension of that moral influence which I feel the CHRISTIAN WITNESS exerts, and as a disciple of the Prince of peace, I have ventured thus to address you. The inclosed contains examples of young men remarkable for learning, &c.; should you think it suitable for your pages, it is at your service.

I am, &c.,

E. R.

ACHIEVEMENTS OF YOUNG MEN.

Great things in science, in literature, and in religion, have been performed by men comparatively young. Linnæus, the great father of botanical science, was making himself known as a botanist over all Europe before he was thirty. The professor of mathematics' chair at Edinburgh University was filled by Dugald Stewart at twenty-one. Sir Isaac Newton attained a similar honour at twenty-seven, and all his great discoveries were made during the first half of his life. The early labours of Ferguson are well known. Pollok gave his "Course of Time" to the world at twenty-six. Twenty-one years only elapsed between the birth and death of Kirke White. Milton was earning a good reputation as a poet ere he reached his majority. Sir William Jones, master of twenty-eight languages, and Addison, one of our best writers and scholars, did not live long lives to acquire their learning and activity.

Then look at that greatest of all subjects, the Christian religion. Its great Author, Christ, the brightest, the most glorious example of all, entered upon his public ministry at thirty, wrought his wonderful miracles, preached the sublime truths of his gospel, and fully accomplished the work of redemption by yielding himself to death in the thirty-third year of his sojourn upon earth. And what zeal, what wisdom, what devotedness in advancing and defending his gospel, have many of his comparatively young disciples displayed! Paul commenced his labours in the gospel when a young man. Huss boldly asserted the errors of Popery, and at thirty-nine yielded up his life in defence of the truth. Tyndale published the first English translation of the Bible, and suffered martyrdom from the Papists at thirty-five. Luther, Melancthon, and Zuinglius, were all young when they first engaged in that glorious war against Antichrist which led to the Reformation. At thirty-six, Chillingworth was a famous Protestant champion. The abilities of Robert Hall, as a preacher and defender of the gospel, attracted the notice of Britain before he was forty. Liverpool, ay, all England, remembers Thomas Spencer, mysteriously cut off at twenty-one. John Williams laboured for many years, yet was not past his prime when his life's blood mingled with the blue waters of the Pacific. Medhurst and Moffat have scarcely reached the meridian of life; yet each has been labouring for upwards of a quarter of a century, seeking to extend the reign of the Prince of salvation, holiness, and peace; the one among the masses of benighted China; the other among the degraded sons and daughters of Southern Africa.

But time would fail to tell of the hosts of young men by whom genius has been displayed—learning acquired—works of faith achieved—and labours of love performed. Blessed be God, who has given such gifts and graces to men! May the energies of every youthful mind be consecrated to the advancement of His glory, and the promotion of human happiness.

VOYAGE OF THE SHIP "JOHN WILLIAMS."

To the Editor of the Christian Witness.

SIR,—If you think the readers of the CHRISTIAN WITNESS would like to know something

of the "John Williams" during her voyage from London as far as Hobart Town, the following extracts of a letter written on board that vessel (under date Oct. 1, 1844), by my intimate friend and College companion, the Rev. George Gill, are at their and your service.

I am, Sir, &c.,

H. LEWIS.

*Lake House, Frampton-on-Severn,
March 3rd, 1845.*

***** "I will now briefly refer to the more important events and engagements of our voyage. You are aware that the Star Steam-packet conducted us and our friends to the 'John Williams,' on Wednesday the 5th of June. We went down the river amidst the congratulations of our very kind friends who accompanied us. By them we were much cheered. The parting moment was a solemn one. The last adieu made us feel pensive, but the recollections of their prayers and the glorious enterprise to which we were devoted, made us feel since cheerful and happy. As the Star left Gravesend for London, and we were pointing our way towards the seas, mingled emotions filled every breast,—every tongue was silent, but every heart was full,—every eye was dry, but every countenance was expressive. About five o'clock we cast anchor, and after a few necessary arrangements in our cabins we were much disposed to seek 'Tired nature's sweet restorer'—balmy sleep. For several reasons we were detained off Gravesend until the 12th of June, when we weighed anchor, and after a smart sail during the night, and a smarter one during the next day, we arrived at Deal, where again we cast anchor and remained until Monday morning. On the Sabbath some of our party went on shore, and were very kindly and hospitably received by the Christian friends of that place. Our progress in and through the British channel was marked by alternate gales and calms. During our delay at Gravesend and Deal we were enabled to arrange our cabins as comfortably as possible. ***** For the first few days of our voyage we did little but sympathize one with another by reason of varied feelings of sickness and qualmishness,—very common to those who first sail these billowy waters. When we were somewhat composed and recovered both in body and in mind, we arranged a few plans for our mutual and social comfort. ***** We agreed that the bell should summon us to morning prayer at half-past seven; breakfast at eight. At ten, Mr. Heath meets us as a Samoan class. At eleven, Mr. Heath meets us again as a Raratongan class. From twelve to half-past one, we generally take exercise on deck. Some, however, retire for other purposes, according to their desire or inclinations. At half-past one we dine. During the afternoon we are either in our cabins reading, writing, or talking with our beloved wives, or on deck again. At five we take tea. In the evening we are engaged according to our respective necessities and duties until half-past seven, when we meet again for prayer and praise to Him who keeps us by night and by day, and is always doing us good. We generally retire to rest about half-past ten. In connection with these daily plans we have others of the following description:—On the Sabbath we have morning and evening services, when

our brethren preach in rotation. On the first Sunday of every month we sit around the table of the Lord; there are two of the crew, the mate and the captain, who unite with us in this solemn and interesting ordinance. On the first Monday evening of every month we have our missionary prayer-meeting. Every Tuesday morning we have a discussion class, in which we discuss the most important subjects having reference to missionary labours and duties. On Wednesday evening we have a Bible-class in the chief cabin, at which the ladies attend. On Thursday evening our brethren have a Greek Testament class,—formerly we had another of the same kind on Friday evening; but since we left the Cape we have introduced the Hebrew for that evening. On Saturday evening we have a prayer-meeting in the cabin, at which the crew attend. On Tuesday evening there is a Bible-class conducted with the men in the fore-castle, and on Friday evening a prayer-meeting. From this outline of plans and duties you will readily imagine that we have not lacked employment nor interest. No hour of the day is unemployed. Animation, health, and cheerfulness are thereby not only promoted but secured. I do not recollect any interruption to our Sabbath services, nor any interruption to our morning and evening worship once during the whole voyage. ***** This is a great matter of thankfulness and praise. We have thus been one with you and all the household of faith in the service and worship which we have sought to render unto God. We have felt no tedium, no fear, no dread, no anxiety. The billows have been high and violent, the winds strong in their hoarse roar and wildness, and we have often appeared but like a feather upon the waves. In all these circumstances we have fully understood what we used to sing in the sacred courts of Zion:—

'He plants his footsteps in the seas,
And rides upon the storm.'

"All that we have seen and felt has been a practical commentary on the 107th Psalm,—'For we see the works of the Lord and His wonders in the deep; for He commandeth and raiseth the stormy wind which lifteth up the waves thereof. They mount up to the heavens, they go down again to the depth. He bringeth us out of all our distresses; he maketh the storm a calm, so that the waves thereof are still.' And thus have we been preserved to praise and magnify the Lord for his goodness and for his wonderful works. After a rather heavy gale, in which we were obliged to lie-to for two days, we arrived at the Cape of Good Hope, on the 24th August. There we left some of our company. ***** We were kindly received and welcomed and entertained by the Christian friends there. We very much enjoyed the recreation of land. Having seen nought but sky and water for so many weeks, you will easily imagine how any sight and enjoyment of *terra firma* would be valued by us. We remained at that town until the Saturday following, when we again embarked for our far distant home. We expect to reach Hobart Town in the course of next week. ***** As it is the jubilee year of our society, meetings will be held both at Hobart Town and Sydney, in reference to its celebration. We expect that the friends there are waiting for our arrival, that

we may by our presence aid and encourage them in their works of faith and labours of love. On board this vessel, traversing the mighty deep, we have had our Jubilee services. On Saturday, the 21st of September, we had a special prayer-meeting, as the commencement of those services which we intended to hold. On the sabbath following two sermons were preached in reference to the same object. On the Wednesday we had a prayer-meeting in the morning; the crew had a holiday, and were therefore enabled to attend it. In the afternoon we had a tea-meeting, at which all the ship's company attended. This was succeeded by another public meeting in the evening. The sermons were preached by Mr. Heath and myself; and speeches in the evening

of Monday were delivered by Messrs. Morgan, Stevens, Powell, and Sunderland. You see here again we have had pleasure. Our donations from the crew, passengers, and missionaries, amounted to £13 13s."

In a postscript he adds,

"Hobart Town, Oct. 12, 1844.

"We arrived here *en route* for Sydney and the Islands last Thursday, all well and happy. But our happiness and gratitude were soon exchanged for lamentation and woe in reference to the transactions at Tahiti. Pray for us without ceasing. The mail closes in a few hours, and the vessel for England sails this evening. Farewell."

Review and Criticism.

Historical Memorials relating to the Independents, or Congregationalists; from their Rise to the Restoration of the Monarchy, A.D. 1760. By BENJAMIN HANBURY. In three vols. 8vo, pp. 652. London: published for the Congregational Union, by Jackson and Walford.

WE have not often sat down to a work with which we found it more difficult to deal than with that before us; such is its multifariousness, copiousness, richness, and variety in everything relating to the great subject of which it treats, and the eventful periods to which it refers. Any attempt at analysis were utterly hopeless; and adequately to review it would require a volume as large as one of its own. The chain, starting with Browne, Barrow, and Greenwood, runs on with Penry, Johnson, Ainsworth, throughout the reign of Elizabeth. This, which is to us a period of great moment, receives an abundant and highly-interesting illustration from the documents here set forth by Mr. Hanbury. It contains much both to invigorate our faith and to awaken our indignation, while it is calculated to excite most fervent gratitude to Almighty God for the incalculable improvement presented by the present times. To Elizabeth succeeds James I.; but change of dynasty brings no change of measures. The Puritan horizon becomes speedily darkened; the Hampton conference was held, and followed by disastrous results, among the first of which was the deprivation of three hundred ministers. The reign of James is devoted to the deeds of a multitude of personages of varied importance, and events of differing magnitude. Among the former are Broughton, Fairlambe,

Robinson, Hall, Bernard, Jacob, Clyfton, Helwisse, Paget, and Yates; and among the latter, the "Book of Sports," the Synod of Dort, and the embarkation of the first settlers for New England. Next comes the reign of Charles I., with its names of terror; that of Laud, Burton, Leighton, Thomas Hooker, Clarendon, Prynne, Bastwick, Davenport, Heylin, Milton, Lilburne, Ball, Gere, Edwards, Chidley, Lords Brooke and Say, Strafford, Bagshawe, Cotton, Brewster, Herle, Thompson, Rutherford, Ferne, Bridge, Simpson, Nye, Baillie, and a host besides of men the best and the worst that ever adorned or disgraced a great kingdom. As were the men, such, too, were the events; among which were the execution of Laud and the burning of the "Book of Sports." Events now crowded upon events in thick succession, till the execution of the sovereign and the overthrow of the monarchy. From this awful hour a new order of things began to be established, and such a manifestation of moral power and glory to be developed in England as had never been presented to the European mind. The concluding volume does admirable justice to the spiritual portion of this memorable era; and with the dissolution of the Commonwealth the work concludes. In addition to chronological tables and copious indexes, the respective volumes are enriched by a vast body of learned and most valuable notes.

Such, then, is a glimpse of the work before us. The result of the whole may be stated in the closing words of the author, which run as follows:—

"If a synopsis of the result of our labours in these Historical Memorials be

looked for, the following is submitted as among the leading points, which make up the sum of those results. Herein, obloquy derived from the Brownists is removed; the personal characters of the earliest promoters of Independency are established beyond the possibility of success in any future attempt to damage them; the body of the Independents is relieved from the censure of groundless separation; Independency is proved more than competent to grapple with Presbyterianism; the succession of the Independents is not from the Puritans; Baptists, so called, are reduced to their proper position; political and ecclesiastical facts and principles are brought out which an unjustifiable timidity allowed to be covered with apparent neglect; historical and philosophical consistency is advantageously effected; Independents possess withal a denominational work, comprising a concatenation of documentary evidence, not exceeded in interest and importance by any in its department of ecclesiastical literature."

These words of the modest and sensitive author put the claims of his publication at the very lowest point. Sober truth, in the mouth even of a candid opponent, would put them much higher. It is not too much to say that it is a work of prodigious labour—labour greater far than has often sufficed to open up to literary men the path to fortune and to fame. It must have required no small portion of an ordinary life, apart from the undertaking itself, to qualify a man for such an undertaking. It implies an antiquarian taste—an insatiable curiosity in matters of literature—an industry superior to fatigue, and a perseverance which knows no repose till it has reached the goal—a love of labour for its own sake, or for the sake of something higher—and a comparative indifference to the praise of mortals; for sure it is that such a work as this will never bring its author a fourth part of his just recompense, and he must rest satisfied with the praise of a minority, although, we trust, comprising a vast multitude. But that minority will be composed of men of whose approbation he may justly boast, as far as a man of his principles can boast of anything merely human. He well deserves, and he will assuredly receive, the sincere and cordial thanks of every enlightened man, both lay and ministerial, in the Independent denomination. He has performed a great and important service to that community, which will endear his honoured name to

future ages. In his peculiar position there is really something enviable. He stands, and he will ever stand, *alone* in his glory! He is placed beyond the reach of competition; he can never be superseded!

But that this great work may adequately redound to the benefit of our people, the good of our common country, and the Divine glory, it must be read, digested, and become the means of mental and moral nutriment to the mass of our ministry, and, as far as may be, to the more enlightened portion of our churches. But in order to remove every barrier to such a diffusion of it as this implies, the price must be reduced to one *fourth part* of that which it now bears. Now this achievement, so desirable, is perfectly practicable. From the urgency of a portion of our correspondents, we have been led to inquire carefully into the matter. We have consulted our Publisher, who has made the necessary calculations, and on the conditions hereafter to be proposed, the work may be beautifully printed, and in a type a size larger than that employed in the bulk of cheap editions. A development of our scheme must be reserved for a future Number.

The Influence of Aristocracies on the Revolutions of Nations; considered in relation to the Present Circumstances of the British Empire. By JAMES MACINTYRE. 8vo, pp. 448. London: Fisher.

OF Mr. Macintyre we know nothing; but he has produced a work that will live and bear his name down to a distant posterity. Its range is vast; its learning superior; and its execution scholarlike and masterly. In some points it runs parallel with the recent work of Lord Brougham; but it is, in all respects, more generous, more liberal, more truthful, more practical, and more valuable than the work of his lordship. The first book, among other matters, presents an analysis of Roman history, with illustrative passages from that of France, Spain, and other countries, showing the connection between severe taxation and the decline and revolution of nations. Book second sets forth the origin, progress, and consolidation of the British aristocratic power in nine chapters of great compass, force, and importance to the well-being of England. The publication, as a whole, is a book of facts, of arguments, and of principles. It announces fearful truth in

fearless terms. It reads such lectures to the highest classes and the greatest personages in the land as they have not been used to hear, but which demand their most serious meditation. As Englishmen, we congratulate ourselves on being citizens of a country that enjoys such freedom of speech—freedom which, in the present instance, is used without being abused. Mr. Macintyre seems to know no school of politics save that of common sense, and to belong to no class save that of the people.

Ancient History. The History of Greece, from various Authentic Sources, both Ancient and Modern. With two Maps. Imperial 8vo, pp. 384. London: Tract Society.

THIS is another of the more splendid achievements of this noble institution. The history of Greece has frequently been attempted by pens of various power. Among ourselves, Dr. Gillies, perhaps, all things considered, holds the first place, except that in the spirit of religion he is far surpassed by Mitford; and on the continent the palm is due to Meiners. There are some half-dozen minor names unworthy of mention, as they are mere compilers of loose and meagre manuals. The Useful Knowledge Society in 1829 issued an able and comprehensive history of Greece, but as heathenish in spirit as in subject. Its motto might have been, No Fall of Man, No Redemption, No God! As a piece of literary workmanship, too, it was far inferior either to Gillies or the work before us, which, on every ground, we hail with no ordinary satisfaction. The matter and the manner are equally to our mind. It comprises a prodigious body of facts, well arranged, accurately stated, and elegantly expressed. Here are nearly *eight hundred* columns of frugal type for a charge which brings it within the reach of the masses. But the work has another and a higher feature, which will endear it to myriads of the present and the coming ages,—it is throughout discreetly tinged with Christian principles and Christian piety. Let it not be supposed that the narrative is larded with doctrine, or that the historian is ever lost in the preacher. In this respect a sound judgment has presided over every page, and thus the study of history is rendered one of the most interesting means of edification. Here we have a striking Christian remark, and there a beautiful and appropriate Scripture; now we have sages compared with

apostles, and philosophy contrasted with inspiration. The work is, in one word, a great historic treasure, a precious boon to the churches of Christ. One fault only attaches to it: there is neither preface nor introduction, one or other of which it ought to have had, comprising a review of all its predecessors, and setting forth its own claims of preference. This is a serious defect to its own prejudice.

Anastasis; or, The Doctrine of the Resurrection of the Body rationally and scripturally considered. By GEORGE BUSH, Professor of Hebrew, New York University. 8vo, pp. 396. London: Wiley and Putnam.

OF the "Rambler" a wise man once said, "It is a book to make a man think." This may most justly be affirmed of the volume before us. It abounds in learning, and indicates genius; but it is speculative, wild, and unscriptural. The man who reaches conclusions contradictory of the settled faith of all ages and nations, ought to take heed to his argument. Professor Bush says in his preface, "The resurrection of the body, if my reasonings and expositions are well founded, is not a doctrine of revelation." To prove this is the object of the book before us; and we need hardly say that we look upon the attempt as a lamentable failure, and that the erudite writer labours under a most mischievous delusion. We deeply grieve to think that a man of notions so unsettled should be Professor of Hebrew in New York University. This is another of those considerations which fill our minds with the most painful solicitude in behalf of America.

Expository Lectures on the First Four Chapters of the Gospel according to St. Matthew. By W. BLACKLEY, B.A. 12mo, demy, pp. 246. London: Hatchard.

WE attach the utmost importance to expository preaching, and rejoice in every attempt to introduce it. The fact of its unpopularity is one of the worst signs of the times. It will be a happy day when the Scottish practice of consecutively expounding whole books of Scripture shall obtain among us. This, and this alone, supplies the sure corrective of many popular errors relative to doctrine, to experience, and to practice. Mr. Blackley has made a very respectable essay in the work before us. We wish him all

success; but we dare not predict it. It will require time and tuition to prepare the churches for this the best of all methods of public instruction.

CHARACTERISTIC NOTICES.

Impressions of Ireland and the Irish. By the Author of "Random Recollections of the Lords and Commons." In two vols. 8vo, pp. 308, 302. London: Cunningham.

THIS work, for range, spirit, and interest, is inferior to nothing that has issued from the prolific pen of its author. From the pencil of Mr. Grant, with Ireland and the Irish for its subject, the British public will look for much; and reasonable expectation will not be disappointed. Criticism, however, is almost useless respecting a man who has been so often and so long before the public, and whose works are read by all classes with such avidity. But Mr. Grant's works in volumes are only a part of his literary labours. He is an indefatigable writer for the best portion of the daily press, and in that capacity he has rendered more service than any other man of his class to the interests of true religion and to the great principles of English Nonconformity. The Scottish church, too, in its most memorable and most meritorious struggle, owed him much. All classes amongst us are, in truth, his debtors. On these grounds, therefore, we embrace this opportunity of marking our sense of his merits and claims by doing him a passing act of justice in a matter which has made much noise, and is still by many not well understood.

The present work on Ireland has involved several of our religious contemporaries, of the newspaper press, in an animated controversy. It commenced by an article in the *Banner of Ulster*, in which Mr. Kohl, the German tourist, Mr. Grant, and other travellers in Ireland, were fiercely assailed. Two of Mr. Grant's statements were flatly denied: the first, that "3,500,000 persons in Ireland had joined the Temperance Society;" and the second, that "a man might travel hundreds of miles in some parts of Ireland, and for weeks together, without seeing a single drunken individual." When the truth of these statements was impugned in the *Banner of Ulster*, Mr. Grant wrote a letter to the Editor of that journal, reiterating their accuracy. In confirmation of the first, he mentioned that he had not only had the fact from Father Mathew's own lips, (Mr. Grant having spent the greater part of a day with that gentleman,) but that he had seen the names on his books. To this the *Banner of Ulster* rejoined that Mr. Grant must be a very simple man if he supposed that the Editor of that journal believed him! This was not only questioning the accuracy, but impugning the veracity of Mr. Grant; and the question having thus become one of moral character, Mr. Grant wrote to Father Mathew himself, who at once fully confirmed the statement of Mr. Grant. It fortunately happened that while the latter was transmitting to the *Banner of Ulster* the letter of Father Mathew, both Mr. Buckingham and Mr. S. C. Hall more than bore out his other statement at a meeting in Exeter Hall, at which Lord John Russell presided. The *Edinburgh Witness*, seeing the injustice which the *Banner of Ulster* thus attempted to do Mr. Grant, denounced in

the strongest language the conduct of that journal, and spoke in the highest terms of Mr. Grant's moral character. In the course of the commendation which the *Edinburgh Witness* bestowed on Mr. Grant, it referred to the great services which he had rendered to the Free Church of Scotland, with whose principles the *Banner of Ulster* has always professed to identify itself, which rendered its attack all the more unintelligible and ungracious. The *Banner of Ulster* then assailed the *Witness* on the ground of its neglect of the valuable services of the London *Watchman*. The *Witness* replied, and thus the controversy was carried on for several weeks. Mr. Grant concluded his part of it in a letter to the Editor of the *Witness*, in which, after thanking the Editor of that journal for the able and eloquent manner in which he came forward to vindicate his moral character from the attack made on it by the *Banner of Ulster*, he said that for mere literary criticism he cared comparatively little; that on that point he would appeal from the *Banner of Ulster* to the *Edinburgh Review*, which, in an article on one of his works, extending to fourteen pages, had given him great praise; that it was enough for him to know that, whatever some critics might say of his books, no contemporary author, with the single exception of Mr. Dickens, had been equally successful, so far as mere sale is concerned; and that though he (Mr. Grant) was the author of twenty-eight post octavo volumes, this was the first occasion on which any reviewer had sought to throw the slightest imputation on his moral character. The *Banner of Ulster*, then, to the surprise of everybody, disclaimed, in a subdued and half-apologetic letter to the Editor of the *Edinburgh Witness*, ever having meant to impugn Mr. Grant's veracity!

To those who have the pleasure of knowing Mr. Grant, the charge was simply ridiculous. They know him to be not merely a man of spotless integrity, but of high Christian principle. An author, indeed, so voluminous, and whose writings comprise men and things by thousands and by millions, is necessarily at the mercy of such a multitude of authorities, that nothing short of inspiration could prevent him from being occasionally misled—a misfortune attaching to all biographers and historians; but the man who confounds mistake with mendacity, must be content to forego his claims either to charity or to reason.

The Treatise of John Chrysostom, Patriarch of Constantinople, on the Priesthood. Translated by EDWARD GARRARD MARSH, M.A., Vicar of Aylesford. Royal 8vo, pp. 234. London: Seeleys.

THIS is a pastor's book, and as such possesses an extraordinary value, as being the oldest book we have on the subject, and the production of incomparably the greatest orator of the earlier times. What Cicero was among the heathen, that Chrysostom was among the Christians; and the "Priesthood" bears the same relation to the "De Oratore." It is full of defects; it presents not a little error; it is not wanting in nonsense; but still it is a wonderful, a splendid performance. Its chief use, in this translation, is set forth in a manly preface; and its leading errors are pointed out in a body of valuable notes. We commend it to ministers of the gospel of all sects and parties.

A Selection from the University Sermons of August Tholuck, D.D., Professor of Theology, and Preacher in the University of Halle. Translated from the German. Royal 8vo, pp. 223. London: Seeleys.

THESE are a portion of the principal sermons of one of the greatest German ministers of the age, Dr. Tholuck, a name very familiar to English scholars. This volume fully sustains his high reputation, and will, among us, contribute to extend it. The translator appears to possess an adequate command of both the languages; and we trust the result of this experiment will be such as to encourage the rendering into our tongue of all the other chief works of Dr. Tholuck, who visited this country some ten or a dozen years back, and left behind him many friends, and ourselves among the number.

The Jubilee Services of the London Missionary Society, held in London in September, 1844. With a brief Introduction by the Directors. Demy 8vo, pp. 136. London: Snow.

It is, we presume, almost preposterous to recommend this volume. It is surely enough simply to announce it. The sermons are by three of the most eminent and most honoured and efficient preachers in Europe; the speeches by a body of the ablest living men of the various denominations; the theme the most exalted that can occupy the thoughts of mortals. It is worthy of the angelic hosts! It is got up in Snow's best manner, and yet so cheap that it is within the easy reach of the mass of the supporters of that great ornament of the British churches, the London Missionary Society. Mr. Jay's sermon alone, which we had the happiness of hearing, is worth the money thrice over. It is the longest, the greatest, the most interesting he ever uttered. For a man of his years it is a wonderful performance, a remarkable exhibition of all those qualities by which he is so remarkably distinguished, and which, even up to this hour, render him the favourite preacher of the English nation.

Look to the End; or, The Bennets Abroad. By Mrs. ELLIS, Author of "The Women of England." In two vols. 8vo, pp. 358, 346. London: Fisher and Co.

FEW ladies of our day so closely approximate to Imlac's idea of a poet as Mrs. Ellis. She "examines, not the individual, but the species," she has acquired no mean "acquaintance with all the modes of life;" she "estimates the happiness and misery of every condition;" she "observes the power of all the passions, in all their combinations;" she "traces the changes of the human mind, as they are modified by various institutions and accidental influences of climate or custom, from the sprightliness of infancy to the despondence of decrepitude;" she has occasionally written "as the interpreter of nature, and the legislator" of her sex, and seemed to consider herself as "presiding over the thoughts and manners of future generations, as a being superior to time and place." Of these truths the volumes before us present a large amount of striking and beautiful illustration. They are volumes which the author of *Rasselas*, the creator of *Imlac*, would have honoured by perusal and dismissed with praise.

The Vaudois: comprising Observations made during a Tour to the Valleys of Piedmont in the Summer of 1844. By E. HENDERSON, D.D. 8vo, pp. 262. London: Snow.

THE learned author of this book is an old traveller, and his readers require not to be told that he always travels to purpose. The present is a volume of remarkable interest, abounding with fact, incident, and judicious observation, and setting forth comprehensive sketches of the origin, history, and present condition of the remarkable people in whose welfare the writer has taken so deep an interest. The work will, we are satisfied, prove a very general favourite with all sections of the church of Christ. We hope also that the benevolent intention of Dr. Henderson towards the pastors of a poor and afflicted people will be amply gratified. "When in the valleys," says he, "I pledged myself to obtain, on my return to England, pecuniary contributions towards the extension of a Pastor's Circulating Library, which has recently been established at La Tour, but which requires to be considerably augmented before the object of its foundation can be adequately realized. Some friends of the Vaudois have already handed their subscriptions to me; and I shall be happy to remit to the moderator any sums that may be forwarded to my address, No. 11, Park-terrace, Highbury, or to Roger Cunliffe, Esq., Bucklersbury, London."

The Great Fiction of the Times; or, Apostolical Succession and other Doctrines of Puseyism proved to be Unscriptural and Absurd. By PHILIP CATER, Minister of St. John's, Canterbury. Royal 8vo, pp. 128. London: Strange.

WELL done, Philip Cater! This is an excellent book. We almost envy the man who has said so many good things on the very spot where "Satan's seat is." His exhibition of Canterbury is a masterpiece. His dedication to the clergy of the city and cathedral is so much to our mind that want of space alone prevents our reprinting it. We cannot, however, withhold the following passage from the preface. "The idea of the succession seems to beget a species of monomania and forgetfulness of the first principles of Christianity. The Syrian and other churches adjacent are at this time in such an awfully degenerate state that their priests are nothing better than impostors, and both among the clergy and laity nothing is so little discernible as real religion. Once a year in Jerusalem they hold a ceremony called the miraculous fire, in which are such scenes of debauchery as would disgrace Smithfield or Greenwich fairs. Bishops and priests, in their full canonicals, lead a procession with flags, crucifixes, and torches, invoking the Virgin and every picture, altar, and relic, to aid them in obtaining the miraculous fire, which after all is nothing more than the ignition of a few ounces of spirits of wine. But the bishops and priests thank God for having sent down a miraculous flame from heaven! The whole affair is merely an expedient of priestcraft to get money. Now mark! the Metropolitan of all England writes to these very impostors as brethren in Christ—even styles them their holinesses, and their churches apostolical—speaks to them in terms of highest respect—recommends to their notice Bishop Alexander, in Jerusalem—and expresses a desire to renew an amicable intercourse with

these ancient churches of the east! And all this because they are in the succession!"

The Ruling Eldership of the Christian Church. By DAVID KING, LL.D., Glasgow. 12mo, demy, pp. 248. Edinburgh: Oliphant and Sons.

THIS work, like the mind of its author, resembles a solid bar of polished steel. It is singularly condensed, compact, and strong. It is a real relief and a delightful refreshment to turn from the spongy, fungous, friable stuff with which the present generation is afflicted, to such pages as these. The book is one of great value; and there are not many, of any sect or party, who may not read it with advantage. It consists of five parts, thus indicated:—Office of Ruling Elder—Office of Deacon—Duties of Elders—Qualifications of Elders—Encouragements of Elders; with a conclusion and appendix. Part II. ought clearly to have formed Part V. We, of course, do not concur with many of Dr. King's positions; but still we very cordially recommend the book as a whole. Our object at present is merely to introduce it to our readers; we shall return to it in the course of the summer.

A Concise System of Theology, on the basis of the Shorter Catechism. By ALEXANDER SMITH PATERSON, A.M. With an Introductory Essay by the Rev. DUNCAN M'FARLANE, of Renfrew. Second Edition. 18mo, demy, pp. 390. Edinburgh: Johnstone.

Or the numerous works we possess or have read on the "Shorter Catechism," excellent although many of them are, we know not one superior to the volume before us. The young man who shall sit down and thoroughly master it, will be no ordinary theologian. In this superficial age, in this day of unsettled opinion, it is most cheering to see fresh editions of this invaluable system of genuine scriptural theology. The plan is, perhaps, the best that can be adopted. Of each question there is first the "analysis and proofs," next the "explanation," and lastly the "inferences." The whole forms a rich compendium, deserving the most extensive circulation.

Forty-six Short Sermons on various interesting Subjects: especially designed for Sabbath Evening Reading. By W. DRANSFIELD. Demy 8vo, pp. 576. London: Snow.

THESE are not bad sermons. Anybody might have written them, and anybody may read them. They are sensible and savoury, sound and practical, and they have the recommendation of being very short. The author in a modest preface says, "They have nothing to recommend them to notice but the important truths which they contain." Such being his opinion, we are at an utter loss to know on what ground he offers them to the British public at the enormous price of sixteen shillings! This, however, is the affair of Mr. Snow, or of the author, or of both; but it seems pretty clear that *usefulness* is not the object. Those who want "plain sermons" may, we think, go to a better market.

Sunday Afternoons at Home. By the Author of "Christ our Example." 8vo, demy, pp. 334. London: Seeleys.

THIS is a volume of essays, twenty-one in number, and a precious volume it is; happily con-

ceived, and most felicitously expressed. The subjects are all highly interesting, and not only pervaded by a tone of healthful spirituality, but strongly marked by an original cast of thinking. The author walks much abroad in the world of living men, making good use both of his eyes and ears; and he is no stranger to the exercise of communing with his own heart.

Biblical Topography: Lectures on the Position and Character of the Places mentioned in Holy Scripture. With Maps. By SAMUEL RANSOM, Classical and Hebrew Tutor in Hackney Theological Seminary. With a Preface by JOHN HARRIS, D.D., of Cheshunt College. Royal 18mo, pp. 460. London: Ward and Co.

THIS is a very valuable book. There is nothing with which we find fault in it except the preface. Dr. Harris is, doubtless, a prince among us, loved by all who know his person, admired by all who have read his works; but in the present case his appearance is less a help than a hindrance. It suggests inferences deeply injurious to the work. On this ground we have once and again refused to modest men of real merit the aid they have solicited to their own hurt. Such aid, in this instance, was not required. Mr. Ransom, too, is "somebody." Apart from his academic office, not to mention his excellent manual on Temptation, and in addition to the work before us, he has produced a copious and most valuable Hebrew Grammar. The present volume comprises twenty-one lectures, illustrated by a number of well-executed maps. It is every way adapted to general circulation, and will prove of eminent service to students of Scripture.

The Glory of the Redeemer in his Person and Work. By OCTAVIUS WINSLOW. Royal 18mo, pp. 500. London: Shaw, Southampton-row.

MR. WINSLOW has written much and written well. Always happy in the selection of his subjects, he was never more so than on the present occasion. The work is richly evangelical, highly spiritual, and scripturally practical. Our maternal readers will not be unmoved at the sight of his dedication:—"To my mother, who first fixed my eye on the glory of the Redeemer, this volume, with the deepest filial affection and gratitude, is inscribed."

Discourses. By WILLIAM ANDERSON. Royal 18mo, pp. 346. Glasgow: Jackson.

THIS volume, like everything Caledonian, although neat, is got up in a manner strongly expressive of frugality in type and paper. We regret that a first impression, at least, was not issued in octavo. Few sermons in the present century so well deserve such a mode of presentation to the public. William Anderson is not an ordinary man, neither are these ordinary discourses. Throughout Scotland he is known to be a man of real genius, sometimes a little wayward, but thoroughly evangelical in his spirit, and generous and noble in his deportment. Mr. Anderson says, "When recently in London, on a deputation from the Scottish Missionary Society, I was advised and urged, in various quarters, to publish a volume including some of the sermons I preached on that occasion. I have adopted the counsel." We are not a little gratified by

such an exercise of Metropolitan discrimination, and do trust that those who prompted the publication will be forward to promote its circulation, as one of the greatest kindnesses they can confer upon their friends.

Tractarianism not of God. Sermons by CHARLES B. TAYLER, M.A., of Chester. Royal 18mo, pp. 304.

OUR pages have already testified to the talents, principles, and character of Mr. Tayler, of whom our opinion has not been lessened by the volume before us. It forms a clear, forcible, and business-like exhibition of great principles; and manifests throughout a profound deference to the source of all true light—the Scriptures. There are sentiments, of course—very few, we grant,—in the book, as that of a Churchman, in which we do not concur; but we can speak highly of its general excellence. Mr. Tayler does not see his way quite clearly on the subject of Baptism; but in this he is not singular. Most of the Puritans, and many of ourselves, in discoursing on the subject, often employ a mystic phraseology, with which it is difficult for reflecting readers to get forward. In trying to make it more than the apostles made it, we soon find ourselves deep in miry clay.

Difficulties of a Young Clergyman in Times of Division. Foolscap 8vo, pp. 285. London: Seeleys.

AN animated dialogue, illustrative of the character, progress, and tendency of what are termed "Church principles." It is sprightly and well supported; and will be read with interest in Church-of-England circles; but, as a literary performance, it is rather feeble; and as theology, it is deficient in the depth of thought and earnestness of feeling which ought to invest such themes in such times as those we live in. It wants doctrine, and it wants devotion.

Mary Spencer: a Tale for the Times. By A. HOWARD. 18mo, demy, pp. 257. London: Seeleys.

THE subject of this volume is the same as that of the former; and this, too, like it, consists of dialogue. In this, however, we find nearly all that was wanting in that. It is a beautiful tale, full of truth, nature, and pathos. We are happy to see that the Messrs. Seeley are giving such encouragement to this species of instrumentality for the counteraction of Puseyism. The spread of works like the present is a laudable undertaking; for they are calculated to be of great service to the cause of truth.

The Way to do Good; or, The Christian Character Mature. By JACOB ABBOTT. With a Preface by the late THOMAS MORELL. Royal 18mo, pp. 308. London: Dinnis.

THIS volume is already well known; but multitudes of our readers have not yet seen it. We, therefore, introduce them to a man worth knowing. The book abounds in business, benevolence, sense, and piety. It is such a book as Bacon would have prized and recommended. It was a favourite with the late Dr. Arnold, who, writing to a friend, says, "It is delightful to read a book so good, and so sensible; so zealous for what is valuable, so fair about what is indifferent." This judgment is just, and the praise is

high. It is a masculine work, entitled to the careful study of all Christian men. Science and system in former days were far too little concerned in "the way to do good." Men too often worked in the dark and at random; and the result was such as might have been expected.

Illustrations of the Law of Kindness. By the Rev. G. W. MONTGOMERY. With a Preparatory Address to the English Reader. 18mo, pp. 183. London: Wiley and Putnam.

ALTHOUGH small, this is really no ordinary book. It is pervaded by an element of originality, and abounds in thoughts and facts which tell with force on the understanding and the heart. Had it been in verse, it might have been denominated "Philanthropy; a Poem, in twelve parts; setting forth the Power, Beauty, Obligations, and Reward of Kindness."

Christian Devotedness: or, Memorials of Mrs. and Miss Palmer, of Newbury. By HENRY MARCH, Author of "Sabbaths at Home," &c. 18mo, pp. 121. London: Simpkin and Marshall.

WE are very glad once more to meet Mr. March, whose pages always tend to make his reader either wiser or better. On the present occasion, he has been very happy in his subject, and the subject has been not less happy in the writer. His gentleness, judgment, experience of men and things, and habits of close observation, both of the ways of God and of man, remarkably fit him for biographical composition, especially the biography of females. The work before us, within a moderate space, comprises much that is highly adapted both to instruct and edify. It has merit sufficient to render it a great favourite in Christian families.

The Church Visible in all Ages. By CHARLOTTE ELIZABETH. 18mo, pp. 176. London: Seeleys.

THE year that has lately closed witnessed the issue of very few books having such a claim as this on the rising race of every section of the church of God. It presents a most vivid picture of the cruelties, horrors, and abominations of Popery, by one who thoroughly knows it. The facts and doctrines of the New Testament are here strikingly illustrated by a judicious appeal to history. Several impressive cuts are interspersed through the volume.

The Careful Nursemaid; with Hints on the Management of Children. 18mo, pp. 136. London: Tract Society.

THIS was a most happy thought, and it is admirably executed. There are few classes on whom society is more dependent; and when the world awakes to its true interest, there are few to whose characters more importance will be attached. Nursemaids, far more than either father or mother, during the most precious years of life, are the moulders of the minds of the rising race. The rearing of 100,000 such nursemaids as this book describes, would be one of the greatest blessings that could be conferred upon this mighty empire. We earnestly recommend the work as a school-book for schools of every order. We

further advise mothers, on receiving a new nurse-maid, to make them a present of it, and to appoint them a chapter weekly for perusal, till they shall have finished it, taking care to examine them from week to week as they proceed. Fifteen weeks would suffice, and none can tell the good that might flow from such a process.

Learning to Feel. 18mo, pp. 172. London: Tract Society.

A most delightful book, full of fire-side philosophy and theology, and illustrated by a multitude of pretty cuts. The book is one of the very best of its kind that can be named. It deserves a place in every house. Boys and girls! be sure to get this book. Mind this!

Sketches of Discourses; adapted for Sunday-schools and Village Preaching. Illustrated with interesting Anecdotes. By the Author of "Sketches and Skeletons of Sermons." 18mo, pp. 278. London: Houlston and Stoneman.

It is enough to say that this volume is by Mr. Burus, the Simeon of our day. It is, for its avowed object, all that it ought to be, and is greatly adapted to usefulness.

Bible Stories for the Young. By C. G. BARTH, D.D. 18mo, pp. 280. London: Tract Society.

THIS work, we learn from the title-page, is translated from the "thirtieth German edition." It was surely time to translate it. It contains no fewer than one hundred and nineteen of the choicest narrative portions of the word of God, and is a most charming companion for little folks on the winter week-day as well as sabbath evenings.

Stories from the Old and New Testament, on an improved plan. By the Rev. B. H. DRAPER. 12mo, pp. 260. Fifth Edition. London: Grant and Co.

THIS volume differs from most others of the

same class in its sumptuous and elegant, not to say splendid character. It is well written, finely printed, and contains a large number of beautiful engravings illustrative of the principal facts recorded.

The Times of Claverhouse; or, Sketches of the Persecution. By the Rev. R. SIMPSON. 18mo, pp. 219. Edinburgh: Johnstone.

"CLAVEROUSE!" The simple utterance of this dreadful name fills the Scottish mind with horror. It instantly summons up the ideas of barbarity and bloodshed—of unsparing cruelty and murdered saints. This is not so much a history of the great persecution in Scotland as a remembrancer of the main points of that sanguinary narrative. It is well adapted to fire the sluggish spirit of our times, and to awaken men to the perils of Popery.

Homilies for the Times; or, Rome and her New Allies. A Plea for the Reformation. By JOHN MORISON, D.D. 8vo, pp. 395. London: Dinnis.

THIS is a masterly work, and peculiarly suited to the present times. The discourses are twelve in number, and thus indicated:—the Duty of Private Judgment—the Popish Rule of Faith—the Protestant Rule of Faith—Deviations from, and Abuses of, the Protestant Rule of Faith—the Scriptural Doctrine of Justification—Popish Doctrine of Justification—the Papal Church; its Apocalyptic Character—the Papal Church; the Duty of Separation from it—the Church of Christ, the Ministry, and the Sacraments—Apostolical Succession—the Sacraments—the Duty of Protestants at the Present Crisis. Such are the topics of the book, which are worked out with consummate ability. A logic at once convincing and popular, and an eloquence pathetic and powerful, characterize the whole work. Its extensive circulation is much to be desired in the strange and perilous times which are passing over us.

Obituary.

JOHN WATSON was born at East Grinstead, in Sussex; and, about ten years ago, he came to reside in Tunbridge. For some time he was employed at the wharf; but, for the last four or five years, he worked on the railroad. During the greater part of his life he was quite unconcerned about "the one thing needful," and sadly indulged in every kind of sin. Nearly three years since, when he was engaged in something which he knew was very wrong, a voice seemed to address him in these words, "Be sure your sin will find you out." He felt a cold perspiration steal over him immediately, and was greatly alarmed. He tried to shake off the recollection of what he had experienced; but wherever he went, these words still sounded in his ear, "Be sure your sin will find you out."

For many weeks he was in great distress of mind, and was scarcely able to follow his work. He resolved to attend some place of worship on the sabbath, which he had not been in the habit

of doing for a long while. In the providence of God he was directed to the Independent chapel, and soon became more convinced than ever what a sinner he had been all his days.

For months he remained in a state of painful anxiety about his soul. As he used to say, "sometimes he had a little hope, and then it was gone again presently." At this period, he spent an hour or two, occasionally, in the evening, with one of the poorer members of our church; and his conversation was of great service in directing his troubled thoughts more clearly to Jesus, who alone "can do helpless sinners good."

He frequently came to us in the vestry, before the prayer-meeting, on a Monday evening, with a "heart sick and sore," for our counsel and instruction.

At length, after many days and nights of penitence and tears, he obtained peace with God, through faith in his Son; and, in December, 1843, he was received into the church of Christ

in this place. From the time of his being admitted into our fellowship, he appeared very desirous of adorning the public profession he had made of religion by "a conversation which becometh the gospel." He was not able to do much for the good of others; but he took great delight in distributing tracts, and would often speak of the pleasure he found in carrying about these little messengers of mercy.

A short time ago he met with an accident, which seriously affected his health, and which eventually terminated his life. For several months before his death he endured much bodily pain, and was unable to obtain any sleep for nights together.

To those who visited him constantly in his illness it was very evident that his affliction was being greatly sanctified, and that he was growing in grace.

The Bible was his constant companion; and the last Number of the CHRISTIAN WITNESS was generally to be seen lying on his bed. He seldom allowed any of his friends to leave him without requesting them to be kind enough to engage in prayer.

We had the opportunity of seeing him frequently; and we felt persuaded that he was ripening fast for the mansions of bliss.

His room was often cold and damp, but his faith was warm and strong. He had only a small weekly allowance from his club; but that was enough for him, as "he had learned in whatever state he was therewith to be content." He was almost overpowered at times with a sense of his sinfulness and guilt. Satan was occasionally permitted sorely to trouble and perplex him; but he was enabled to exclaim, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

He would lie alone hour after hour, and yet he would say "he was never dull, as he had angels for his companions, and the Holy Spirit for his comforter." He would repeat many of the promises of Scripture with a smile, as he called them his own. He could say with the Psalmist, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!"

His bodily sufferings were often excruciating; but he bore them without a murmur, and would frequently say, "It was good for him to be afflicted." He passed much of his time in close self-examination, and in a review of his former life; when his early sins, which he had long since forgotten, came back to his recollection with peculiar force. At first this alarmed and appalled him; but he had recourse again to that "precious blood which taketh away all sin," and once more found "joy and peace in believing."

Several of the members of the church visited our departed brother in his last illness, all of whom received lessons of instruction from his dying lips, and to whom he would sometimes say, "You can't think what seasons I have here with my dear Saviour." During the afternoon of the last sabbath he spent on earth, two of our deacons went to see him, and found him resting on Christ. They felt convinced that he would not remain here much longer, and they were anxious to have his last testimony to the power of religion to sustain the heart in the immediate prospect of eternity. This testimony was fully supplied; and they left him with the pleasing hope in their own minds that he would soon be in glory. Three of the female members of the church, who had called upon him during the day, thought they should like to see him once more; so they called again after the evening service, and found he was rapidly sinking. They mentioned a few passages of Scripture, which they considered most suitable to his state; and, as one of them said, "My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever," he replied, in a faint whisper, "That is my consolation and comfort."

These three sisters in Christ left him about nine o'clock on the Sunday night, and just at four o'clock the next morning, February the 10th, 1845, he quietly fell asleep in Jesus, without a struggle and without a groan. Indeed, so tranquil was his death, that his wife, who was watching by his side, scarcely knew when his happy spirit took its flight from earth to heaven.

Who would not say, "Let me die the death of the righteous, and let my last end be like his!"

Tunbridge.

J. V. M.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES; OF THE BOARD OF EDUCATION; AND OF THE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

FIFTEENTH ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION.

THE Meetings of the Fifteenth Annual Assembly of the Union will be held (D.V.) as follow:—

Monday, May the 12th, at four o'clock, p.m., at the Congregational Library.—Meeting of the Distributors of the Fund in aid of Aged Ministers, derived from the profits of the CHRISTIAN WITNESS. At this meeting the treasurers and secretaries of all associations connected with the Union are entitled to attend.

Tuesday, May the 13th.—The Meeting of the Congregational Union of England and Wales, consisting of delegates and other brethren, will be held in Crosby-hall, Bishopsgate-street. Chair to be taken at nine o'clock, a.m., by the Rev. J. Burnet, of Camberwell.

Friday, May the 16th.—The adjourned Meeting of the Assembly of the Union will be held, also, in Crosby-hall; chair to be taken at nine, a.m., by Mr. Burnet. At twelve o'clock, the business of the Board of Education will be transacted, when all contributors to the Educational Fund are invited to attend.

On each day the meeting will close at half-past two o'clock, that the brethren may assemble at three in the Congregational Library for refreshment.

CONGREGATIONAL BOARD OF EDUCATION.

CONFERENCES.

It will give pleasure to the friends of Education to learn, that measures are in progress by the Board, which, it is hoped, will lead to the increase of knowledge among ministers and churches as to the extent of education in separate localities, and awaken an enlightened and permanent interest in the instruction of the poor. If we are strangers to the condition of a neighbourhood, we are unprepared judiciously to provide for it. Knowledge of facts will often move the heart, and create determined and vigorous efforts to accomplish a good work; while, at the same time, it increases and fixes our personal responsibility. It is one object of the Board to collect together for conference both ministers and lay gentlemen in every county; and, if possible, in every district of England; and, also, as a first movement, for Wales to congregate the ministers and lay gentlemen of the southern part of the Principality, to know what can be done in behalf of that interesting portion of the British empire. These things cannot be done in a day, nor in a week, nor even in a year. The beginnings, however, are encouraging. At the time we are going to press (March 14), the following arrangements have been determined on. Essex is to take the lead. It has long been distinguished as a county for its numerous and flourishing Congregational churches; and we hope it will not be less so for its schools for the education of the poor. On Tuesday, March 18, the ministers and lay gentlemen meet for conference; and we anticipate an onward and hearty movement from the hour of meeting. A similar conference will be held at Warminster, for Wiltshire, on the 25th of March; and for Norfolk on the 22nd of April. This meeting will be held at Norwich. A similar meeting is appointed at Guildford, in Surrey, at an early period, but the day is not fixed. A large meeting is expected of ministers of various denominations at Llandovery, on the 9th and 10th of April, in behalf of South Wales. A deputation from the Board will attend all these meetings. Some important information will have been collected before these meetings as to the educational state of these counties, and of the southern part of the Principality, and will be submitted to the various conferences.

STATISTICS.

Every Congregational minister in Essex has had the statistical paper published by the Board. All of them have not been returned. Some of them the Board has received; and they are highly creditable to the industry and perseverance of those ministers and friends who have filled them up. The Rev. Mr. Davis, of Colchester, has formed a statistical committee, and obtained, not only the statistics of Colchester, but of several villages around it. Colchester has a population of 17,790; 6,093 of that number are under fifteen years of age; and nearly 4,000 of that number ought to be receiving daily education in infant and other day-schools. Now, it appears, that including every grade of school, from such as grammar and boarding-schools, to infant and dame schools, there are *on the books* 1,717 boys, 1,446 girls; together, 3,163; but the average daily attendance does not probably exceed 2,600, or 2,700. Out of the 3,163, there are no less

than 989 belonging to dame schools. How many of the gross number attend Sunday-schools, who have no daily education, and who attend day-schools, but not Sunday-schools, it is difficult to learn. The gross number on the books of Sunday-schools of all denominations is 1,893; but by far the greater part of these are included in the daily schools.

The Rev. Charles Riggs, of Tiptree-heath, who has always taken the deepest interest in education, and whose success in this department at Wivenhoe and Tiptree-heath is well known, kindly undertook to obtain the statistics of Winstree Hundred, containing thirteen parishes. The population of the hundred is 4,850, and 514 children are receiving daily education. At Tiptree-heath, the British day-school contains eighty children, and the Sunday-school 160. Every dame-school, and all other schools in the thirteen parishes, are included. Besides the 514 in day-schools, there are probably (supposing they all attend Sunday-schools) about 200 more receiving Sunday-school instruction who have no daily education.

TEACHERS.

The Board has resolved on the education of twelve persons, six male and six female, as teachers. As soon as it was made known, there were twenty-four applicants, and many of them persons whom it is hoped will make first-class teachers. Besides the training at the Borough-road, they will have weekly examinations and lectures at the rooms of the Board of Education. Every attention will be paid to the piety, character, and qualifications of the candidates for this important work; and it is hoped, that the Board will thus be the means of raising up a body of superior teachers, who will be a blessing, not only to the Congregational body, but also to the rising generation of other denominations educated in schools conducted on the plan of the British and Foreign School Society.

HOME MISSIONARY SOCIETY.

PROSPECTS.

THE business year of the society closes as usual on the 30th April. Up to that time, therefore, subscriptions and donations will be most gratefully received by the secretaries, at the Society's office, No. 4, Blomfield-street, and published in this year's report; also by Messrs. Hankeys, Fenchurch-street; or by any of the Directors in town or country.

It is impossible at this time to say what the income of the Society may be for the year which closes with this month. As much as this, however, may be stated, that had it not been for the liberal donations obtained by the extra effort which was commenced at Exeter-hall in May last, there would have been either an alarming deficiency, or a most distressing relinquishment of stations! From that effort more than 700*l.* has been obtained; viz., forty-three sums of 5*l.* each, and ten of 50*l.* each. There have also been three promises of 10*l.* for five years if thirty such sums could be obtained. The Directors are very grateful to those friends who have come forward so promptly and assisted the Society in its state of emergency. They indeed cherish the hope, if the friends of the Society increase their accus-

toined liberality during this month, that at the Annual Meeting in May an encouraging account will be presented of the Society's operations. The Directors would most respectfully urge on their friends in town and country the great importance of sending their contributions, from every source, before the end of this month, in order that they may appear in this year's report.

PAST AND PRESENT OPPOSITION TO MISSIONARY EFFORTS COMPARED.

Twenty-five years ago, the opponents of Home Missionaries could *command*, and too readily obtain, the services of a *mob* in keeping out from the villages the preachers of Christ's gospel. The hostility was open, avowed, and vulgar. The leaders were men of education, and even the priesthood did not withhold their countenance. The peasantry were *blindly* led to do what they never would have done of their own free agency. Gladly would these men have continued to exercise this disastrous influence over the farmers and their labourers. But it is too late. Happily for the interests of religion and for the souls of men, many circumstances have combined to emancipate the people from this unhalloed and degrading influence. Enlightened legitimate influence over the masses, can never interfere with the just rights of others; but that moral power was generally unknown. The people were not treated as intellectual and responsible beings. They were allowed to remain in ignorance of letters, of their Bible, and of a preached gospel. They were treated as serfs rather than as free-born Englishmen. A servile submission to rank and office was fostered irrespective of moral excellence, or of the claims of truth. This kind of training, and its results, suited the idle clergy of that day; while the gentry never sought for one moment the *moral* improvement of the people. A mighty change has come over the nation. Political, educational, and moral influences have broken the spell, and the people can no longer be kept in vassalage and darkness by a few interested men, proud of rank and office. But the effects of the former fearful neglect are seen every day. The adults are ignorant still. Many hundreds of thousands cannot read. The children in many districts are not in any school. There are thousands of parishes still without the gospel; and one-half of England's adult population never attend any place of religious worship on the sabbath day. The higher classes have lost the confidence, or, at least, the affection, of the labouring classes. They do not look up to them as superior beings, as they once did. They have found them to be selfish; and while noble exceptions exist, they have discovered a total neglect of themselves and their children, of their temporal and their religious condition. What are the consequences? They cannot now move the labourers as they used to do. They could hardly get a mob to prevent a Missionary from preaching in a village. The people would *not* do it. They would rather welcome these humble messengers of truth. This has been again and again ascertained to be the case. The doings of twenty-five years ago cannot be renewed.

There is, however, still, great opposition. But it is adapted to the altered state of public opinion both among the clergy and the people. There is still dislike to Dissent, and a dread of its progress. It must, on many accounts, be opposed. But how? By counter zeal. The curate is now very

active. There is the quiet deliberate denouncing of other religious teachers as deceivers of the people. There are cautions, threats and lures; gifts bestowed, and favours withheld; a regular system of purchasing children and bribing parents. The difference between the present and the former state of things cannot be better illustrated than by the two following cases. The first respects the early period, the second the present time.

"Yesterday week (after repeated solicitations) I went to C——, a village eight miles off, where I saw and heard what rejoiced my very soul. In the years 1819 to 1821, several attempts were made to introduce the gospel; first by your agent, secondly by the minister at that time residing at S—— M——, afterwards by the Wesleyans and Baptists; but we were all either pelted, beat, or drummed out of the place. A minister, at that time residing in Cornwall, heard of the circumstance, and wrote to say, that (D.V.) he would come and preach there, though there might be as many devils in the place as there were slates on the parson's house.

"He came, accompanied by a friend; and as it had been announced two or three days before, preparations were made accordingly. As soon as the preacher stood up, an idiot, with a filthy grey wig, with a rusty shattered old black gown thrown round his shoulders, was placed on the top of a cask, exactly opposite, who continued to bawl the Lord's prayer so loud, that no other voice could be heard. During this ludicrous exhibition, one of the sons of Belial had taken off a linch-pin belonging to one of the wheels of the gig belonging to the preacher; and others of the same fraternity were preparing to cut the harness; so that the good man was thankful to get away with a whole skin.

"At this notorious village, the people were so ignorant and debased, that on sabbath days they were in the habit of exhibiting, during *divine service in the church*, half-a-dozen silver spoons, a gold-laced hat, or silver watch, (whatever the prize might be,) with a placard appended:—

"To be wrestled for, on day of
"at place."

"At length the set time to favour this place arrived; the overwhelming influence of the Rolle family ceased; added to this, the parson and the farmers were set at loggerheads on the tithe question. A good lay brother, possessing some property, bought some old cottages, and converted one of them into a chapel; a church was formed; now there are upwards of fifty members. The day I was there the chapel was filled; and, although it was a bitter cold day, I returned home in the evening with a heart warmed and delighted at what my eyes had seen and my ears had heard, exclaiming, 'What hath God wrought?'"

"The curate carries a bag. This is the instrument he employs to support the Church and injure Dissent. Money presents great attractions to the poor. It relieves their wants and removes their embarrassments. The offer of money exerts a great influence upon the poor in this place. Many, very many, would be induced to attend the chapel, and to send their children to the Sunday-school; but they dare not, because, by so doing, they would displease the clergymen, and forfeit their favours. The other day, a poor woman was telling a friend of mine, in his shop, that she profited

more at chapel than at church. Why, then, did she continue to attend the latter place of worship? The curate now passed; and, calling her out, furnished her with an answer to all such inquiries, by ordering the butcher to let her have a neck of mutton.

"This is the way he reasons with many; and with such arguments they are willing to be controlled, if not convinced. So accustomed, indeed, have the people become to this mode of treatment, that it is frequently said, that we could secure numbers to attend the chapel if we were sufficiently wealthy and wicked to become the highest bidders. So much for the efforts of the clergy, and their influence upon the people. Were it not for the things now mentioned, our chapel would be crowded.

"Indeed it is occasionally crowded now; and it is always well attended; and the word of God, which is heard with unusual attention, is not preached in vain. With my Bible classes, and the visits I have to pay to the afflicted, together with my many public engagements, I have quite enough to do; and I pray that the great objects of our Society may be greatly promoted by my humble services."

The extracts which follow are from the journals of two Missionaries, one in the south and the other in the north, but both showing the zeal and success of the friends of error:—

"Zeal of Puseyites."

"Puseyism is putting forth great efforts in this town; and it is a cause of regret that so many, of whom other and better things might have been expected, yield to its influence. It is a subject of grief, because we know they are deluded to their eternal ruin. And yet we are not surprised, since their doctrines are so agreeable to the carnal mind, and the way prescribed for the attainment of heaven so easy. Forms and ceremonies are more suitable to an unrenewed mind than the renewal of the heart, and the mortification of its lusts and propensities. To have a hope of heaven, and yet live in pleasure, suits the carnal heart. Such is the tendency of Puseyism; and it is a subject of regret, that men should allow their minds to be influenced by such soul-destroying doctrines.

"But, while the advocates of error are at work, so must be the defenders of truth. We have the truth, and the God of truth, with us, and need not fear the attacks of its enemies. Truth must overcome all opposition; let us be at our posts. The enemy is abroad, scattering seed that will grow up to noxious plants, and spread poison and death around. We must counteract its influence, by sowing the incorruptible seed of the Word; and, by patient and persevering endeavours, strive to establish the kingdom of our beloved Redeemer."

"Village church after Puseyite fashion—zeal and its consequences."

"Occasionally I journey in one direction some miles beyond my preaching village, which affords me excellent opportunities for tract distribution. I have there, time after time, distributed a considerable number of silent monitors, which, with the Divine blessing, may speak loudly to guilty and careless consciences.

"One of these villages so visited has some time had the unenviable notoriety of thorough-going Puseyism in its clergyman.

"Passing along lately with a brother minister, and observing the church door open, which it almost always is, for very frequent prayers, we agreed to enter. The porch is surmounted conspicuously with a cross. Entering, the eye is immediately attracted by a splendid and newly-erected baptismal font, its squares embellished with these soul-deceiving mottoes, 'The laver of regeneration;' 'Wash, and be clean;' 'Wash me, and I shall be whiter than snow,' &c. The chancel end is bedizened after the most approved fashion of Papists. The painted window receives, consequently gives, very little light—dimly shed upon the table, (altar, perhaps, I should say,) upon which stands a cross (corresponding with the one upon the porch), with a large candle fronting on either side, together with a plate occupying a conspicuous position. All indicated the ascendancy of Rome in this little village temple. I had no tracts with me particularly adapted; but the most suitable I could find I left in the church porch, with an earnest desire that some good might attend them.

"My late visits to W—— have been rendered remarkable by some incidents, which I will briefly narrate. One evening, while busily and heartily addressing the people, a gun was discharged close to the door, which the people feared was levelled at myself. It proved to be the work of a man in liquor.

"He was in the road with the gun, and acted as though he intended evil when I was leaving to return home; but the dangerous instrument fell from his hands; whether evil was really intended or not, is hard to say. I felt, however, occasion and inclination for gratitude to a kind and watchful Providence.

"At my next visit, I found the Ranters were holding protracted religious service, with a view of revival; that evening they had left the pulpit open, with the request that I would occupy it, which I did, with strong feelings of Christian charity, deep sympathy in their object, and full resolution to make the best of the opportunity to benefit the people.

"The next visit proved interesting on the following account. The clergyman had been considerably excited by my little harmless endeavours for the good of his parishioners. As near as possible this conversation took place between the said clergyman and a poor woman of his parish:—

"C. 'I hear that a Mr. ——— comes here to preach?'

"P. 'Yes, sir.'

"C. 'But do you think he is a Christian man?'

"P. 'Oh yes, sir, I do.'

"C. 'But I hear he speaks against the Church.'

"P. 'Of that, sir, I know nothing. I have heard him many times, and have never heard him say anything about the Church; and I am determined, that as long as he comes here to preach, I will go and hear him.'

"At this visit, some anxiety was felt about the attendance, as the worthy clergyman had that evening commenced a weekly lecture; notwithstanding this, our cottage was filled with people, who were very attentive to the Word.

"At W—— is a poor woman, much afflicted, who has read the Bible through nine times. At O—— is a man learning to read, on purpose that he may read the tracts. At D——, the clergyman would not allow a certain person to kill his pig because he has preaching in his house."

It is, however, delightful to know that the work of God is going on, sinners are converted, and his cause is extending. The following miscellaneous extracts are given to show that much good is doing:—

Great encouragement to Labour.

"The circumstances under which I at present labour in this part of the Lord's vineyard are peculiarly encouraging. At H— B—, our chapel on the sabbath days is generally pretty well filled, particularly on the evenings, with very attentive hearers. Seldom does a sabbath day pass, but we hear of some good impressions having been produced. These, however, but too often prove as the morning cloud and the early dew. Still, the publication of the glorious gospel of Jesus is from time to time blessed to the conversion of some spiritually benighted souls. During the sabbath morning service of last week, while speaking on the expressed desire of the rich man in hell, for his five brethren on earth to be warned, lest they also should come to the same place of torment, I perceived some of the congregation in tears. I took the earliest opportunity of conversing with several whom I saw thus seemingly impressed. They acknowledged the solemn importance of the truth advanced. I perceived that their impressions had partially subsided, and, Felix like, they still procrastinate. One sabbath evening, while speaking on the value of the soul, from Matt. xvi. 26, I perceived in the congregation a woman who was very seldom known to frequent any place of worship; her attention seemed intensely fixed, as if impressed with the importance of the subject.

"I called to see her on the following day, when she expressed herself glad to see me, that she might tell me her anxiety for the salvation of her soul. I simply explained to her the way of salvation, through faith in the atonement of the Lord Jesus, and left with her a tract suited to her state of mind. Since then I have frequently visited her—several of our members have done the same at her own request. She is in a very hopeful way, a manifest change is observed in her general conversation and deportment, and I hope soon to see her in the full enjoyment of Gospel peace, determined to be on the Lord's side, and glorying in nothing but the cross. On another sabbath evening, after the services of the day were over, and when about to engage in family worship, a man called upon me, in a state of great mental anxiety, to converse with me on the state of his soul. At one time he had made a profession of religion, and had for a number of years been a member of a Christian church; but he had gone back to the world, and became completely absorbed in the concerns of this life. For several weeks he had been awakened to a consideration of his state in the sight of God, but he had endeavoured to conceal the feelings of his mind until he could do so no longer, for his conscience so powerfully accused him with his past wicked indifference and ingratitude. I endeavoured to stay his mind on the glorious efficacy of the Christian atonement, through which there is pardon for the most numerous and aggravated of human transgressions. He united with us around the family altar, and left us professing his entire reliance on that blood which cleanseth from all sin, determining to deny himself, take up the

cross, and follow the Saviour. He has proposed to join with us in church-fellowship, and several brethren have been requested to visit him with this view. At our last church-meeting we had an addition of three persons. We have not had any cases of discipline during the past quarter. There have been certain symptoms of laxity in several of the younger members, but by timely and affectionate exhortation they have been preserved from being entangled by the snares of the world. Our sabbath-school continues to afford the usual encouragement.

"Our congregational library is proving the means of much good here. We have got a great addition to the number of volumes, by a handsome donation of £5 from J. Douglas, Esq., Cavers."

Improvement promoted by periodicals.

"Although your Agent is not able to inform the Directors of great moral and spiritual changes taking place at this time on the station, yet he trusts he can say that things continue to afford encouragement.

"The number of attendants both on the sabbath and on week evenings continues to keep up well, and a pleasing attention is paid to the word preached. Several, I trust, ere long, will give a decided evidence of a change of heart, and a firm attachment to the cause of the Redeemer. Three young persons were proposed at our last church-meeting as candidates for Christian communion, whose religious views and general conduct have, for some time past, afforded us great satisfaction and pleasure.

"I have always had to complain of a deficiency of Christian principle among the people of this neighbourhood. To compromise, and, if possible, to secure the good word and will of all parties, even at the expense of vital truth, have been prominent features here for many years. But few, even among those who professed to be Christians, could give a reason of the hope that was in them. If they were Dissenters, they were so from accident rather than principle; or if they should be Episcopalians, they are so because their fathers were before them. But in this I hope I can say that of late pleasing changes have been effected. The wide circulation of the CHRISTIAN WITNESS, and of our own Magazine, are doing great things among our people. They begin to view things very differently from what they formerly did. Religion they see to be the "one thing needful," and its sacred principles they are in duty bound to contend for and maintain.

"The purity and spirituality of the Redeemer's kingdom, its manner of support, and its claims on their prayers, their property, and their exertions, are becoming subjects with them of great interest. I trust the day is about to dawn, and the Sun of righteousness about to arise, and shed forth his refulgent beams, and chase away the moral blight which has rested for so long a period, with consequences the most destructive, on this spot of God's professedly cultivated vineyard, and that 'the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose.'

Self-denial in order to do good.

"As to this station, I trust I can say, we are progressing. At K— we received, at the last

ordinance, the two persons I named in my last as having been proposed for membership, who I hope will be consistent members.

"The congregation hear the gospel with very great attention. At C—, also, we have added two members; prejudice is giving way; several persons attend, and much good I believe is doing. At P— we get the room filled with attentive hearers, and many of them are sincere Christians. Although poor, they love the gospel, and contribute to their utmost to its support; they are day-labourers, and get from six to seven shillings a week. In addition to their quarterly subscriptions, five of them have brought to me for the Home Missionary Society an additional contribution, by way of an extra effort. This has been saved in various ways during the year,—one by putting by what he used to expend in tobacco; another by saving the waste of the house and selling it; others by doing little things after they have done their daily labour, &c.

"Our congregation at S— is a little increased; at the other places the number of hearers is near the same."

Prejudices removed—Attention excited.

"Whether the circumstance of this station being so near to Oxford, the fountain of error, whose streams appear on the increase, rather than on the decrease; or that its being so near the seat of the bishop, the patron of Puseyism; or whether the fact that its interests are counteracted by an evangelical party in the neighbourhood, but within the pale of the Establishment, may have any influence upon its future destiny, and blight the hopes now entertained, your Agent will not venture to speculate upon; but never has it presented so encouraging an aspect as at the present time. Nearly every department wears the smile of hope, and affords an indication that 'God is for us.' Instances of conversion are not lacking, and the church is receiving gradual accessions. Since my last journal two more have been added to our number, and others have been proposed.

"At Great and Little H— there is a most cheering state of things. The barren waste appears to be under the cultivation of the Spirit and truth of God; and I am not without hope that at some distant period it will supply many trees of righteousness of the Lord's planting. I have no longer to preach on a week evening to a congregation of seven or nine, for it has increased to upwards of fifty attentive hearers. Opposition appears for a season, at least, to have ceased, and the people are permitted to come to the chapel without interruption; prejudice has partly relinquished its hold upon the mind, and many who would not deign to look upon a Dissenting place of worship now come and hear for themselves, and go away impressed; and even the obduracy of the human heart seems incapable of resisting the influence which appears to accompany the preaching of the truth as it is in Jesus. The fixed attention, the penitential tear, and the altered conduct of the people prove that the gospel has come to them 'not in word only, but in power, and in the Holy Ghost.'

"The last accession to the church was from H—, and there are several others manifesting the deepest concern for their souls, and ardently seeking the Saviour. 'Is anything too hard for God? If God work, who shall let it?'"

IRISH EVANGELICAL SOCIETY.

RECENT intelligence received from the Missionaries and Scripture Readers of this Society contains some gratifying information as to the readiness of the Roman Catholic peasantry to listen to the gospel, and furnishes cheering evidence that, in some instances at least, the instruction communicated has become effectual to salvation, through the grace of the Holy Spirit. Our brethren have strong claims on the sympathies and prayers of our churches while prosecuting their arduous work, met as they are by insidious and open opposition from the priesthood of the English and Romish hierarchies. The following extracts from the journals of Agents will serve to show their difficulties and encouragements:—

OPPOSITION TO EVANGELICAL INSTRUCTION.

A Scripture Reader in the west of Ireland says:—"Each succeeding quarter develops increasing opposition to the preaching of the gospel in the old apostolic way, from village to village, and from house to house; for though the ministers of the Episcopal Church do not openly avow Puseyism here as they do in England, yet they act on the same principles. Its spirit has reached us, though it will not do to embody and boldly exhibit it in the face of its elder and more consistent relative, Popery. Recently I went to preach at C—, but the curate had, for some time past, gone from house to house, warning the people against either receiving itinerant preachers into their houses, or going to hear them. On the day I was expected he visited the house in which I was to preach, and sat an hour, talking against Dissenting teachers, and telling the people of the judgment which God inflicted on Korah, Dathan, and Abiram, for attempting to assume the priests' office, which appeared to comprise all the argument he could bring against itinerant preaching. He could not, however, prevent the people from coming to the service, who assembled to the number of about sixty. I preached from Luke iv. 16—19, and described the conduct of our Lord as a teacher, and the doctrines which he taught. In the course of my exposition I observed, that our Lord went from place to place, and wherever there was a synagogue he entered it and taught; and that he was no Jewish priest, but a layman. This led me to give a brief history of synagogues, and the mode of worship carried on in them, and to observe that all the members capable might officiate in them, and that the apostles, as well as the Saviour, were permitted, and sometimes called upon, to address the people in synagogues. I also remarked that, as far as we could learn from the Scriptures, Christian churches were formed after the model of the synagogue assemblies; and that all Christians who have suitable talents should instruct the people. I then stated that no preacher of the gospel was called Priest in the New Testament, nor during the first 250 years of the Christian history. There was the deepest attention paid to this sermon, and after the service the people began to bless me, and some of the more intelligent followed me to my lodgings, to talk over the subject. I then gave them a brief view of the temple service, its sacrifices and ablutions, and showed that it was no model for the Christian

church, and that, as there is no sacrifice in the latter, there can be no priest. I quoted Archbishop Whately, who says, 'The Christian religion differs from all others, because it has no priesthood.'

Another Missionary writes:—"I never like to refer to my own sufferings for Christ, as I consider his infinite sufferings in my behalf, yet I have been called to endure hardship in his cause. On one occasion my colleague and I had to flee from a mob who attacked us in our lodgings at night, leaving our horses, and even our hats, behind. We hid ourselves till the morning, during a long frosty night, in a potato field, and even then had consolation, knowing that we were not suffering for evil doing, but for Christ, who died for us. In the morning we were stiff and almost perished. But it is not for converts from Popery to speak much of their trials, for if they had no warfare, they would have no opportunity of evincing their sincerity; and perhaps religion is never more potent in impressing others than when, like its Author, it moves along, wearing a crown of thorns."

DIFFICULTIES OF A MISSIONARY.

The following judicious and weighty remarks are from the pen of an earnest, devoted Missionary, who, during the last quarter, travelled 254 Irish miles, preached sixty-nine sermons, and addressed in the whole about 5550 persons on the subject of the common salvation:—"During the quarter just finished the weather has prevented me from attempting to preach in the open air, excepting in four instances, when I had large and attentive congregations, chiefly composed of Roman Catholics. The stations and out-stations have been regularly visited, and the attendance, for the most part, was as usual in this season. At one place, where Roman Catholics were wont to attend, scarcely any now appear, while in some stations the congregations are slightly increased. But the most extensive organisation of the two opposing parties in Ireland, with the agrarian outrages so frequently arising out of disputes between landlords and tenants, greatly enhance the ordinary difficulties of this country as a sphere of missionary labour. The Romish clergy and their political tools, with the cry of liberty so constantly on their lips, are ever doing their utmost to rivet yet firmer on the people the double fetters of priestcraft and corruption. Puseyism is still active, stealthy, and spreading. Its efforts to control the education of the young are many and great. Much of the Protestantism which prevails here is rather a political than a religious system. The apathy and inconsistencies of many who make the highest profession of adherence to the truth as it is in Jesus are also great impediments to the diffusion of vital godliness. These difficulties are mentioned neither to appal nor to overwhelm, but to excite exertion. Millions are rushing, in different ways, to ruin. No mere human device or power can save them. There is only one remedy for distracted and degraded Ireland, but it is a Divinely free and glorious and efficient one—the sovereign mercy of God, displayed through the atoning blood and merits of Christ. Let British Christians be entreated to exert themselves more than ever to send us additional men to publish by their lips and lives that gospel which bringeth salvation in all the fulness of its grace, love, and liberty; and to follow

them with their most earnest and affectionate prayers, that Ireland may become holy, peaceful, happy, and free."

ENCOURAGEMENTS IN A RURAL STATION.

"In giving a report of my humble efforts, during another quarter, to advance the sacred objects of the Society,—the diffusion of Divine truth in this land, I have to record the pleasing fact that, in addition to maintaining the ground previously occupied, God has smiled upon my labours, by directing me in his providence to another interesting and important country station. It is in a very neglected district, at a considerable distance from any place of worship, and might be characterised as one of our back settlements. A large and well-furnished school-house has recently been erected by the landlord for the accommodation of the tenantry. Having been invited to preach in this building, I went on an appointed evening, and though it was dark, and the weather very cold and stormy, yet I was much gratified to see the house filled. I preached from Acts xxviii. 23—29. The whole audience gave the most solemn attention to the message, and departed expressing their approbation of what they heard. There were upwards of a hundred persons present. I have subsequently preached there again, and was much encouraged by the zeal and liberality of the people in voluntarily contributing to the expenses of lighting and warming the building on the evenings of worship.

"During the quarter I have had several long conversations with Roman Catholics upon the doctrines of the gospel, in which I explained to them Christian truth, the importance of its reception, and of the exclusion of every sentiment and practice at variance with it. One man in particular appeared very anxiously to enter into the subject, calmly expressed his objections and difficulties, listened with great seriousness, and at length expressed his warm approval of much that he had heard. I have had long and very interesting conversations with another man, to whom I have lent books and pamphlets of a suitable kind, which have evidently been of great service to him. On his last visit I asked him to engage in prayer in my study, previous to his departure, and was much pleased with his views of gospel truth, as well as with the spiritual and scriptural character of his prayers. He resides in the midst of a Roman Catholic population, but has for some time past relinquished the Roman chapel, and, as in all similar cases in this country, his relatives and neighbours are his decided enemies. He is anxious to remove from the locality, where he is a marked man, and where his reasons for the hope that is in him are only met by ignorance, bigotry, and scorn. I am trying to obtain employment for him in some way and place in which he might be useful.

"I regard it as an interesting and encouraging fact, that at present I preach regularly once a month to an average of six hundred persons; to three hundred and fifty once a fortnight; and to the church and congregation in town every sabbath. If these were assembled in one congregation, it would be considered that we are making marvellous progress, remembering the day of very small things, which chilled my heart on my settlement here five years ago. My song of heartfelt gratitude on contemplating the change is, 'Not unto us, O Lord, not unto us,

but unto thy name be glory!" I mention this not in the spirit of vain glory, but to encourage you, and the friends of the Society. It is important, also, to endeavour to remove from the minds of others erroneous impressions, produced by incorrect representations respecting its operations in this country. I firmly believe that, up to the present hour, many estimable Christians in the sister island are very much in the dark with respect to the amount of good that has been effected by the Society as an instrument in the hand of God.

"We lately held a meeting in our place of worship to aid the funds of the Society, and though the assembly was not large, we collected the sum of £4 2s. 10d."

COLONIAL MISSIONARY SOCIETY.

Account of the opening for public worship of the basement rooms of the Rev. J. C. Gallaway's Chapel, St. John's, New Brunswick. From the "New Brunswicker."

"UNION-STREET CHURCH.—The basement story of this building was opened for public worship on Wednesday evening last. The service commenced with singing the 185th hymn of the Congregational Hymn-book. The Rev. J. C. Gallaway then read the 67th, the 122nd, and the 133rd Psalms, and implored the Divine blessing upon all the religious uses to which that room may be appropriated. The Rev. Mr. Wishart then delivered an address on the work of the Holy Spirit. After the congregation had sung the 190th hymn, a second address on the fruits and evidences of the Spirit's work was delivered by the Rev. Mr. Robinson. The 99th hymn was then sung, and the Rev. Mr. Wood addressed the assembly on the duty and privilege of a religious life. At the close of the third address, Mr. Gallaway, the pastor of the church, made a few observations expressive of the peculiar gratification which the exercises of the evening had communicated to himself; his earnest desire that all the uses to which that room may be hereafter devoted, might be in harmony with the scriptural sentiments which had been then expressed; and his fervent hope, that the Christian union which had been exhibited on that occasion, might be increasingly manifested by the members of different sections of the church of Christ in this city, and throughout the world. The room, which is capable of accommodating 600 persons, was crowded in every part; fixed attention was maintained throughout, and all seemed impressed with the appropriateness and importance of the subjects which had been discussed by the different speakers."

Extract from a letter addressed to the Secretary by the Rev. James Drummond, of Brockville, Canada West.

"Brockville, Canada West,
"Nov. 12, 1844.

"My dear Sir,—I avail myself of the opportunity of Mr. Freeland's voyage to England to send you a few lines, to inform you of what we are doing. Can it be possible that another year has gone its circle since I last wrote you? But such is the fact.

"Our sanctuary is erected; the church is organized, and has been a little increased; our sabbath-school is full of encouragement and

hope; and the neighbourhood around has been acted upon by itinerant and stated ministrations. Our congregations on the sabbath, considering the population and the variety of denominations, are respectable. I have originated a Christian Instruction Society, with a view to obtain the attendance of those who go nowhere; for there are many of this description among us, as well as with you. My little stock of tracts which I brought with me is exhausted; and I shall have considerable difficulty to keep going until I hear from secretary Pitman whether he can assist our aggressive efforts by a supply of ammunition from headquarters.

"I am persuaded, moreover, that our principles are gaining ground in various directions; and, indeed, God himself is preaching them in the startling events of his providence. In their power, and their ultimate triumph, whatever forces they may yet have to encounter, we may cherish entire confidence.

"We are beset here with High-Churchism and Puseyism in our measure almost as much as you are. The same spirit which actuates the Establishment at home, is made to appear in all its bitterness among us, as far as it can go. They are moving heaven and earth to re-establish the popular superstitions of the Papal church. They are endeavouring to put out the light of gospel truth by drawing around the dark clouds of tradition and formalism. And what would you think of some in Canada, of the Scottish Establishment, prating about Dissent, and denouncing others as schismatics? But so it is. Many, since the Free Church movement, have quietly gone back to the resting-place of Erastianism. The soil on which we have to work, you see, is still the corrupt heart of man, uniformly pre-occupied, and generally hardened by the prejudices which have been brought from the parent country, and which seem to multiply and strengthen in proportion to the distance they are removed from the scenes and circumstances which originated them. The work in which we are engaged here is indeed a work of faith, which requires much of the patience of hope. It is not to be done in a year, nor, indeed, in our life-time. Confidence in the Divine faithfulness is our only support. God is able to make all grace to abound toward us. And when our labour is done, and we have gone to our fathers, the work will pass into other hands, and be carried forward towards its consummation, when Jerusalem shall become a rejoicing, and her people a joy. Trusting, then, in our Divine Zerubbabel, we are assured, that the mountain of error and prejudice and opposition that rises up before us shall become a plain.

"I may mention, that a young man, who came out in the ship with us, and was employed here in a situation, has directed his views to the ministry. I asked him to give an address to our people on a week evening, from a text which I presented to him. He did so, with considerable ability and acceptance; and has since been recommended and received into the Theological Institute at Toronto, where his parents reside. He is a young man of education and talent; and we hope he will prove an accession to our strength. With every sentiment of esteem and confidence,

"I am, my dear sir,

"Yours faithfully,

"JAMES DRUMMOND.

"To the Rev. Algernon Wells."

THE
CHRISTIAN WITNESS,

AND
CHURCH MEMBER'S MAGAZINE.

MAY, 1845.

Theology and Biblical Illustration.

THE CHRISTIAN'S MOTTO.

For the Christian Witness.

"For me to live is Christ." What a depth of meaning in these words! The expression denotes the great bent, purpose, and happiness of life. As of many a votary of pleasure, who is always intent on some new gratification, it may be said, "for him to live is amusement"—as of a man of business wholly taken up with schemes of aggrandizement, "for him to live is gain"—as of many of the greater troublers of the earth, though on a lesser scale, it is true, "for them to live is ambition," so Paul said, "For me to live is Christ." And he said truly, "From city to city—from province to province—in spite of insults—and stonings—and scourgings—and imprisonments, he ceased not, both by his life and his preaching, to declare the unsearchable riches of Christ." Hear him: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." Verily, he "counted not his life dear unto himself," and in the verse preceding the words of our motto, he says, it is his earnest hope that with all boldness, always, Christ may be magnified in his body—whether it be by life or death, for to me to live is Christ.

There are different callings in the church, but only one Spirit. Christ demands entire consecration, not by apostles alone, but by every disciple. If we would be Christians indeed, the sentiment of Paul must be our own. We must each say, "For me to live is Christ!" If we would say this with truth, it must be,

I. *By an entire reliance on the atonement of Christ.*—Christ must be the life of our confidence. This involves the cherishing of a deep and habitual sense of our sinful unworthiness. Ah! how easy to say, we are "miserable

sinners!" We must feel it. May God teach us more and more this first grand lesson of religion! With this we need an enlightened conviction of the sufficiency of Christ's atonement—a true, a hearty recognition—with a daily, an hourly casting ourselves upon him "as when we first believed."

II. *By an habitual contemplation of Christ.*—Christ must be the life of our thoughts. If we observe the *first* direction, we shall not fail to follow the second. Habitually obtaining grace from Christ, we must be habitually thinking of him. O let us cherish such thoughts! Let this be the natural current in which our minds delight to flow. Let the love of Christ be our ruling passion; and let us habitually delight to consider the Apostle and High Priest of our profession—in the dignity of his Godhead—the depth of his humiliation—the constancy of his intercession—the unchangeableness of his love.

III. *By the cherishing of constraining love to Christ.*—Christ must be the life of our emotions. This cannot but be the result of relying on, and thinking of Christ. Thought must ever be the germ of emotion, and emotion will ever be the spring of action. The love of Christ is the grand incentive to gospel obedience, and the only effectual check of the corrupt bias of our heart. Judging that "one died for all," is the cause that "the love of Christ constraineth," and the love of Christ constraining is the cause of our "living not to ourselves, but to him who died for us and rose again."

IV. *By a diligent imitation of the example of Christ.*—Christ must be the life of our character. As an artist in copying a picture places it before him, observes first its great outlines, and then minutely considers and imitates its details—so should we study that we may imitate Jesus, and "put on the beauties of holiness." And as many men in various departments whether of art, or poetry, or eloquence, place others before their minds as models; so each of us, pointing to the character of Christ, say, "There is *my* model—that is what *I* long and strive to be. Put ye on the Lord Jesus Christ."

V. *By an entire consecration to the service of Christ.*—Christ must be the life of our *motives*. "Yield yourselves unto God," says the Apostle. We must do this in our sufferings, by our submission and our patience. In our enjoyments, by venturing on none in which we cannot hope for his presence and blessing. In our business, by the manner, the spirit, the object with which we pursue it. "Whether ye eat or drink, or whatever ye do, do all to the glory of God."

In our possessions. The employment of time. Have we leisure? A Christian should have no leisure. Men of leisure! Women of leisure! How great the responsibility of devoting it to the service of Christ! Men and women of business! Let not your business be your excuse for neglecting Christ's business. Are you justified in spending every hour in the business of time, when the church and the world have such claims? And is it not the duty of many who have obtained a competency, to retire from business in order to devote their lives to the interests of Jesus?

Have we influence?—Who has none? On our families, friends, neighbourhoods, it must be used on behalf of Christ.

Have we property? It is not ours—we are only stewards. How few know what it is to "deny" themselves. Christians should as much make it a business to make provision for the claims of God as for those of the landlord. It is only when the church shall make conscience of giving—when it is done in the closet before God, and not in the public meeting before men, that the gospel will have free course. "Ye are not your own—ye are bought with a price."

VI. *By watchful preparation for the coming of Christ.*—Christ must be the life of our hopes. "We must be looking for that blessed hope." Our

conversation must be in heaven. Our lights must be burning, and we like men that wait for their Lord. Then, and then alone, will it be true of any of us, that "For me to live is Christ."

Hull.

N.

PROSPERITY AND PRAYER.

For the Christian Witness.

It cannot be denied that though a much better state of feeling exists, in many of our churches, than formerly, owing in no small degree to the stirring appeals made in the CHRISTIAN WITNESS for last year, yet much remains to be done to make us what we ought to be. The Christian church should be in advance of the world in attainment, not in the rear. The prodigious efforts of unenlightened men in the present day to make improvements are unexampled. Science is advancing with rapid strides, and its achievements are so astounding that we have long ceased to set limits to its powers. If in mere sublunary matters there be this incessant effort made, surely there ought to be a corresponding, or rather an increased effort made by enlightened Christians in the Redeemer's cause. What cause is there of equal importance? What cause can we be engaged in that will yield us so much satisfaction? What cause is there in which exertions, sincerely and earnestly made, will be so sure to be followed with success? His kingdom must come, for "He must reign till He hath put all enemies under His feet." That we are not putting forth our energies as we ought; no one who examines the state of things among us can deny. There is, it is true, some life, but it is more like the decrepitude of age, than the vigour of robust health. The power of habit, and the absence of open persecution, in connection with our natural aversion to activity in the cause of God, have brought us into a state of lamentable debility. Truly, indeed, might the Redeemer say of many of our churches as he did of that of Laodicea, "Because thou art neither cold nor hot, I will spue thee out of my mouth."

Never was there greater occasion for some bold and master spirit to arise among us, full of holy zeal, to rouse the slumbering energies into action, in the stirring language of ancient prophecy, "Awake, awake, and put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." Is not such a change most earn-

estly to be desired? May we not conclude that unless it be produced the consequences will be fearful? We cannot remain stationary. If an improved state of things be not produced, we shall sink lower and lower, till we shall entirely lose the very spirit of godliness!

Let us look around us, then, to see what is *first* to be done. Our case, though alarming, is not quite hopeless. Happily for us, the means of certain recovery are yet within reach. We must not, however, begin by finding fault with each other; perhaps all have, more or less, had a share in the declension which exists, let us all have a share in producing the desired change. There are many things to be done both by pastors and by people, but all must be preceded by a spirit of ardent, fervent, united, persevering, and wrestling prayer. The mighty engine of "*all prayer*" must be worked, and brought into full play, unimpeded by worldly policy or worldly pursuits, before the church can appear in all its beauty and strength. We hope the time is approaching, and not with tardy pace, when Christianity will appear in its native splendour and brightness, and when the interesting scene will be beheld of a wrestling and working church. Then will the arm of the Lord awake, and be clothed with strength as in the ancient days, in the generations of old, when it dried up the sea, and made the great deep a way for the ransomed of the Lord to pass over. His arm is not shortened that it cannot save, nor his ear heavy that it cannot hear. He still waits to be gracious, and will still be found of all them that call upon him. But many hindrances must be removed. It is not every sort of prayer that will be heard. The doubting, wavering, unbelieving, and mere formal prayer will always be ineffective. The prayer of faith can only be successful. A deep, abiding conviction that God will assuredly both hear and answer prayer, requires to be felt before much good can result from prayer. Unbelieving prayer will always be unsuccessful. We must all feel assured that spiritual prosperity is attainable, that prayer places it within our reach, and

that if we enjoy it not, it is because we ask not for it, or because we ask amiss. Prayer thus offered up is omnipotent. It is not enough to feel it to be our duty to pray, or even to acknowledge it as our highest privilege; we must regard it as the grand means by which alone Christian prosperity can be procured. Nor will the mere assent of the mind, nor the cold non-denial of this truth, suffice. Nothing short of a settled conviction of the heart, that God will hear and answer prayer, will insure the success required. Is it not for want of this heart-stirring devotion at our prayer meetings, that they are attended with so little benefit? A sort of secret infidelity seems to pervade the prayers of many Christians. They ask, not as if they had confidence in God, that he both could and would give them all that they were seeking for, but as if they secretly doubted both his power and his willingness to grant them their desires. The prayers of others seem more like petitions to a Being who is reluctant to exercise his pardoning mercy to his creatures, than as if they were addressing the Father of Mercies, who is rich in mercy unto *all* that call upon Him. They seem afraid, lest they should ask for a more enlarged extension of the Redeemer's kingdom than a God of boundless compassion and love can or will bestow; thus limiting the Holy One of Israel, who has declared that he has no pleasure in the death of the sinner, but would rather he should turn from his wickedness and live, can we be surprised that such prayers should be insipid, undevotional, and unsuccessful? They pray, but not in faith. They ask, but neither expect nor look for an answer. Is it not owing to this that so few attend our prayer meetings, that so little good results from them, and that they are so frequently cold and unrefreshing? Let only a conviction be felt by those who lead in our meetings for prayer, and by those who attend, that God is sure to give his Spirit to all that ask for it, and that he is certain to hear and answer the humble, penitential, persevering, believing prayers of his people, and our prayer meetings will then prove the means of bringing down upon us the most abundant blessings.

Most devoutly is it to be wished that your excellent periodical may be the means of bringing this subject more prominently before the attention of our churches; and that when a conviction has been produced in the minds of all,

that we actually possess, *now*, the certain means of obtaining the utmost degree of prosperity that can be desired; it may then be hoped that a far greater number of our wealthy and talented members will consider it to be their duty, as it certainly is, to attend our prayer meetings, and also occasionally *to lead in the devotions*. In most of our churches there are men of sound discretion and wisdom who never pray in public. Convince them that prayer and prosperity are indissoluble, and they will then, like John's disciples, seek *to learn to pray*.

8th Feb., 1845.

T. R.

FAMILY WORSHIP.

For the Christian Witness.

FATHERS, MOTHERS, HEADS OF FAMILIES AND BRETHREN IN THE LORD,—Suffer a word of exhortation from one who earnestly desires your spiritual happiness, on the much-neglected observance of family prayer. Monthly are we hearing complaints in this Magazine of the want of zeal in the professing people of God,—and is there not a cause? Yes; we cannot for a moment doubt that we come far, very far short of our duty as servants of the Most High. And why is it so? Want of secret prayer is the main, and want of family prayer the next cause. Too few of us spend our time in the secret chamber with Him who gives the dew to Israel and causes the tender herb to spring. But the neglect of *family* worship is what I would specially bring under your notice. Is it not a truth, a most lamentable truth, that many, very many of our members who have families, have nevertheless no family altar, no morning nor evening sacrifice? * The having of this ought to be a badge of our fellowship, for oh! how cold and dead is the religion of that family who rise in the morning, and retire to rest in the evening without family prayer—family thanks to that God who has preserved them! Can those heads of families be converted men and women who are without this mark of a house that serves the Lord? To say the least—it is *doubtful*. Many households could we name, in which four, six, eight, or ten, or even more, might unitedly worship God every evening, if even business might prevent in the morn-

* We hope the writer is far from correct on this point. We do trust that very few and very peculiar are the cases of entire omission.—EDITOR.

ing. And would it not strike awe into the hearts of the ungodly to hear the songs of praise and the prayer of faith regularly ascend from the Christian's roof? It would make the ungodly feel that there was a reality in religion, that Christians actually believe what they profess. It would bring up your children to love prayer, and have a dread of being out unnecessarily after the hour for the evening offering. It would make your servants stand in awe of you, and if you acted a Christian's part to them, they would, if ungodly, be wooed and won by your godly example. It would give you an opportunity of teaching them the truth, and then you could wash your hands from their blood. Nothing fills the mind of a stranger more with respect for a man than knowing that he neglects not owning God before his house. An infidel and a Christian in a solitary and rather dangerous part of America, were talking of how they would do for mutual protection during the night. They agreed that they would stop at a woodman's hut, and watch alternately. The woodman, who was of an uninviting aspect, received them freely, and when near bed-time brought a Bible, and read, and then prayed. His guests retired, and thoughts of watching never once entered their mind, for, said the infidel on the morrow, "from the moment I saw the Bible, fear left me."

When we examine the reasons for neglect of this duty, how insignificant they appear! Want of time is often urged, but seldom will bear close investigation. What! Christian believer! child of God! no time to call your family together to thank him who has loved you and washed you from your sins in his own blood; that cannot be. You have time to eat, to sleep, to visit, to read newspapers, to converse with your friends, and say you that you have no time for worship! Truly may we say, "This is a marvellous thing!" Another equally vain and frivolous excuse is,—want of ability to pray before other people. Yes, Christians, blush; this is often urged by those who can talk without pain concerning wind and weather, and a thousand petty subjects. Want of ability to pray! Does God order you and your family to pray; then will he teach you to pray; and remember, it is not correctness of diction, fluency of words, nor well-turned periods that please the Hearer of prayer. What he looks for is *earnestness*. Let your prayer be short if you will, yet oh, do

not retire to bed a single night without a family prayer first being put in the golden censer of our Mediator, Jesus.

Some say, We shall be laughed at and mocked; perhaps you may, but what of that?—"He who will live godly in Christ Jesus *must* suffer persecution." If your life be consistent with your prayers, soon will the most hardened cease to mock. The real hinderance is this—and ye prayerless heads of families know it—fear of appearing too holy, or forcing them to abstain from sins indulged in. Could a father or a mother return from a theatre, a ball-room, or a card-table, to the household altar? No, conscience would loudly proclaim their hypocrisy! Could a son or servant do it? No; the inward monitor would goad them to the heart. Could a family who had been indulging in anything sinful come to a throne of grace and ask a blessing on the engagements of the day? Oh no, the thing is impossible. The great hinderance then, is—the dread of being counted too religious. *Religious!* What does that word mean? *Loving God!* Then, prayerless parents, ye are afraid of its being said you *love God too much!* O be exhorted to cease your course of neglect. Rear an altar, like the saints of old, in your own house; bring all under your roof to that altar, pray for them and with them, and be not ashamed to own your Lord. If every family were a praying family, should we see so many graceless young and hoary headed sinners? Be aroused, then, every careless prayerless soul; soon God will come to judgment, and HE WILL VISIT IN WRATH THOSE NATIONS WHO CALL NOT ON HIS NAME. A. M.

ON LUKEWARMNESS.*

THE lukewarm are of two sorts. The first will speak against enormities, but plead for little sins—will go to church and sacrament, but also to plays and races—will read the Bible, and also romances and trifling books. They will have family prayer at least on Sundays, but after it unprofitable talk, evil-speaking, and worldly conversation. They plead for the church, yet leave it for a card party, a pot companion, or the fire-side. They think they are almost good enough, and they who aim at being better are (to be sure) hypocrites. They are under the power of anger, evil desire, and anxious

* Forwarded by Mr. C. E. Coe, from an unpublished MS. of the late seraphic Fletcher of Madeley.

care; but suppose all men are the same, and talk much of being saved by true repentance, and doing all they can. They undervalue Christ, extol morality and good works, and do next to none. They plead for old customs, they will do as their fathers did, though ever so contrary to the Word of God; and whatever hath not custom to plead for it, though ever so much recommended in Scripture, is accounted by them a heresy. They are greatly afraid of being too good, and of making too much ado about their souls and eternity; they will be sober, but not enthusiasts. The Scriptures they quote most, and understand least are, "Be not righteous overmuch; God's mercies are over all his works; There is a time for all things," &c. They call themselves by the name of Christ, but worship Baal.

The second sort of lukewarm persons assent to the whole Bible, talk of repentance, faith, and the new birth, commend holiness, plead for religion, use the outward means, and profess to be and to do more than others. But they yield to carelessness, self-indulgence, fear of man, dread of reproach and loss, hatred of the

cross, love of ease, and the false pleasures of a vain imagination. These say, do, and really suffer many things; but rest short of the true change of heart, the one thing needful being still lacking; they are as the foolish virgins without oil—as the man not having on the wedding-garment. Of these the Lord hath said, He "will spue them out of his mouth." But why so severe a sentence?

Because, 1st. Christ will have a man hearty and true to his principles; he looks for truth in the inward parts. As a *consistent* character he commended even the unjust steward. 2nd. Religion admits of no lukewarmness, and it is by men of this character that His name is blasphemed. 3rd. A bad servant is worse than a careless neighbour: and a traitor in the guise of a friend is more hateful and more dangerous than an open enemy: Judas was more infamous than Pilate. 4th. The cold have nothing to trust to, and harlots and publicans enter into the kingdom of heaven before moral or evangelical Pharisees, who in different degrees, know their Master's will, and do it not: "they shall be beaten with many stripes."

Things to Think On.

GUILT OF SUBVERTING SOULS.

THE house must needs be in danger, when the groundseils are loosened; can you think he means honestly, that undermines the foundation of your house? This they do, that would call in question the grand truths of the gospel: but this is a small fault in our loose age, or else so many seducers would not be suffered, whom I may call spiritual rogues and vagrants, to wander like gipsies up and down, bewitching poor simple souls to their perdition. Oh, it is sad, that he who steals the worth of two or three shillings, should hold up his hand at the bar for his life, yea, sometimes hang for it; and that those who rob poor souls of the treasure of saving truths, and subvert the faith of whole families, should be let to lift up their heads with impudence, glorying in their impunity: that blasphemy against God should not bear an action, where blasphemy against the king is indicted for treason! It is well that God loves his truth better than men, or else these would escape in both worlds; but God hath declared himself against them. There is a day, when they who rob souls of truth, shall be found and condemned as greater felons, than they who rob houses of gold and silver. See how God lays their indictment, Jer. xxiii. 30: "Behold, I am against the prophets, saith the Lord, that steal my word, every one from his neighbour." He means the false prophets that enticed the people

from those truths, which the faithful servants of God had delivered to them. There will be none on the bench to plead the blasphemers and seducers' cause, when God shall sit judge.—*Gurnall.*

THINK FOR YOURSELF.

ENSLAVE not thy judgment to any person or party. There is a "spiritual suretiship" hath undone many in their judgments and principles: be not bound to, or for, the judgment of any. Weigh truth, and tell gold thou mayest after thy father: thou must live by thy own faith, not another's. Labour to see truth with thine own eyes. That building stands weak, which is held up by a shore or some neighbour's house it leans on, rather than on any foundation of its own; when these go, that will fall to the ground also: let not authority from man, but evidence from the word, conclude thy judgment; that is but a shore, this a foundation. Quote the Scripture rather than men for thy judgment. Not, so saith such a learned holy man, but, thus saith the holy Scripture; yet take heed of bending this direction too far the other way, which is done when we condemn the judgment of such, whose piety and learning might command reverence: there is sure a mean to be found betwixt defying men, and deifying them. It is admiring of persons that is the traitor to truth,

and makes many cry, "Hosanna" to error, and "Crucify" to truth.—*Ibid.*

HEAR THE WORD.

ATTEND on the ministry of the word. One great end of its appointment is to establish us in truth, Ephes. iv. 11: "He gave some pastors and teachers, for the perfecting of the saints." And mark, ver. 14, "That we henceforth be no more children, tossed to and fro," &c. He that runs from his guide, will be soon out of his way. It is no small testimony that God hath given to his faithful ministers in this present age; that few leave them, but the leprosy of error appears soon on their forehead. And in thy waiting on the ministry of the word, be sure thou attendest to the doctrinal part of the sermon, as well as to the applicatory. The former is necessary to make thee a solid Christian, as the other to make thee a warm Christian: indeed, hot affections, without solid knowledge, are but like fire in the pan when the piece is not charged. The Levites, Nehem. viii. 7, 8, we find, "gave the sentence of the law, and caused the people to understand it." Planting goes before watering, and so should teaching before exhorting. And the same method people should learn in, that we are to preach in.—*Ibid.*

POWER OF PRAYER.

LUTHER excelled other Christians in the tone of his spirit of prayer, as much as he did in actual efficiency. John Knox was second to none in his day, in regard to this quality. The depths of earnestness with which his soul entered into the spirit of prayer, are told in this one petition of his—"Give me Scotland, or I die." His heart had seized its object with such an intensity of desire, that its grasp was stronger than death. He pleaded for a nation's deliverance from the pollutions and prison-house of Popery. The magnitude of the object had absorbed his very heart, and thus was he qualified to put forth that prayer—"Give me Scotland, or I die." And so manifestly was that prayer the secret of his power, that even his enemies were made to confess it. And the Popish Queen of Scots declared, that she had rather face an army of twenty thousand men, than the prayers of John Knox.

TEMPERANCE FRAGMENTS.

MAN, BEHOLD THE BEAST!—A party of sportsmen, having sat down to the bottle, of which they drank freely, at length went out, leaving a monkey in the room, who having observed their libations, thought what was good for man could not be bad for beasts; Pug therefore set to work, and having tapped a bottle, tipped, till, by the company returned he was maddened with drink, and, with more than ordinary grimaces, scampered up and down the furniture in the room, till he was exhausted, having become dead drunk. Next morning, Pug came into the room with his head in his hand, and in all the pitiable plight of a drunkard after a night's debauch. The glass was held to him, but he refused it with horror; the party persevering in thus testing Pug, to avoid

further importunity he fled up the chimney; and perched himself on the top. A gun being pointed at him, which on former occasions so alarmed as immediately to dislodge him, on this had not the slightest effect: the dread of being compelled to take the drunkard's drink was stronger than the love of life, and Pug seemed willing rather to be shot than drunk again.—*Plymouth Herald.*

MAN, BEHOLD YOUR FELLOW!—An old medical gentleman, about nine years ago, Dr. —, had a respectable practice, and kept his carriage. He soon commenced, however, to partake too freely of intoxicating liquors. In a short time he neglected his patients, his character also became injured, and for some time he and his *once* respectable family have been actually reduced to such a state of destitution by intemperance, that they have even been deprived of lodgings, and had nothing to allay the cravings of nature but a few cold potatoes, received from their neighbours. A few weeks ago they were admitted into the workhouse; their passage has since been paid to America, and they are about to leave the land of their fathers.—What a change in nine years!—Reader, what are you doing to put down intemperance?

A brother of our acquaintance, in passing to one of his stated appointments, stopped and preached for a church on the way. In his discourse, he animadverted with some severity on the disgraceful practice of intemperance, especially among professors of religion. Upon visiting that neighbourhood again, he was told that he had hurt some of the brethren's feelings, and in a second discourse he apologized to this effect: "I understand, my brethren, that when I was last here, I was so unfortunate as to hurt some of your feelings by remarks upon drunkenness. Since nothing was further from my intention, I feel that it is my duty to make an apology, which is this:—Being a stranger here, I most solemnly declare that I did not know that there was a drunkard belonging to the church." The hint had its effect. The grumblers were drunkards, and at the next church meeting were excluded. Fact.—*Fountain.*

The bankruptcy analysis from November 1, 1843, to November 2, 1844, shows a list of 1064 bankrupts among 101 trades and professions. This gives an average of about 10½ to each class; but we find that of innkeepers there are 22, victuallers 47, wine and spirit merchants 37, ale merchants 4, brewers 8; making a total connected with the sale of ale, wines, and spirits, of 117.

A letter from Upper Silesia, in the *Cologne Gazette*, declares that the Temperance Societies are gaining ground so rapidly in the country, that no such thing as a drunken man can be seen.

Temperance Societies are stated to be now established in from forty to fifty towns in Holland, with the approval of Government. In

Rotterdam, it is said, there are five hundred adherents of total abstinence. The merit of such self-denial is augmented by the consideration, that throughout Holland the best gin and brandy are to be had at eighteenpence a bottle.

—*Chambers's Journal*.

The recently deceased King, Bernadotte, of Sweden, was the great friend and patron of the temperance cause. In that country there are more than *fifty thousand* pledged temperance men. The work of reform is much in the hands of the clergy, and is favoured by the Government.

The Neapolitans in general hold drunkenness in the utmost abhorrence. It is said among them, that a nobleman having murdered another in a fit of jealousy, was condemned to suffer death. His life was offered to him on the sole condition of saying that when he committed the deed he was intoxicated. He received the offer with disdain, and exclaimed, "I would rather suffer a thousand deaths, than, bring eternal disgrace on my family, by confessing the disgraceful crime of drunkenness." He persisted, and was executed!

Among the Indians, the terms for madness and drunkenness are identical.

Last year 100 individuals who had been pupils in the Launceston Wesleyan Sunday-school were inquired after;—twenty-six could not be found; of the seventy-four others, forty-four were *drunkards*.

Oxford has 400 beer-shops, spirit-houses, and public-houses! The population is 23,834; this gives one beer-shop, spirit-house, or public-house, for every fifty-nine inhabitants—men, women, and children! Let the council and the magistrates think of this. Let them meditate on the fact—400 of these houses, and *not one* public reading-room, not one institution for the benefit of the rising youth of the city! There is something wrong here. Who is responsible? Let every public man ask himself the question. The moral condition of this ancient city is worthy of its divinity. Popery is the offspring of infidelity, and infidelity the parent of all the vices.

Broken-hearted wives, whom drunkenness has beggared, here is a word of encouragement to you. Take it for your text and preach it with prayers and tears, till he who is now your curse become your comforter! "Look at me now, you that knew me three years ago," said a reformed man. "What was I then? A poor miserable outcast, deserted by all but my poor suffering wife! What made me so? RUM! But now it is different—I am surrounded by friends, I live respectably, and comfortably; my wife is happy; and I am happy. What has wrought this change? THE PLEDGE! Then will you not forgive my zeal in persuading you to sign it?"—*Fountain*.

The revenue from whisky in Ireland was, five years ago, £1,500,000; last year it was only £900,000. Thus, SIX HUNDRED THOUSAND POUNDS are saved in a single year, to poor Ireland for the promotion of temporal and spiritual comfort! O England! when wilt thou wake up to a sense of thy real interest, and true glory?

Amongst the orders to forward the *Herald* lately received, we are directed to send a copy to the *Brickmakers' Reading Room*, West Drayton, Middlesex. Ten years ago we might have looked in vain for a *Brickmakers' Reading Room*.

—*Temperance Herald*.

A reprint of an excellent article in favour of the temperance movement, which recently appeared in the pages of the *CHRISTIAN WITNESS*, was, in the form of a four-page tract, delivered at the doors of most of the churches in Edinburgh on sabbath week, to the number of 20,000.—*Canada Temperance Advocate*.

Jeremy Bentham, writing to a friend, says:—"I am a single man, turned of seventy, but as far from melancholy as a man need be. Wine I drink none, being in that particular of the persuasion of Jonadab, the son of Rechab." Bentham was one of the clearest thinkers of the age, and his voluminous writings have perhaps exerted a greater influence on society than those of any of his contemporaries. He reached his eighty-third year, and preserved his faculties clear and vigorous almost to the last.

DRUNKARDS SHALL NOT MARRY.—The government of the principality of Waldek, in Germany, have given public notice that no license to marry will hereafter be granted to any individual who is addicted to drunkenness; or if having been so, he must exhibit full proofs that he is no longer a slave to this vice. The same government having also directed that in every report made by the ecclesiastical, municipal, and police authorities, upon petition for license to marry, the report shall distinctly state whether either of the parties desirous of entering into matrimonial connection is addicted to intemperance or otherwise.

CHRISTIAN LIQUORS.—A Newburyport paper states, that the Turks are fast giving up the use of opium, and that they now use freely the "Christian liquors." What are these? Why, we will tell you, reader,—New England rum and Holland gin. These are what the Turks call *Christian liquors*! And the same account says, intemperance is prevailing among them at a fearful rate.

POOR FRENCHMEN.—Of nearly 33,000,000 persons in France, says the *Reforme*, there are 27,000,000 who do not drink wine; there are 31,000,000 who never taste sugar; there are 20,000,000 who never wear shoes; there are 31,000,000 who never eat meat; there are 18,000,000 who never eat wheaten bread; and, finally, there are 4,000,000 clothed in rags.

American Literature.

CONGREGATIONAL BEARING OF AMERICAN PRESBYTERY.

DR. CUNNINGHAM, of the Free Church of Scotland, on returning from America, stated to the Assembly that the Presbyterianism of that country was much superior to that of Great Britain, and that the difference between them and the Congregationalists was, on most points, immaterial. It is also an established fact that American Independency differs somewhat from that of Great Britain. It is more distinguished by a spirit of union. In the work of Rupp, just published, it is said that "in all the states where Congregationalists are found, there exists some union or association of ministers, embracing all within certain local limits. Their meetings are usually held at intervals of several weeks. The object of these meetings is personal improvement, and assistance by mutual counsel and advice. With high spirituality on the part of the Presbyterians, and with a love of unity on the part of the Congregationalists, it has been long and generally found to be no very violent stretch of charity for the one to worship with the other; and in a number of the states it was a very common thing to find an Independent pastor set over a Presbyterian church, and a Presbyterian pastor set over an Independent church, it being an established custom that such diversities should in no respect interfere with the denominational character of the respective churches." On these grounds we are enabled to explain the apparently slow growth of Independency beyond the New England States. "Out of New England," says Baird, in his admirable work, "Religion in the United States," "the Congregationalists have never been zealous to propagate their own peculiar forms and institutions. Of the vast multitudes of emigrants from New England into other states, the great majority have chosen to unite with churches of the Presbyterian connection rather than to maintain their own peculiarities at the expense of increased division in the household of faith. In so doing they have followed the advice and fallen in with the arrangements of the associated bodies of Congregational pastors in New England. Yet in the states of New York, Ohio, Michigan, and Illinois, many congrega-

tions retain the forms of administration which had descended to them from the New England fathers, and refuse to come into connection with any of the Presbyterian judicatories. Since the recent division in the Presbyterian church, the number of such congregations is increasing." In a masterly article, in a recent number of the *American Biblical Repository*, by Professor Stowe, of Cincinnati, the doctrine of Presbyterian organization is thus set forth:—

"According to the New Testament, when a church was organized, a board of elders was appointed to superintend its spiritual concerns; and these officers are called indifferently *elders* or *bishops*, no difference at all being made between these two appellations. Thus, according to Acts xx. 17, 28, Paul sent from Miletus to Ephesus, and called the *elders* (πρεσβυτερος) of the church, and in addressing these *elders* he says, 'Take heed to the flock over which the Holy Ghost hath made you *bishops*' (ἐπισκοπους). The same interchangeable use of these terms is found in Titus i. 5, 7, and also in 1 Peter v. 1, 2, in the original Greek, for King James's Episcopal translators were not always careful to preserve in the English the exact shade of meaning of the original terms. If the early Christians had two distinct offices, it is strange indeed that having two names they should so utterly confound them, instead of applying the one name to the one office, and the other to the other. In military offices, is the general ever confounded with the colonel? or in civil affairs, the judge with the sheriff? King and sovereign are ever interchangeable, because they both indicate the same office, and so, for the same reason, chairman and moderator; but who ever thinks of confounding admiral with commodore, or chancellor with barrister? Where a new office is created, an old name is sometimes given to it, as in the Latin term *imperator*; but where the names and the office are from the beginning contemporaneous this is never done, and it would be a gross solecism in language to do it.

"These elders took the charge both of teaching and discipline, dividing the work according to individual capacity, without as yet, so far as appears, making any official distinction between the two classes of duties, 1 Tim. v. 17. After a while, when it became necessary that the preaching elders should devote all their time to the duties of their office, and be supported by the church, which was never the case with the ruling elders, then probably the official distinction was definitely made; but we have no account in the Bible of any such transaction.

"Besides the board of elders, another board of deacons was appointed to take care of the poor, and generally to manage the temporal affairs of the church, Acts vi. 1—7. With these two boards the organization of a church was complete, and the churches are addressed indifferently through their *bishops* and *deacons*, or *elders* and *deacons*, as in Phil. i. 1, 1 Tim. iii. 10;

but no church in the Bible is ever alluded to as having a *bishop*, *elders*, and *deacons*; the three orders under these names are never found in the New Testament.

"These church officers administered the ordinances, Acts x. 48, viii. 36—38, compared with vi. 5, also 1 Cor. i. 17. They were chosen by the people and inducted into office by the apostles or missionaries, Acts vi. 3—6; xiv. 23; xv. 24, 25; i. 21—26; 2 Cor. viii. 19. The Greek word *χειροτονέω*, used in some of the passages above cited, indicates a popular election by raising the hand.

"That the apostles were not diocesan bishops, and that modern diocesan bishops cannot be their successors, is manifest in every part of the New Testament. Christ prohibited among them all distinctions of rank, Matt. xx. 25—28. They themselves disclaim episcopal authority, Rom. i. 11—13; 1 Cor. iii. 5, 14, 15; xi. 13, 16. They were travelling missionaries, not confined to any particular province or country, Rom. xv. 18—28. In no respect can we trace in the New Testament a shadow of semblance between the apostles and modern diocesan bishops. But the Puseyites have discovered one proof of the identity between the diocesan bishops and the apostles, which a casual observer would scarcely suspect. They speak of 'the sufferings of the bishops' as 'the second mark of their being our living apostles,' (*Oxford Tracts*, x. 5.) The *sufferings of the bishops*, the English bishops and the Roman Catholic bishops of Europe, a proof of their identity with the apostles! We have had opportunities of witnessing something of the *sufferings of the diocesan bishops* in England and on the continent of Europe, and contrasting them with the *apostolic sufferings*, as described in such passages as the following, which we beg you carefully to read: 2 Cor. xi. 23—33; vi. 8—10; 1 Cor. iv. 10—13. Grinding poverty and hard work, incessant itinerating and unceasing cares, stripes and imprisonments, hunger and cold, persecution and contempt, these were the *apostolic sufferings*; and how do they compare with *modern prelatial sufferings* in England and on the continent of Europe? A princely income and princely honours are not exactly like poverty, persecution, and contempt; an easy coach, and an army of servants, and costly robes, are not like shipwreck, and destitution, and nakedness; a regal palace, and savoury meats, and strong wines, though they do afflict prelatial humanity with gout and stone, are not exactly like loathsome prisons and public whippings, and the feet fast in the stocks, and being stoned through the streets, Acts xvi. 22—24; xiv. 19. At least the resemblance between the two classes of *sufferings* is not so striking as to establish identity.

"In the apostolic age, a single individual appears sometimes to have had the presidency of a church, or to be chief minister in it, as in Rev. i. 20; ii. 1, 12, 18, &c.; but that these were not authoritative bishops, but ministering servants, is manifest from the contents of the epistles themselves, which are addressed principally to the members of the churches, and not to the minister. Read the following passages: Rev. ii. 5, 10, 12, 29; iii. 6, 13, 22; and compare i. 4, 11; xxii. 16, 21.

"In places where, by the customs of society, females were secluded from the public, and no men, except their own relatives, were allowed to visit them, female deacons were appointed to

take charge of the female members of the church, Rom. xvi. 1; but there is no evidence that this office was ever filled except where the customs of society rendered it necessary—an instance of the variety admitted in the apostolic organization.

"There were the officers of each particular church; but besides these there were others not attached permanently to particular congregations, such as missionaries, called apostles and evangelists, also prophets or exhorters, and some others, not fixed, but varying as circumstances required. 1 Cor. xii. 28; Eph. iv. 11.

"We read in the New Testament of no permanent judicatory above the eldership of a particular church; of no territorial presbytery or synod meeting at regular intervals; but as occasion demanded, councils, or occasional synods, were called together, in which the missionaries or apostles, the elders, the brethren, and the whole church assisted. Acts xv. 2, 4, 6, 22, 23.

"Discipline seems to have been administered by the whole church, and questions respecting it to have been decided by the majority, 1 Cor. v. 3—5, 11. Paul says respecting this excommunicated person, '*Sufficient to such a man is this punishment, which was inflicted (ὑπὸ τῶν πλείονων) by the majority*,' 2 Cor. ii. 6."

Dr. Stowe, not satisfied with argument, appeals to fact in support of his views, which he affirms are most advantageous to man, as follows:—

"When Christianity was introduced, the despotic form of civil polity was universal, and the church was the only republic then in existence; but the despotic spirit soon found its way into the church, and after the incorporating of the church into the state by Constantine, the same despotism reigned in both, and the emperor became head of the church, as he had been before of the state. Though bishops for a while still continued to be elected by popular suffrage, according to primitive usage, as is evident from the election of Ambrose of Milan, (as given by Gibbon in the 27th chapter of 'The Decline and Fall of the Roman Empire,') and various other examples of the same kind, yet no bishop could retain the charge of his flock without the assent or confirmation of the civil power. After a while the government itself began to appoint to the important sees, and when the imperial power fell before the northern barbarians, the bishop of Rome perpetuated the ecclesiastical despotism which the emperor of Rome had begun. Hence in the book of Revelation (chapter xvii.) Papal Rome is justly represented as being but the resuscitation of old Pagan Rome in a form somewhat modified.

"I do not intend to say that despotism possesses no advantages over freedom, or that liberty of itself is the greatest of human blessings. Intelligence and true piety are the greatest blessings which man can enjoy; and, in my judgment, an intelligent and truly pious subject is a happier and a far more dignified man than an ignorant and ungodly citizen of the freest republic that ever existed. The martyr in his dungeon has a far better lot than the maniac at large, and the most oppressed slave is not unfrequently a less miserable man than his master.

"But despotism is always wrong in this—it checks and suppresses the growth of the individual man; it is a foe to the development of

the species. Freedom puts no constraint on nature; it allows each individual to develop himself according to the powers which God has given him, and thus prevents monstrous inequalities. But despotism does violence to nature; it swells a few into bloated, unhealthful, unfeeling giants, and dwarfs all the rest to sickly pigmies. It is like some process by which all the trees of our forests might be reduced to shrubs, except now and then an enormous, hollow, cumbering sycamore, attaining to three or four times its natural size. What would be the use of such an arrangement? Is not God's way the best?

"Wherever the despotic principle prevails, and in exact proportion to the extent of its prevalence, this is the effect produced; it does violence to nature, it dwarfs the human race. It imparts to a few a disproportionate and unhealthful growth at the expense of what properly belongs to the many. Look at the great mass of the Roman Catholic laity, and see what mere children they are in religious knowledge compared with an equal proportion of the members of any evangelical Protestant church: for example, contrast the Roman Catholics of Ireland in this respect with the Presbyterians of Scotland. Man is naturally indolent, and not inclined to exert himself when he finds everything done to his hand; and without exertion there is neither growth nor strength. Let all church matters be left to the priesthood, and the lay members will think and care, and of course know, very little respecting them. But when the people are habituated to act and direct, then they will labour and inform themselves. The different effects of ecclesiastical despotism and ecclesiastical freedom are immediately seen on contrasting any two countries where they respectively exist. Compare Austria with Prussia, or Italy with New England, or Mexico with our Middle States, or any prelatic community with any Presbyterian community, and judge from the intellectual condition of the great mass of the people which has the best effect in awakening, and invigorating, and informing the mind."

We have much pleasure in presenting to the British public the faithful testimony of Dr. Stowe on the subject of slavery, which runs thus:—

"Two things principally have corrupted our purity and hindered our efficiency as a church. In the Old World orthodox churches have generally been corrupted by entangling alliances with the state, which require them to connive at iniquity in certain cases; and in our own country there is a civil institution which has well-nigh sucked out the life's blood of the church, and introduced into its veins a vicious, festering, loathsome circulation, that has broke out in sores and blotches all over the surface. Who that looks at the matter with a common-sense view can doubt or hesitate to say that American slavery, as it actually exists in theory and practice, is the most fruitful source of evil, social, physical, and moral, which exists in the United States? that it lies at the foundation of almost all our embarrassments and disgraces, political, pecuniary, and religious?

"Yet, because influential men are making money by it, because interesting and respectable people are involved in it, and find it inconvenient

to get rid of it, because we have slave-holding members, slave-holding elders, and even slave-holding bishops, the church has been required to overlook this enormity, to be silent respecting its evils, to get along with it as quietly and easily as she can; and some of her ministers even argue that it is not inconsistent with a Bible Christianity. This course has deadened the moral sense of a large portion of the church, and driven a small part into the extravagancies of a wild and reckless fanaticism. A portion of the body it has reduced to death and rottenness, and another portion it has driven into convulsions-fits. As well might you introduce the virus of small pox into the circulation of the human body, and expect the man still to have strong robust limbs, a comely wholesome face, as allow the virus of slavery to remain unmedicated in the church, and still expect its moral influence to be healthful and beautifying. There is no blinking this thing out of sight. It must be met calmly, considerately, and with a Christian spirit. We would oppose every rash, ill-advised, or harsh measure; we would not immediately amputate a limb because it has received a wound, nor would we refuse to dress the wound at all, and allow it to gangrene and mortify, because touching it, however tenderly, makes it smart. Boldly, yet humanely, would we apply the proper remedies, and give them ample time to prove their efficacy."

The author thus answers the question, "What is the church?"

"Just what the reformer John Huss said it is: *totus numerus predestinatorum—the whole number of the elect—that is the church.* Where is the church? Just where the father Irenæus said it is: *ubi Spiritus Dei, ibi est ecclesia; et ubi ecclesia ibi est Spiritus Dei—where the Spirit of God is, there is the church; and where the church is, there is the Spirit of God.* Out of this church there is indeed no salvation, and in it there is no damnation; and the connection with this church is not that of a dead joist morticed and tenoned into a dead beam, but that of the living branch, growing out of the living vine, and bearing fruit constantly, abundantly. Much fruit, much fruit is the only test of membership here; for, says our Saviour, 'Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.'"

A PLEA FOR PEACE BETWEEN THE BAPTISTS AND THE PÆDOBAPTISTS.

ONE of the last received numbers of the *Methodist Quarterly Review*, edited by Dr. Peck, opens with an elaborate article on the subject of Baptism, grounded on the work of President Beecher, of Illinois College, from which we extract the following admirable deductions, for the benefit of all whom they do or may concern.

"From a close and prayerful examination of Mr. Beecher's work and other kindred works, we are convinced that in his main position he is correct; and though there may be subordinate points advanced by him in the course of the dis-

cussion which, without further examination, we should not be prepared to indorse, yet that βαπτίζω is used in the generic sense, to purify, whenever it is used in reference to the external or internal baptism, we have no doubt. If this view be correct, it is important that it be everywhere held up and vindicated. For, 1. It changes the ground of the discussion in an important particular. The question has formerly been, Does the word mean immersion exclusively, or does it also sometimes mean sprinkling and pouring? The Baptists took the former, and we the latter position. This was to our disadvantage, for we laboured under the embarrassment of having to prove that the same word may have different meanings when applied to the same thing, which is inadmissible. Under different circumstances the same word may of course have various meanings, but under the same circumstances, and applied to the same thing, its meaning cannot change. Hence upon that ground the debate has been protracted, and could never come to a correct, enlightened issue. The great question to be settled is, whether immersion be or be not an exclusive mode. The negative of this question is our true position; and this position we should sustain by arguing in the first instance from the import of the term in which the command is couched. And here we should maintain not that as a specific term it has sometimes one meaning and sometimes another, but that it is a generic term, and signifies always to purify, and therefore leaves the mode perfectly optional. To corroborate this, other auxiliary arguments will of course be adduced. As, 2. Apostolic practice. For from this we learn that though the apostles may sometimes have baptized by immersion, they did not always; just such a result as we should anticipate from the definition which we defend. And, 3. From the typical relation of the rite to spiritual baptism. External and internal baptism stand to each other in the relation of type and antitype. But as this relation is always founded upon the principle of resemblance, and as the internal baptism is applied by 'shedding forth' and pouring out the Holy Spirit upon its subjects, it is proper that the external baptism should be applied in a similar way. We are called upon to be active in sustaining this view, secondly, from the uncharitable and exclusive ground assumed by our Baptist brethren. Taking it for granted that baptism is essential to church membership, and that the command to baptize is a command to immerse, they infer, says our author,

"1. That all other denominations are unbaptized because unimmersed, and that they are therefore in a state of disobedience to God.

"2. That other denominations cannot be recognized and treated by them as members of the church of Christ, because unbaptized, and are therefore to be excluded on this ground from communion with them at the table of the Lord.

"3. That other denominations are guilty of mistranslating the word of God, or at least of covering up its sense on the subject of baptism.

"4. That to the Baptist denomination is assigned the great work of giving a correct translation of the Bible to the world, and of restoring the gospel to its primitive purity and simplicity."

"Nor are these principles with them a mere dead letter. As though the period of argument were past, and the period of triumph had fully come, they affect to rejoice over a universal and

undisputed victory, and exultingly declare that no one will now have the hardihood to question their rendering of the disputed word, unless it be persons who 'have no reputation as linguists and philologists to lose!' And accordingly they have, in their condescension, commenced to supply the world, at home and abroad, with versions of the Bible expurgated from those gross mistakes by which the community, through our ignorance, have so long suffered. Now, in view of these things, we must do one of two things. If these positions of the Baptists are tenable and true, why then we ought all to confess our folly, ask pardon of God and man, and become Baptists at once. But if they are not true, we should say so: the world ought to know it. To say nothing of our own interest as separate Christian communities, the cause of God, the honour of Christianity require it. The world look with doubt upon what is called a religion of love, when they see one church excluding all her sister churches from the table of their common Lord. The good man weeps when he reflects that the Bible Society, that noble 'bond of brotherhood,' which it was hoped, like the gravitating power, would ever hold the various portions of the Protestant church in substantial unity, has been rent asunder, and the way thus paved to introduce into the whole missionary field, and perpetuate to the end of time, those unhappy disputes which have so disturbed the peace of the church at home; and his tears flow afresh when he sees the hand of violence laid upon our own cherished version, beholds it altered and mutilated, and a precedent thus established which, if followed by the other denominations, would shatter the noble temple of Christianity into a thousand fragments, and make the religion of Jesus the sport of infidels, a hissing and a byword in the earth. If, then, we have the means of correcting the fundamental error from which these deplorable consequences flow, we ought to use them. Such means, we think, are furnished in the work before us. The position of this author once settled, and the most important results follow. His position is, *'That there is no command to dip or immerse in the New Testament, but solely a command to purify, in the name of the Trinity.'* From this it follows,

"1. That other denominations are not unbaptized though unimmersed, because they are purified.

"2. They are not substituting human forms in place of a commandment of God, nor are they in rebellion against God.

"3. There is no good reason to exclude them from the table of the Lord.

"4. Nor are they guilty of mistranslating or obscuring the word of God.

"5. That the Baptists are not divinely set apart to the great work of giving correct translations of the Bible to the heathen world."

"6. That the mode of baptism is no longer a question of morals, but simply a question of expediency. Immersion is valid baptism, and affusion is equally so. The only question is, which is the more expedient, that is, more decorous, more convenient, more significant, more favourable to collectedness of mind, devotional feelings, &c. Placed upon this ground, we confess we prefer the latter mode. But if our Baptist friends, on this ground, are inclined to the former, very well. We have not a word to say. And hence,

"7. It should not be overlooked that while

President Beecher's system is pointedly opposed to the high-toned assumptions of the immersionists, it furnishes at the same time the most broad and catholic grounds for reconciliation. For it simply maintains that while baptism, in the sense of purification, is enjoined by a specific command, no particular mode is designated. Here is a liberal basis of agreement. For, in the first place, it permits them to retain their own favourite mode, and allows its validity. *It only denies them the right to censure and exclude.* And, in the second place, it simply asks of them to grant us the same things; and what can be more desirable than a union which requires of neither party the sacrifice of principle or of any valued practice? especially when that union brings brethren of the same family to eat together around the table of their common Lord; makes those visibly one who are already spiritually, and expect to be eternally so; wrests from the hand of infidelity its worst weapon; and instead of arraying party against party in the church of God, marshals the forces of Emanuel in one united resistless phalanx against the powers of antichrist, to the discomfiture of sin and Satan, and to the joy of heaven."

THE MAGNANIMITY OF LUTHER.

THE work last mentioned contains an able article on the "Literary Policy of the Romish Church," which comprises the following exquisite passage relative to the German reformer.

"Such being the literary policy of Rome in all generations, and with such evidences that the same policy is perpetuated, it would seem to be fit and proper that every citizen of our free country should be fully in possession of the facts, that he may govern himself accordingly. Happily, in Protestant America, we yet have liberty of speech, freedom of opinion, and an unchained press. Hence if there be manhood and moral courage among us, the truth ought to be told with all plainness on a subject involving the destinies of our nation, and affecting the interests of the world. There are doubtless those among us so sadly in love with priestcraft, that, in full view of the extent of despotism exercised by the Romish church, they are prepared to consent to be its slaves, and continue the mere vassals of the foreign potentate who rules in the Papal see, and arrogantly exalts himself above all that is called God, issuing his laws for the universe. Be it so; but there are some of us who had rather share the dungeon with Galileo, or die the death of martyrdom, than relinquish the rights of conscience, the liberty of speech and of the press, so dearly purchased by the blood of our fathers. Sooner shall our bodies be mangled upon a wheel, or borne home lifeless to our families, victims of inquisitorial barbarism, than our necks bow down beneath the yoke of Papal domination: for if our hats are ever removed in token of submission to clerical despotism, either by pope or bishop, our heads must come with them.

"But thanks to the God of our fathers, he has set his bow in our heavens, at once the pledge and promise that America shall be free. Here liberty—civil and religious liberty—such as the

world never saw, has spread her banner to the winds of heaven, and under its ample folds our country is enjoying the blessed fruits of the glorious Reformation, and rejoicing in the inheritance of that freedom for which the immortal Luther braved the thunders of the Vatican, and defied the vengeance of the pope of Rome, whom till then he had regarded as the father of Christendom. In striking his first blow at the trade of indulgences, that damning mockery of Heaven, he struck a blow for liberty and for man which has ever since been filling the world with the sons of thought, of reason, and of religion; and here in America we are beginning to appreciate the stupendous benefits of the world's Reformation.

"True, when Luther thus lifted his voice for truth and God, his writings were doomed to the flames by the common hangman, and his body to be sent bound to Rome. His intended fate might well be anticipated by that of his fellow-champion for truth, John Huss, the victim of the treachery and blood-thirstiness of the Popish Council of Constance. He was placed in a stone dungeon, three feet wide, six feet high, and seven feet long, and 'in this living grave they burnt the true voice out of this world,' as has been well said, and choked it in smoke and fire.

"But they had not yet conquered the truth of God, burning in Luther's noble soul, though his works were condemned to the flames, and he bound for the sacrifice. His righteous soul, vexed with holy indignation at this outrage upon the majesty of truth, which he prized more than ten thousand lives, burst forth in a strain of withering rebuke, allied to the authoritative tones of inspiration, uttering those deathless words of truth and soberness which awoke the world:—

"These writings, aiming faithfully, as human inability would allow, to promote God's truth on earth, and to save men's souls,—you, God's vicegerent, answer by the hangman and fire. You will burn me and them, as an answer to God's message we strive to bring you. You are not God's vicegerent; you are another's, I think. I take your bull as an emparchemented lie, and burn it. You will do what you see good next; this is what I do.'

"And burn this first decree he did, in the most public place of Wittenberg, and a shout went up into the heavens: it was the shout of the awakening of the nations.

"Then to the pope himself he had the lion heart to say, 'This thing of yours, that you call a pardon of sin, is a bit of rag paper with ink. It is nothing else. God alone can pardon sins. Standing on this, I, a poor German monk, am stronger than you all. I stand solitary and friendless, one man on God's truth. You, with your tiaras, triple hats, your treasures and armours, thunders spiritual and temporal—you stand on the devil's lie, and are not so strong.'

"Verily Luther was the representative of a world lying in bondage beneath a black spectral nightmare and triple-hatted impostor, calling himself father in God. But he was divinely armed for his high behest; and when he was warned, in view of the fate of Huss, from going to the Diet of Worms, he exclaimed with a martyr's zeal, 'Were there as many devils there as there are roof-tiles, I would go on.'

"And on he went; and after a two hours' spirit-stirring speech before emperor, princes,

Papal nuncios, dignitaries spiritual and temporal, sustained by the world's pomp and power, he proclaimed his undying purpose never to recant, in the following words:—"Confute me, confute me, not by the hangman and fire, but by proofs of Scripture, or else by plain just arguments. I cannot recant otherwise, for it is neither safe nor prudent to do aught against conscience. Here stand I! I can do no other. God help me! Amen!"

"This is the man who, under God, won our yet young liberty from the bondage to Rome, which else had until now enslaved the human soul and imprisoned the world. Such firmness, courage, and love of truth are needed in America, to consummate the work begun in Germany two centuries since; not by persecution or intolerance, for Protestant Christianity will tolerate neither, but will extend to the Romish church our own liberty—not ours, but the rightful inheritance of universal man. And here the great battle is to be fought in which Romanism is to die; and when the hoary walls of her Babylon shall fall, and fall they must, then, and not till then, will civil and religious liberty become the inheritance of the world.

"Already this 'mystery of iniquity' is tottering to its ruin. Where now are its inquisitions and indulgences, its racks and dungeons, its fagots and fire? In our country they may be sought for in vain, thanks to the Bible and the God of the Bible; for, but for this agency, North America would be now what South America is. And even there, as in Italy, Spain, Austria, and Ireland, where Romanism finds its last lingering

refuge, it is destined to vanish before the onward march of civilization, which is fatal to the very name of every false religion.

"The trepidation and alarm of his holiness, Gregory XVI., the present pope, as betrayed in his last published bull, are but the fruit of the conscious insecurity of the tenure by which he holds his triple mitre. Hence his furious anathemas against 'audacious liberty' of conscience, of opinion, and of the press, which he feels must presently be fatal to Rome and her dominion. Hence also his reiterated curses upon Luther and the Protestants for thus endangering his supremacy and undermining his throne. And though he calls, with uplifted eyes and hands, upon the Virgin Mary, whom he declares to be his 'greatest confidence and the whole foundation of his hope;' and though Peter, the prince of the apostles, and his co-apostle Paul, are also the objects of his humble prayers, yet these dead saints happily know no more of his idolatrous worship than do their images in his palace at Rome. And when, last of all, he hopes that Jesus Christ will console him under his manifold apprehensions, we are reminded of certain kindred spirits in the days of the apostles who attempted to cast out devils, in imitation of the miracles performed by these holy men, and who said to the evil spirits, 'In the name of Jesus, whom Paul preacheth, we command you to come out;' but the evil spirits answered, 'Paul we know, and Jesus we know, but who are ye?' and they fell upon them and overcame them. We pray that his holiness, by timely repentance, may escape a similar fate."

THE ENGLISH LANGUAGE; OR, LESSONS ON "FINE WRITING."

THE last number of the *Methodist Review* contains an article such, we think, as Wesley himself would have written. We give its choicest portions for the benefit of our youthful correspondents.

COMMON VERSION.

Our Father,
who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done in earth as it is in heaven ;

give us this day

our daily bread,
and forgive us our debts

as we forgive our debtors ;
and lead us not into temptation,
but deliver us from evil ;
for thine is the kingdom, and the power,

and the glory, for ever.

"Would you object to this new version? Why? Is it not faithful to the original? Most certainly it is; and how far does it exceed the vulgar translation in sonorous epithets and mellifluous cadences! Try it again. Does not *Paternal ancestor* mean the same as our Father? and how much does the sentence gain in majesty by the alteration! *Consecrated be thine appellation*, as you perceive, is merely the old Saxon,

The following is assumed as a specimen of a Neological attempt to *modernize* the Bible. That the beauties of the *new* translation may be fully seen, and its accuracy tested, the two translations of the Lord's Prayer are placed in juxtaposition.

BEAUTIFIED TRANSLATION.

Paternal ancestor,
existing in elysium,
consecrated be thine appellation,
thy jurisdiction advance,
thy determination be executed on terra firma as
in elysium;
confer upon us during this mundane sphere's
auxiliary revolution
our diurnal sustenance,
and remit unto us our violations of thy com-
mandments
as we remit the transgressions of our associates;
and conduct us not into enticements,
but effluinate our deliverance from malfiance;
for to thee pertain the jurisdiction, and the fa-
culty of performing,
and the splendor, from eternity to eternity.

'hallowed be thy name,' Latinized, that is, beautified; and how tame, how very English is the phrase, 'give us this day our daily bread,' compared with the sonorous and magnificent sentence, *confer upon us during this mundane sphere's auxiliary revolution our diurnal sustenance*. And it means, you see, precisely the same thing. Then, again, is not the language enriched by the introduction of words that have not been bandied

about by the vulgar until all their beauty, if they ever had any, is worn off? *Terra-firma*, instead of earth, for instance; and *elysium* for heaven; and above all, that sweet-sounding word, *malfeasance*, instead of evil. Thus would the new translator argue. You would tell him, perhaps, that, after all, you prefer the old version. No doubt of it, he would reply; but that is owing to the prejudice of early education. That your taste is depraved is no good reason why the language should not be enriched and beautified. Certainly not, say you; and then, with becoming modesty, you hint a doubt as to the possibility that the new translation may be less generally understood. At this our beautifier would laugh outright. And before turning on his heel, and leaving you to your vulgar prejudices, he would probably pour upon you a volley of unanswerable questions; such as: The language is to be kept down to the level of the common people, is it? What, then, is the use of us *litterati*? And how are the asperities of our crabbed tongue to be smoothed? And how are the most beautiful neologisms to obtain a foothold? And, above all, what is the use of dictionary-makers, as the vulgar call the practitioners of the lexicographic art?

"Frequently these lackadaisical sentimentalists find their way into the columns of a magazine; and occasionally a sedate quarterly allows them to glitter on its pages. The editor smiled as he read the manuscript, and fearful, perhaps, of offending the conceited writer and his friends, or desirous, it may be, to test the gullibility of his readers, and to see how many would prefer high-sounding epithets to common sense, in plain language, he handed it to the printer without alteration or erasure. His conscience has troubled him since; especially when he heard that article declared to be—very fine. Happy will it be for the cause of literature when the tribe editorial exercise, with rigid impartiality, their conservative *veto* power. They are the guardians of the language; to their pages the young have a right to look for models of style; and when it is considered with what ease grandiloquence and bombast are imitated and exceeded, no other motive need be urged to enforce upon them the necessity of keeping the literary fountains pure, if they cannot always make them sparkle.

"Those who have been in the habit of attending the popular courses of lectures delivered in our large cities during the winter months, need not be told that many of them are the veriest common-place, dressed up in gaudy colours; things 'full of sound and fury, signifying nothing.' True, there are some honourable exceptions—perhaps two or three in the course of a season—but the general impression made upon your mind, as the lecturer proceeds, is, that he, at any rate, does not deem it

"Praise enough

To fill the ambition of a common man
That Chatham's language is his mother-tongue."

"But he is not a *common* man, although his thoughts are very common, and Chatham's language would render them intolerable. Of necessity, therefore, he seeks some other dress in which to clothe them; and thus he is enabled to palm them off as something *very fine*, just as by means of high-heeled boots, and a laced coat, and a long feather, a fellow with a little soul

and a weak body may pass muster as a bold grenadier. Take one of these lectures—for sometimes the author is vain enough to print—and translate it into plain English. It seemed very splendid in the delivery. Your attention was entirely taken up by the speaker's sonorous periods, his strangely-compounded epithets, and his mysteriously-inverted sentences. But how does it look now that with great effort you have 'done it into English?' You toss it aside with a pish, exclaiming, 'Weary, stale, flat, and unprofitable.' Let us not be understood as calling in question the general utility of these public lectures. If they have done nothing else, they have thinned the attendance upon more questionable places of amusement; and they bid fair to post on the doors of every theatre the ominous words—To let. The morals of a community are certainly of more importance than their language; but it does not follow that what is confessedly of less, is, therefore, of *no* importance.

"This passion for high-sounding epithets pervades every class of the community; and, if not checked, will, in the course of another generation, so emasculate our mother tongue as to divest it of all its energy. To begin at the beginning in citing a few specimens;—has not the reader noticed that now there are very few *schools*? They were common in our youthful days, but of late they have been almost entirely superseded by Academies, Seminaries, Institutes, and Lyceums. Pretty words those. Are boys and girls taught therein by more competent teachers than they were in the olden times? Boys and girls? Pardon us. We should have said—young gentlemen and ladies. And as for teachers, you may find them in the Sunday-school; but as you value your gentility, apply not that vulgar epithet to—Preceptors, Professors, Principals, or Academicians. You will have observed, too, that those who rejoice in the euphony of these self-applied titles condescend to nothing lower, in their prospectus, than to give instruction in *orthography* with strict attention to *orthoepy*; meaning thereby that they teach children to spell, and attend to their pronunciation. In the art of *writing* taught now-a-days? Certainly, but that also has been dignified with a Greek title. In an 'institute' or a 'lyceum' you may look in vain for those old-fashioned articles with an intelligible inscription, such as *John Smith's Copy-book*; but you will find—'Specimens of Caligraphy, by Master Horatio Augustus Noodle.' What is *Belles-lettres*? It is pure French, and can never be anything else. It has no precise meaning in its own country, and therefore it is not to be wondered at that there should be a diversity of opinion as to what particular branches the barbarism should include; and yet a seminary that did not place *belles-lettres* in its course of instruction might justly be considered as behind the age. The common old-fashioned amusements necessary for exercise, such as jumping the rope or playing ball, are called, in the dialect of very fashionable instructors, *Calisthenics*.

"Even the pulpit is not free from this affectation of refinement in language. Once it was usual to *pray*; now, addresses are made to the throne of grace. The expressive little verb, to *preach*, has given place to the phrase—deliver a discourse, which may mean anything—a sermon, a eulogy on music, or a lecture on politics. To

knelt is very intelligible, but—to assume a devotional posture, as we have been invited to do, on more than one occasion, is not quite so clear, although, possibly, in the opinion of some, more elegant. Preachers are—clergymen; their hearers—an audience; and their meeting-house—a sanctuary. Many and various are the titles by which the Supreme Being has been pleased to reveal himself in the Bible; but you will search in vain there for that most common appellation of the present day—the Deity. The word has been borrowed from the classic pages of heathen Greece and Rome, and is probably considered satisfactory evidence that those who use it in the pulpit are educated men. There is not in any language a more expressive term than the pure old Saxon word—*death*. Why should it be displaced by that long and awkward collocation of syllables—dissolution? But enough. The reader's memory will readily furnish him with a number of similar new-coined expressions that are rapidly gaining currency. Nor need we dwell at any great length in illustration of the fact that this euphonistic mania is pervading all classes of the community. Thus *shops* and *stores* are converted into 'bazaars' and 'emporiums.' *Houses*, once so common, are now known as tenements, mansions, and residences. *Ink*, in the language of the most vulgar stationer, is—writing-fluid. *Eating-houses* are, by those who prefer the language of ancient Rome—refectories; by those who affect the modern French—restaurants; and *horse-markets* are rendered respectable by dubbing them—hipponas.

"It is evident, and therefore no argument is needed to establish the position, that the press, aided by the pulpit and the lecture-room, is mainly responsible for the introduction and consequent currency of these and similar refinements. We are not certain that it is possible now to effect a reform. Revolutions, it is said, never go backward; and the prospect at present is, that the language of our fathers will become obsolete, and, instead of its nervous majesty, we shall bequeath to posterity a dialect of sublimated sweet sounds, very pretty, but very tame. Do we object, then, to the use of beautiful language? Are we to be confined to words of Saxon origin? Must we abandon our derivatives from the Greek and Latin? These questions we answer, of course, without hesitation, in the negative. But what is beautiful language? What makes one word more beautiful than another? In answer to the former of these questions, we say that the beauty of any literary composition depends upon the *thoughts* conveyed, and not upon the words in which they are expressed. Tame language may injure great sentiments, but all the high-sounding epithets in the dictionary will not make tame thoughts great. The second element of beauty is perspicuity. If the thoughts are beautiful, and the language used to convey them is such as the reader cannot help understanding, then that also is beautiful, whether it be the plain every-day phrases of common people, or a dialect borrowed from the classic pages of antiquity. Glass will obstruct the vision quite as much when beautifully painted as when discoloured with dirt; and a style studded with far-fetched epithets and high-sounding phrases may be as *dark* as one abounding in colloquial vulgarisms. Again, that word, no matter of what syllables it is composed, or whence it is derived, which

most exactly expresses the idea of the writer, is always the most beautiful. Our language is peculiarly rich in what are called synonymes. These are words which differ by slight shades of meaning, and which serve, consequently, to express with precision minute varieties of thought. For instance, the words happiness, felicity, bliss, convey in general the same idea, and might be used indiscriminately by a poet, according as his verse required one, three, or four syllables. Neither of them is in itself *handsomer* than the other, but there are sentences in which any correct ear would detect an impropriety in the use of one instead of the other. *Amenity*, *suavity*, *sweetness*, are equally good words, and equally expressive and necessary; but who would talk of the *suavity* of sugar, or the *sweetness* of a prospect, or the *amenities* of a man's temper? Take again the following adjectives—injurious, mischievous, harmful, hurtful, deleterious, destructive, pernicious, baneful, ruinous, noxious, venomous, poisonous; while there are things to which, with propriety, each of these expletives might be applied, it is evident that no two convey precisely the same idea, and that there may be occasions when each in its turn would be most appropriate, and therefore most beautiful. Is not *tear* a beautiful word? 'I could think of that word,' says Robert Hall, 'until I wept;' and how expressive, and therefore beautiful, is that word—weep! What a strange fancy, what an absurd idea of the beautiful, had that modern writer who tells us of a lovely woman that he 'found her in a state of lachrymation!' instead of saying in plain language, that would have appealed at once to every heart—I found her weeping; or, I found her in tears. 'It is a bad sign, my hearers,' said a minister who affected elegance of diction, 'it is a bad sign when you feel *somnolent* in the afternoon.' He thought it would be vulgar to tell them they appeared sleepy or drowsy, and will probably lecture his hearers, if some kind friend will give him the hint, on the 'vitiosity of post-prandial somnolency.'"

The same number contains another article on the works of Dr. South, which have never been subjected to a superior analysis. South is one of our best models of manly simplicity; he wrote genuine English. As a master of thorough Saxon, he was not a whit inferior to Swift himself. He was Swift's inferior in humour, his equal in wit, while he far exceeded him in bitterness. Cecil observed of him that "he spoke the truth, but he spoke it with the tongue of a viper." In this saying there is more smartness than truth. South's tongue was too often, indeed, dipt in poison, but still it was the tongue not of a viper, but of a man, of an Englishman, who perfectly understood the beautiful idiom of his native language, and the secret of wielding its matchless force in complete subservience to the vigorous workings of his own most masculine understanding. The following estimate of this extraordinary man does credit to

the critical acumen of the *Methodist Quarterly*, and may be taken as a valuable supplement to the article immediately preceding, to which it forms a salutary contrast.

"We have said that these discourses fail in an important point, none of them being adapted to the condition and wants of an awakened sinner. In every other respect, however, they will be found a valuable help to a life of piety. The motives of religion are here exhibited in their most winning aspects. That single discourse on Prov. iii. 17 exceeds in power and real beauty anything we have ever seen; and that man must be far gone in iniquity whose heart is not touched with the loveliness of a pious life, and its immeasurable advantages over sin's most eligible state. It was the remark of Steele that this sermon embraced everything on the subject that the wit and wisdom of man could bring together. The duties enjoined in the Holy Scriptures, not excepting those most repugnant to flesh and blood, are explained and urged with the author's usual clearness and force. The sermon on the love due to enemies—a precept which malice would falsely interpret, or ingeniously explain away—furnishes a sad proof that 'the gospel requires more love to a foe than most men show to their friends.'

"But if these Sermons are wanting in any respect, it is not in the boldness with which they expose and attack vice of every kind. We have already seen that South fell upon evil days. After Charles was brought to the block, and during the entire period of the protectorate, the public morals were everywhere improved. Sunday games were entirely abolished, and men either quietly remained at home or were seen crowding in multitudes to the churches. Whatever may have been the precise character of the influence that produced this state of things, whether fanaticism or real religion, it is certain that the metropolis never knew a period of less public vice. But it was not lasting. Oliver died, and Richard soon resigned. Then came the restoration. It was the breaking of the horn of Achelous. The waters of licentiousness rushed foaming on every side. The passions of men, long pent up and struggling for vent, now broke forth in every form that could enfeeble, disgrace, and ruin a nation. Good men saw the danger, and gloomy apprehensions were entertained of the Divine judgments. Their fears were soon realized in a succession of marine disasters, the fire of London, and the desolations of the wasting plague. It was time that the pulpit should scourge the vice which had so fearfully, and in so brief a period, brought the scourge of God upon the land. Many were faithful, but none more so than South; for whatever he might have been in politics, he was no time-server in morals. Timid spirits shrink from the hazardous task of rebuking sin when it glitters in cloth of gold, and a selfish regard to emolument or popularity will restrain others who, under different circumstances, and before another audience, would be the boldest of reprovers. The straightforward honesty of John the Baptist, which cost him life, and the indirect, but no less pointed, and yet more successful reproof of Nathan the prophet, are models of ministerial fidelity, such as, in similar cases, few have had the courage to

imitate. Latimer lashed the personal vices of Henry the Eighth, and Bourdaloue faltered not in reproving the bloody author of the revocation of the edict of Nantes. South was equally faithful at Whitehall and Westminster. He spared no vice because it was found in high places; but in an age and before a court proverbially corrupt, he chastised with tremendous power the atheistic wit of my lord of Rochester, and the criminal intimacies of Charles himself with the beautiful Lady Castlemain, and the impudent but fascinating Nell Gwynn. His attachment to his king was far less ambiguously displayed by the reproof of that monarch's licentiousness, than by all his sophistical reasonings on passive obedience and non-resistance. Not Micaiah himself exhibited a firmer integrity before the sanguinary Ahab, than did South in the presence of the pleasure-loving Charles. The marvel is, how such a king could listen to such a preacher, and especially after having disgraced Burnet and thrown his reproving letter into the fire.

"Of late, multitudes of sermons, charges, and essays have been written on the subject of pulpit duty, nearly all going to show that a minister's whole business there is to preach Christ, and him alone. If it be meant that Christ is to be set forth as the only hope of sinners, his death as the availing means of their redemption, his Spirit as applying the merit of that death in their actual conversion, and his example as the model of their lives, we receive it of course, and still regard it as nothing more than a mere truism in divinity. We fear, however, that the direction has been misunderstood, and that preaching Christ, or about Christ, in a loose, general way, has been found a convenient substitute for the hard duty of jeopardizing one's popularity by exposing and denouncing, with becoming severity, the crying sins of the times. This is one of the worst errors of Popish pulpits. Everybody has heard the story of Clovis, the Merovingian prince, who, after listening to the pathetic narrative of the crucifixion by the Bishop of Rheims, indignantly drew his sword and exclaimed, 'Had I been present, at the head of my valiant Franks, I would have revenged his injuries!' The result of such preaching on the mind of the barbarian king might have been a cordial hatred of all Jews, and a desire to revenge the death of the Redeemer on them rather than on his own lusts. Instances are not yet infrequent of men who, in the morning, have burned with devotion or melted with pity at the recital of the crucifixion, who, in the afternoon, have paid an equal tribute to gin slings, and ingloriously ended the day with a game of shillalehs. The teachings of many Protestant pulpits on this point are scarcely more effective. A young gentleman, who nicely conforms to every punctilio of fashionable attire, ascends the desk with each hair carefully adjusted in the neatest order, as though he had just come from under the hand of a French barber. He passes through the preliminary services after the most approved models of pulpit finesse, with the addition of some new nonsense peculiarly his own. He announces his text—a text which requires a discourse on the nature and benefits of the great atonement. His hearers are all attention. He begins and rambles on until he reaches the garden of grief. But first the brook Cedron—how can he pass that by? He describes it as a silvery stream noiselessly gliding

within its banks, where the violet and the rose mingled their perfumes over its sweet waters; though, by the way, that same 'sweet-gliding Cedron' was neither more nor less than the common sewer of Jerusalem, where dead dogs and cats, forgetting their ancient hostilities, flowed on in most amicable conjunction to the Asphaltic lake! Then follows the scene of Gethsemane. And now we hear of the damp dews and pale moonbeams, or, more classically, of 'Cynthia's pale beam,' that fell through the o'erhanging foliage on the paler face of the sufferer; though there is no evidence that there was not a mist upon the place as heavy as a Newfoundland fog. Too modest to say '*sweat*' before his hearers, he substitutes a harder word, and tells of great drops of bloody perspiration that oozed from every pore, while angels' eyes, for the first time, were bedewed with celestial tears; and in this sublime style concludes his discourse, adding

faintly at the close, by way of application, that all this was suffered for us. The congregation is dismissed. 'What a fine sermon!' says the swearer, as he goes unrebuked from the sanctuary. 'Elegant!' says the robber of widows and orphans as he retires. 'I never heard anything more pathetic in my life,' says the midnight novel reader. 'Most sumptuous!' exclaims the voluptuary, as he hastens home to enjoy a rich dinner, and spend the rest of the day in sleep. And thus the audience retire, pleased with the preacher, and better pleased with themselves.

"And this is called preaching Christ! Verily it is as much like it as a schoolboy's ode to the evening star is like Dr. Lardner's comprehensive lectures on the system of the universe. We hesitate not to say that a chapter or an epistle from Seneca, if read with some earnestness, would tell with infinitely better effect on the morals of any community."

Essays, Extracts, and Correspondence.

A POOR MAN'S PLEA FOR THE POOR SAINTS.

To the Editor of the Christian Witness.

SIR,—I know not whether I shall be able to make you comprehend my meaning, it being my misfortune to have had but a slender education; yet having been a constant reader of your valuable magazine, and finding it pressing projects of benevolence on the attention of the churches, the thought has been long upon my own mind whether something could not be done in the way of permanent relief for the poor members of our Independent churches. Being in humble circumstances myself, though, I bless God, he has placed me above want, I have much conversation with them, and probably more means of knowing their real necessities than those in superior circumstances. I know it for a fact that some of them have been driven by distress at times to apply to the clergyman of the parish for relief, and the answer has been given that *no* relief would be afforded unless they attended the Established Church! I have thought that if a fund could be raised to remedy this evil, a great amount of good might be done. I think it practicable, for I believe our Independent churches have the resources within themselves not only to raise sufficient to maintain their poor members during the time of sickness, but even as pensioners when past labour, or disabled from supporting themselves, to keep them from the degradation of a union or workhouse. I have thought

that if a plan could be adopted so that the poor members of our churches, when in times of employment, could place in a fund each a penny a-week or more, and then the rich to give something weekly or quarterly, as God should put it into their hearts, to be added to this;—and would it be sacrilegious further to add to this any overplus of the money collected at the ordinance of the Lord's supper? By these means alone a fund could be raised sufficient to answer the purpose: it would place the poor members of our churches in regard to mind what our churches profess to be in principle—Independent. Should there be ignorance in these remarks, pardon the intrusion.

I am, Sir,

Your obedient servant,

Holloway.

W. S.

SUGGESTIONS FOR THE RELIEF OF AGED MINISTERS.

To the Editor of the Christian Witness.

SIR,—It has been a source of great satisfaction to my mind that the subject of a provision for aged and infirm ministers has been so frequently brought prominently before the Christian public in the pages of the WITNESS.

Having addressed you on this subject so long since as March, 1844, of which communication you were pleased to express a favourable opinion, I have been anxiously looking for some definite proposals for realizing an object universally considered desirable.

The remarks of your Westbury correspondent, in this month's WITNESS, respecting the fund to be derived from the profits of the publications of the Union, seem to me very just; but whilst this fund cannot supply all that is wanting, the question arises, What other means can be adopted to meet the wants of the case?

The idea of an annuitant society is a very good one, but I fear is not sufficiently *tangible*. Is it not possible, without the formation of any new society, to adopt some plan which should be at once practicable? I boldly answer, Yes.

I see, or think I see, in the local associations of the Congregational Union, the existence of an agency whereby the necessary supply may be obtained and its proper distribution ensured. Let the ministers and friends composing these associations be fully satisfied of the desirableness of the object to be attained—let them come to the subject with a resolute determination to adopt measures for its attainment—especially let those ministers of our denomination who are in affluent circumstances, use all their influence in favour of such schemes as may be devised, and I have no more doubt of ultimate success than I have as to whether our denominational body is able to sustain the application which these efforts will require.

Let an *annual simultaneous collection from each congregation, together with a subscription of one guinea from the pastor*, constitute his eligibility to receive aid from the funds of the association when sickness or infirmity should render this necessary, and on his attaining the age of sixty-five let him be entitled to receive the superannuated allowance, the amount of which should be determined by each society.

From these sources I apprehend a sum sufficient to place our aged and toil-worn pastors beyond the reach of poverty and want would be obtained in every county where the effort was made; and in addition to this, I imagine that enough might be secured to contribute to the comfort and cheer the hearts of the widow and fatherless children of deceased ministers also. Should these resources, however, prove insufficient for the purposes required, a further sum might be obtained in the form of annual subscriptions and donations.

Such is a brief outline of the plan suggested for the immediate relief of aged and infirm ministers; and should it be

the means of inducing one county association to try the experiment, I shall be exceedingly glad. Many reasons might be urged in favour of such a scheme, as, for instance, its simplicity, its universality of application, its adaptation to the wants of the case, &c. It might also be the means of inducing some of our pastors who have stood aloof from the Congregational Union to join that institution, and partake of all the benefits such a union is capable of yielding.

Pastors of churches! wealthy pastors especially! it rests with you and you *alone* to decide whether anything shall be done in this cause or not. Your people are not only ready, but *anxious* to assist in such an undertaking. If you do *your* duty, they will not be wanting in *theirs*.

ONE OF THE PEOPLE.

March 17, 1845.

CLAIMS OF POOR MINISTERS.

To the Editor of the Christian Witness.

SIR,—Will you allow me to excite attention, through the medium of your columns, to a subject deeply important, as it seems to me, in its reference to the principles and efficiency of Congregationalism, or the Voluntary system, connected with Independent churches? The painfully narrow circumstances of many country ministers, and the inadequate provision made for them, is the point I advert to. My feelings have been aroused on this subject by the circumstance of the collections made for the "Congregational Fund Board for the Relief of poor Ministers," &c., the annual return of which occasions much of doubt and suspense, as well also as of shame, in my own mind. The facts elicited on these occasions go fully, I think, to prove, if proof were wanting, that poor country districts are unable, in very many or most instances, to maintain of themselves a stated pastor.

Such questions then as these have occurred to me:—Does Voluntaryism, in connection with the Independent body, profess to be able to supply the deficiency as far as it extends? If so, where is the proof of such ability? Is it from failure in the principle, or a want of the same being duly carried out, that we are thus pained and ashamed to hear of good, faithful, authorized ministers pining under want, driven to extremities of distress, scarcely obtaining the pay of many common labourers, and appealing or responding to the Board for the scanty grant of say £5, with a depth of humility in ex-

pression which, however it may do *them* credit, seems to do *us* none, where we allow it from those whom the world is taught and we profess to consider fellow-elders (1 Pet. v. 1) with those to whom they apply? Let alone the many places where even such ministers are not to be found, can we call *this* an adequate provision for those already labouring? Is the Congregational Fund Board such a means as would, if adequately supported, suffice to meet the necessity referred to in the way and manner of incumbent duty more than of charity? If so, why is it not adequately supported? Why does not each Independent church and congregation possessing any ability whatever, supply its *quota*, be it large or small, counting it at least in the scale, if not one of the *first* of duties, to be discharged before all ulterior efforts? Why should the support be confined to some dozen congregations in London, as though they alone were *interested* in the matter? If not, or if the Board be not so supported, and nothing else be found to supply its place, must we not (*i. e.* the Independent body) withdraw our pretensions as to an ability to supply the country's need of religious means?

May I venture to hope that these queries will not altogether pass unnoticed, and that, if there be anything of truth and soberness in them, they may induce inquiry, and, by God's blessing, lead to beneficial results?

Your humble servant,

LAICUS.

London, Feb. 24, 1845.

[*.* Our correspondent deserves high praise for his truly excellent spirit, and his sentiments are well entitled to consideration; but a radical cure demands the institution of some previous inquiries. This laudable society, the Congregational Board, is only one of many methods of topical application, which may soothe suffering, but cannot restore health. The disease is in the heart! The notions of Independency from which such evils flow, are not derived from Scripture. Our principles, rightly worked, are equal to every emergency, and adequate to the conquest of the globe.—EDITOR.]

A GENEROUS SUGGESTION.

To the Editor of the Christian Witness.

SIR,—With your correspondent at Westbury I am, and, indeed, have been for years, exceedingly anxious that some provision should be made for aged ministers

belonging to our faith and order; and, notwithstanding the difficulties which present themselves in the accomplishment of so important an object, I think we ought not, without making a vigorous effort, to abandon it in despair. Now, as one of the difficulties, perhaps the greatest, arises from the want of a proper fund, could not this be obviated, at least in some degree, by ministers themselves? It is well known that some of them are not wholly dependent on their people for support; and if *twenty* of this number, of which I should be happy to make one, would subscribe £200 each, or even half that sum, a beginning might be made. Such a step on the part of my brethren, I should hope, would induce some of the *rich laymen* belonging to our churches and congregations to come to our assistance; and then, as far as the necessary fund is concerned, the object will be accomplished. I am, Sir, yours truly,

J. H.

High Wycombe, March 17, 1845.

[*.* Brethren, ye who possess this world's good, what say you to this proposal? We will answer for you: you deem it good, and when the matter is brought before you in a tangible shape, you will not be wanting. Our excellent correspondent speaks of "difficulties." We see none but those of our own creating! "Abandon it in despair!" We have not in earnest yet begun! "Despair?" No! the term is not in our vocabulary. With combination, patience, prudence, perseverance, common sense, and prayerful exertion, we entertain the fullest confidence that the Independent churches may clothe themselves with a moral strength incalculably superior to that of any other system now known among men. Its ministry will then, when preparing for service, actually in the field, and no longer fit for labour, become a special object of its care.—EDITOR.]

CLAIMS OF TWENTY THOUSAND CHRISTIANS.

To the Editor of the Christian Witness.

SIR,—May I beg of you to insert these few lines in your valued magazine. I will write briefly, to save space, and do not wish to pledge you to my views. There are a number of Christians in the present day who consider themselves the stewards of God in their worldly affairs, and endeavour to regulate their expenditure with a full regard to their duty to him. Of our 2000 churches, surely there are ten such in each church. I myself

hope and believe there are a far greater number.

Twenty thousand Christians are entitled to consideration. We claim it as a duty, an honour, a pleasure, to give of our substance to the cause of God, especially to the support of our pastors; but at the same time we consider our being Christians has not absolved us from earthly claims, the making a due provision for our families, and our taking a fair share, according to our station in life, in that expenditure which is one means of affording prosperity to commerce and the support of that large class who earn their bread by the labour of their hands. The reason of our paying no more is simply because we cannot afford it without being guilty of impropriety.

We complain of unfair treatment. We who try to do our duty ought not to be mixed up in indiscriminate censure with those who do not.

We complain of suspicion. The constant claims for money have produced among Christians an occasional habit, at least to some, of criticising the donations, and assuming that their brethren do not give enough, and thus a bad feeling is created. We ought to think well of each other unless we know to the contrary.

We complain that the widely-spread notion that almost every Christian is deficient in liberality, has caused many to doubt our word when we say, "We cannot afford it."

We complain that no allowance is made for our secret donations and private claims. Nothing is more common than to err in

judgment respecting the pecuniary affairs of others.

We complain of exaggerated public statements. Exaggeration contains the essence of falsehood.

We complain of those in authority, and possessed of worldly influence, making applications which the donors fear to refuse.

We complain that thus it is rendered difficult to feel as we ought to do towards our brother-Christians, while they are, through want of consideration, injuring and annoying us.

We complain of the painful discouragement thus thrown in our way. It is painful to refuse to a good cause. Our feelings ought to be respected.

It is time to acknowledge what God has done in pouring out a willing spirit on his people. Unthankfulness is a sin. We fear there are many Christians in the present day who are prevented from coming forward in a variety of ways of usefulness, because they cannot afford it; and if they do not subscribe they are marked men, and their Christian consistency is doubted; their being unable is not thought of. Collectors, now the duty of giving is so widely spread, must expect of necessity small subscriptions and occasional refusals, because the would-be donors have it not at command.

The Voluntary principle may be and has been abused until it ceases in practice to be either voluntary or Christian.

"Avoid even the appearance of evil."

January 14, 1845.

Δ.

Temperance Question.

We have already, in a number of instances, paid a passing tribute to the general merits of the temperance movement, with a promise of occasional recurrence to it. The more we read, hear, observe, and reflect, the more we are convinced of the incalculable importance of the subject to the best interests of mankind, and of the necessity of according to it some portion of our best thoughts and most zealous labours. There is clearly a great work to be performed, amid many difficulties, before the principle can have free course and full triumph in our native land. Even among the choicest classes of the wise and good there is much dark-

ness to be enlightened, much prejudice to be overcome, much error to be corrected, much delusion to be dissipated, much suicidal madness to be subdued and brought to right reason. But the war is to be waged not merely on one side. The temperance leaders, while comprising not a few men of the first order, have not yet attained to the true secret of victory: until their forces shall have been thoroughly disciplined, they never can be conquerors. Each of their several unions is now a *rabble* rather than a regiment. This, however, is rather a misfortune attending on their condition, than the fault of official men. The materials are

most multifarious, most heterogeneous, most impracticable. Nor is this all; mistakes, as we formerly stated, both in doctrine and in practice, have marked their career and marred their success. These are matters which we have noted for early and full discussion, that we may contribute our share of effort towards separating the noble principle from its cumbering adjuncts. Our object is to set it before its foes clothed in its native beauty and simple majesty, that its inherent power may, without obstruction, exert to the full its beneficent influence on British society. We would add our humble mite to aid the efforts of the excellent Temperance periodicals, both English and Scotch, that are now so zealously labouring to advance the good of man, in the hope that multitudes who have hitherto unhappily turned to them a deaf ear, may be disposed to listen to the CHRISTIAN WITNESS, which will endeavour to exhibit the subject in new lights, and to recommend it by new arguments. In the meantime we shall present our readers with the following letters from three worthy Christian pastors.

A PASTOR'S PLEA IN BEHALF OF TEMPERANCE.

To the Editor of the Christian Witness.

SIR,—It may perhaps seem rather strange to address you on the subject I am about to speak of; but I am persuaded that it is your chief study to do good, and to promote the spread of simple, pure, and undefiled religion; and that you are careless as to pleasing your fellow-men, so you may but by any means save some. I have seen subjects of vast importance taken up by your pen, and have rejoiced that there was one who could and would treat these things with the powerful, earnest, fearless eloquence you employ.

The subject which I entreat you to examine and support is the cause of "Total Abstinence from all Intoxicating Liquors." It was my privilege to be at * * * * * on the day you attended the ordination of my esteemed friend Mr. S., and I was forcibly struck by the effort you urged the congregation to make to procure side galleries to the chapel. My mind forcibly recurred to the lamentable fact, that if the house of God is empty, the public-house never, never is; and I cannot help thinking there is not a greater emptier of God's house than the awful custom of drinking so prevalent in our country. I know an inn in * * * just re-fronted and painted. Six young men within the last few years frequented that house, and each now is in eternity through drink alone. I think, Sir, if you examine the subject, you will find that the habit of drinking some intoxicating drink is so intermixed with all kinds of business transactions, family meetings, births, christenings, marriages, and funerals, that temptations to drink

are constantly met with. And Christians are oftentimes more in danger than they will allow. It was only at that very dinner at * * * that a gentleman of respectability, a useful man of our (i. e., Congregational) connection, confessed to me that he, in his line of business, could not avoid frequently violating his conscience. Oh! my dear Sir, could we but persuade *those in health* that intoxicating drinks are useless as a beverage, what a fruitful source of infidelity, crime, destitution, and wretchedness would be done away with in our country! Could but the detestable dens of Bacchus be emptied of a Saturday night, how full to overflowing would be our chapels on the sabbath mornings! This, in some humble degree, I have known to be the result of abstinence in our town.

Our most useful, zealous sabbath-school teacher and village itinerant was a most deplorable inebriate. Another teacher is a reclaimed drunkard who *never* went to a place of worship, but now is a converted man. There is a man constantly attends, who had not darkened the doors of a sanctuary for fifteen years, and he brings others with him. We have another hearer, the wife of whom declares, that, previous to his taking the pledge, she had not had a happy hour since their marriage. These are but two or three samples out of thousands, through the mercy of God, in our beloved country. Oh, Sir, there is something to me terrific in the idea of a youth, removed from home, entering a public house: he may be obliged to, once, perhaps; he is overcome, and again, and then again. Temptations to sin succeed, and he is certain to be vanquished. Surely there is enough tinder in the youthful heart for the sparks of sin to light without such an incentive. But were it urged upon all young people to avoid the taste of any such thing, to flee from it, how many more should we see spending their sabbaths in a more rational way under the sound of the gospel!

It is calculated that £50,000,000 of money per annum is spent in our country in intoxicating drinks. What would a hundredth part of this do in the Christian world? It has always been a matter of surprise to me, that, seeing the undeniable benefit this Society has been the means of producing, that the ministers and professors of religion should stand aloof from it as they do. I would, in all humility, ask you, my dear Sir,—is there, to religion, health, or morals, a greater hindrance than the prevalence of intemperance in our country? Some have said the gospel is sufficient to remedy the evil; but how shall they believe except they hear, how shall they hear in a pot-house? and even then the amount of their example to others is such, that, for the sake of religion and morality at large, a great, a self-denying, an extraordinary effort is needed to stop this dire catastrophe.

Where is a greater hardener of conscience than drink? How could those tens of thousands of poor wretches who prowl the streets of our metropolis keep down the bitter pangs of remorse, were it not for this? Nay, what has been to many of them the great instrument of their seduction but this? Where oftentimes does the youth retire after an awakening sermon but to the public house, and where are then his convictions?

We have been stigmatized as a Society, as too hard and preposterous in our statements; but, Sir, can we help it, when we see an evil of

such an infinite extent, and a remedy so easy, so certain of success, tried and proved by millions, which has led instrumentally to increasing our congregations and schools, and to the salvation of multitudes, and yet that this remedy is treated with indifference and often with contempt by ministers and professors of religion? Oh! Sir, were you but to take up the subject, millions yet unborn would bless you. You would cause the widow's heart to sing for joy; you would make a breach in one of the greatest bulwarks of our enemy.

Your most humble friend,
Witney, Dec. 18, 1844. R. M. T.

THE CHRISTIAN WITNESS AND THE TEMPERANCE MOVEMENT.

To the Editor of the Christian Witness.

SIR,—As a true nonconforming Methodist, and a constant reader and recommender of the *CHRISTIAN WITNESS*, I was truly gratified while reading, on page 515 of the number for November, the decision of the general Committee relative to the exclusion of all advertisements of quackery, wines, and spirits from its pages in and after January, 1845. And I do most earnestly hope and pray that the pecuniary loss involved in this truly noble and Christian decision, will be more than made up by the increased circulation of your valuable periodical, which, in my humble opinion, might be very easily accomplished. Being sincerely desirous of seeing this result, with your kind permission I would just refer to what was done in this good work in one of our own circuits. When the preacher commenced his labours in the circuit to which I allude, he found that one of our monthly periodicals had not such a circulation as he thought it should have, considering the number of members and their circumstances. He immediately set to work, first with the leaders, or deacons, as you would say, then with the local preachers, sabbath-school teachers, and members, and by exerting a suasive influence with these parties, the periodical alluded to very soon nearly doubled its circulation in that circuit. And, Sir, when I look upon the mighty host of Nonconforming ministers, deacons, sabbath-school teachers, and members, who are the glory of England, rising in the spirit of sacrifice, to emulate the noble and invincible conduct of their glorified ancestors, by the uncompromising vindication of their immortal, because New Testament principles, I am almost tempted to turn prophet, and predict, that if they, unitedly with Nonconforming Christians of other denominations, take up this subject as it justly deserves, the *CHRISTIAN WITNESS* will very soon occupy the high and pre-eminent position of a circulation of 60,000. With all my heart I say, So let it be.

You will please grant me your kind indulgence, while I also express my high gratification, as a Christian total abstainer, of your friendly notice of the temperance reformation in your last three or four numbers, headed, "The gin-shop the way to the hulks, the halter, and hell," and "The eloquence of grief over the ravages of rum." And my gratification would have been complete if you had given strong drink, and the drinking system, a denunciation ninefold more

terrible than that you justly gave to quackery, as, according to your own showing, they justly deserve; for if "nine-tenths of our crime" proceeds from strong drink, only one can be produced by quackery, therefore the former deserves nine times more exposure and punishment than the latter, which I hope it will receive, sooner or later, at your hands.

You will have the goodness to pardon me while I express my sorrow at seeing, on the above-named page, unexplained insinuations, relative to "erroneous doctrines and preposterous practices" connected with the temperance movement, and that only on the ground of an unexplained "simple expediency" you are prepared to give it your support.

I most sincerely believe that you have no intention to injure the Temperance Reformation, and yet I think you must see that these insinuations are highly calculated to produce and foster the deep-rooted prejudices of thousands of religious professors, (which do not require any watering from such a fountain as the *CHRISTIAN WITNESS*,) in order to prevent them from uniting with so good a cause.

I have only further most respectfully to request, for my own information and hundreds more of your readers of similar views, at present, that you would kindly explain the "erroneous doctrines and preposterous practices" and the "simple expediency" alluded to. And please answer as early as convenient the three following queries:—

1. If nine-tenths of a nation's "crime, poverty, and distress," are the result of making, selling, buying, and using intoxicating drinks, is the drinking system *moral* or *immoral*?

2. If the drinking system be *immoral*, and if no man has a right to do what in any way injures himself or others; and if the right of human action is bounded by the circle of human weal, on what is founded the right to make, sell, buy, and use strong drinks as a beverage, which produce such an appalling amount of human injuries?

3. If strong drink is "one of the greatest obstacles to the spread of the gospel, and social improvement of nations," is it not every Christian's duty to do all in his power, consistently for its entire removal from social society?

Yours, most affectionately,

JOSEPH THOMPSON,
 A Wesleyan Association Minister.

***, Nov. 1844.

This is one view of the question; let us now look at another, as set forth by a very competent witness, who throws considerable light on what we mean by "erroneous doctrines and preposterous practices." It was not designed for the public eye, but it is so much to our purpose that it demands publicity.

MISCHIEVOUS EFFECTS OF THE WINE QUESTION.

To the Editor of the Christian Witness.

SIR,—We sometimes meet, in the *CHRISTIAN WITNESS*, with allusions to the cause of total abstinence, and intimations that you, as Editor of the periodical above mentioned, are a firm friend to the temperance reformation. Once, dur-

ing the last year, if I recollect aright, a rather vague *reproof* was hazarded bearing upon those ministers who should venture to throw any impediment in the way of this good work. Will you allow me, an Independent minister of twenty-three years' standing, to supply a fact which may guide your future references to the subject, and also to suggest a hint or two as to what, in my humble opinion, may reasonably be expected of your journal and others, which exert a very important influence upon the Independent churches?

Are you aware that our churches in the country are now almost everywhere agitated, and in some cases rent asunder on the *sacramental wine question*, and that this infliction falls heaviest on those which exist in rural districts, and consist chiefly of members in the lower ranks of life? Have not the ministers of such churches a right to expect that the publications to which they direct their hearers for information on matters of church polity should **SPEAK OUT** on this subject? And would it not be, at least, judicious for them to open their pages to its discussion? If it is right that the conscientious scruples of some of the brethren should be met by allowing them the use of unfermented wine at the Lord's supper, let those who aim to direct the opinion of the church say so. If otherwise, still more is it necessary that the ministry, the weaker part of it especially, should be sustained, and the people instructed by such a full and *fair discussion* of the subject as that for which I plead.

In my own case I have been under the necessity of bringing the matter to the test of Independent principles as derived from the New Testament. After having anticipated the introduction of this matter for several months, knowing that some neighbouring churches have been lately excited on the subject, I was not surprised when, the other day, a respectable memorial was presented to me, signed by * * * persons out of a church composed of about * * * members, stating the wish of the memorialists to be allowed the use of unfermented wine at the Lord's table,—declaring that, for some of their number, it is *morally impossible* to use the customary wine at all for that purpose, and that with others of them it is a great hindrance to their spiritual communion with Christ so to do.

This memorial I felt it my duty, as an Independent minister, to lay before the brethren, and after stating my views on the matter, to appoint an evening for discussion and decision. This, Sir, is my position at the present moment, the most difficult upon the whole in which I have ever found myself placed, during a ministry of almost a quarter of a century among an affectionate and hitherto undivided people. I feel that the greatest prudence and wisdom are required of me in this case, and only regret that it is one respecting which neither the *Evangelical*, the *Congregational*, the *Eclectic*, nor even the **WITNESS**, afford the slightest advice or instruction, except that now and then they intimate that ministers cannot expect a blessing who in any way hinder the progress of the *temperance cause*.

I trust this will no longer be the case as it regards the last of these publications, the **CHRISTIAN WITNESS**. I pretend not to say how the matter ought to be taken up, but I maintain that those for whose special edification your

magazine was founded have a right to expect that it should not be *systematically avoided*.

Yours, most respectfully,

Feb. 1845.

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Now, Mr. Thompson, what say you to this? Is there not something wrong here? Is this the natural, the necessary result of the introduction of the Temperance Question? Waiving that, since it has been the very frequent attendant of its introduction, is it matter for astonishment if the faithful shepherds of the flock of Christ have stood aloof from it, or coldly endured its approach to their folds, or yielded it a stern opposition? What amount of prevention on the one hand, and of recovery on the other, would suffice to counterbalance such losses to the cause of peace and charity among churches, of quiet and usefulness to pastors? These are some of the things which have mainly contributed to obstruct the beneficent march of the Temperance Reformation throughout these lands. But the doctrine is false, and hence the mischief; truth produces only good. That was an evil hour in which it was taken for granted or for proved, that the wines of Palestine, the wines used by Christ and his apostles, contained no alcohol, and were therefore not intoxicating. Seeing that the wine used at the last passover, and consequently at the first supper, was just the ordinary wine of the country—that very wine by which small and great become too frequently intoxicated—that very wine against the intoxicating effects of which we find these very apostles earnestly cautioning their converts,—seeing that these are facts, it does appear to us most extraordinary that even men wise, learned, and godly, should ever have tolerated, not to say embraced, advocated, and enforced, a doctrine so groundless, so mischievous! But thus it is, and thus it hath ever been. Good has never appeared in our world unattended by some evil genius whose function was to mingle mischief with all her endeavours to bless mankind! But the question, after all, is one of fact. Palestine is still a wine country, and its wines may be analysed. And this has been actually done. When, in America, the resources of argument had at length failed, leaving the question just where it was at the outset, Professor Hitchcock, of Amherst College, determining, chemist-like, to interrogate nature, wrote to the American Missionary at Smyrna, to send him specimens of eight or ten of the wines produced in Palestine, Syria, and

Asia Minor. Professor Hitchcock, himself a votary of what we have designated the "erroneous doctrine," and intent on its establishment, having procured these wines, hastened to subject them to analysis; when to his astonishment, and, we doubt not, bitter regret, he found a portion of alcohol in every specimen, varying from ten to nearly eighteen per cent. ! Although disappointed, the Professor, as became a disciple of Bacon, at once submitted, and instead of retiring to some contemptible subterfuge, he candidly avows his entire conviction, that the experiment was attended with no fallacy arising from any change in the constitution of the wines since the apostolic age, seeing that the climate is wholly unaltered, and that there has been no change introduced in the method of managing the vintage, or making the wines. This simple fact suffices for ever to settle the question. It is worth a whole millennium of the preposterous and pestiferous lucubrations with which the English public have been pestered and perplexed during the last ten or twelve years. To the advocates of this error we give credit for the best intentions, but we hold that they have done incalculable mischief, and all but irreparable damage to one of the noblest causes that philanthropy ever embarked in. Leaving ground strong as the foundation of the everlasting hills, they have taken up that from which they may be displaced by an intelligent school-boy. The measure of the disaster has generally been determined by the character and position of the parties misled. If the people, it has generally been a leak of various dimensions; if the pastor, a wreck, sometimes partial, sometimes total. He has not unfrequently ruined first a church, and then himself. But time and reason will rectify the error, and the truth will at length triumph over every evil. We shall now set forth the leading points of our creed on the general question.

1. All the wines of Scripture had in them a portion of alcohol.

2. Every Christian is at perfect liberty to use such wines, in moderation, as a beverage.

3. The wine thus used for the purpose of beverage is the fit and proper wine for the table of the Lord, and if any person or persons, how excellent soever their character, falling in with the modern delusion, should demand to be accommodated with a wine of another character, a wine unused by Christ and his apos-

ties, such demand ought not to be complied with. And should "any man be contentious," the church ought gently but firmly to tell him, in apostolic phrase, "We have no such custom, neither the churches of God."

4. Such wines, used as a beverage, may be necessary to a small class of mankind, but to the masses they, together with all intoxicating drinks, are indisputably altogether unnecessary.

5. The general, although, at the outset, moderate use of such wines, or other intoxicating drinks, is, *in the present state of human nature*, necessarily attended with some portion of danger, and may to multitudes result in habits of inebriety, leading to poverty, misery, crime, premature death, and eternal destruction!

6. By utter abstinence from wines and all intoxicating drinks no *injury* whatever can be sustained; while the *advantages*, civil, moral, and religious, are manifold beyond credibility, and important beyond calculation.

7. Total abstinence, as the only *sure* means of man's *preservation* from the greatest of all curses, as being naturally allied to all good, and not necessarily attended with any evil, is a practice deserving of general adoption.

8. Total abstinence being the only *sure* means of *recovery* to those who have become the subjects of inebriety, the establishment of institutions to promote it wherever strong drink is known, is a work deserving the utmost efforts of the united piety and philanthropy of the whole Christian world.

Such are the elements of our creed, and such we hold to be the basis of the Temperance Institution. It is founded in a wise and humane "expediency." The spirit which animates it is a compound of self-love and social, of prudence and benevolence. On this ground we adopt, as our own, the memorable words of the venerated William Jay, when he says, "The subject of teetotalism I have examined physically, morally, and Christianly, and after all my reading, reflection, observation, and experience, I have reached a very firm and powerful conviction:—*I believe that next to the glorious gospel, God could not bless the human race as much as by the abolition of all intoxicating drinks.*"

Such is our fixed belief; but God never does for man what he has enabled man to do for himself; miracles begin only where means end. If such drinks are the foe of man, man has but to will

it, and that foe expires! Man has reason; let him use it. The being of such drinks will cease with their use. Non-purchase will inevitably be followed by

non-production. Let the English nation then awake—will—do—be free—happy—and immortal!

Sabbath and Day-Schools.

THE PULPIT AND THE SCHOOL GALLERY.

To the Editor of the Christian Witness.

SIR,—Accept of my sincere thanks for the deeply interesting, and equally profitable manner, in which the CHRISTIAN WITNESS is conducted. It is my privilege to superintend a large Sunday-school, and sure I am, that I may on behalf of my beloved fellow-labourers express the gratitude they feel to you, as a real friend to Sunday-schools, and for the devotion of so large a space in your valuable Periodical to their interests. Were it not for this fact, I dare not trespass for a moment on your precious time. This, Sir, is felt to be a peculiar period in the world's history, and is, in the opinions of many wise and good men, big with great events. Sabbath-schools are now felt, and acknowledged, even by a class who a few years since were opposed to them, to be of great importance, and who can contemplate the fact of one hundred and fifty thousand teachers having under their care fifteen hundred thousand children without admitting it. And what Christian is there, when thinking of the vast number, the influence such a body may, and must have on the destinies of our common country and the world, but must feel anxious that a sanctified influence should pervade the whole? Such an influence, Sir, I believe you are aiming to promote, and will you permit me to direct your attention to what many pious and experienced friends with whom I have conversed, consider a defect of a very general character, and an obstacle to the accomplishment of what all who love the Lord Jesus Christ desire to realize? Nothing, Sir, is more common when the friends labouring in different schools compare notes, than for each to deplore the early retirement of many of the scholars at an interesting and critical period in life, and also the very few that are retained in connection with the various chapels, either as members of the church or congregation. I believe that, on a careful investigation, there will not be found more than five per cent. of the

number that pass through our schools, who become worshippers in the congregation to which the school where they have been taught belongs. This, to my mind, is an awful fact, and one which demands the serious attention of pastors and teachers, and I know no one so capable of calling the former to the important subject as yourself. Varied have been the remedies proposed, and many of them no doubt excellent, and some of which have had a beneficial effect, but there is one to which I wish to direct your attention. I do not do it in a spirit of dictation, or for the purpose of finding fault, and if you discover in these imperfect lines anything of such a character, I hope the only use you make of them will be to administer one of your dignified rebukes among the replies to correspondents.

We are, or ought to be, co-workers with our esteemed pastors; we ought also to feel anxious that our schools might prove nurseries to the church and congregation to which they belong; we ought also to feel desirous to secure the attendance of our scholars, especially seniors, at the house of God on a *sabbath and week evening*, as well as on the sabbath morning; but how few do we find at such periods! Cannot they be induced to attend? I think many may, but pastors must aid in order to secure it. We take our children into chapel as a school, teachers sit with them to keep them in order, there they remain during the service—very frequently, in point of numbers, from one-third to one-half of the congregation, and yet how seldom are they recognized by the preacher in his address, and not unfrequently forgotten in prayer! I fear in a great number of cases the recognition is only annual, and on that occasion not unfrequently by a stranger! I do not think this arises so much from a want of interest as a want of thought. How easy would it be, ay, and how profitable would it prove, for a minister when in his study to say to himself, Well, on the sabbath morning I shall probably have present three, four, or five

hundred children; I will endeavour in some of my remarks or illustrations to have something suited to their capacities and condition; and should the result of such thoughts be delivered in a simple and affectionate manner, what a large amount of good we might fairly anticipate as the result! I have more than once partially seen the effect. I have seen a large number of children who appeared altogether inattentive under such circumstances, direct their eyes to the minister, the expression of their countenances saying at the same time, Why, the minister is speaking to us; and there has been for a time a suspension of that trifling spirit that, among our scholars on such occasions, alas! is so general. Were such a plan adopted, I feel sure it would not only produce a good effect on scholars and teachers, but on the junior members of the congregation. I believe, Sir, its effects would extend still farther. Children, like those of maturer growth, love to be noticed, and in general feel an affection for those who prove by word and action that they are anxious to do them good; and might we not fairly expect what would be the conversation of many

of them on returning home? One girl may be heard to say, "Oh! mother, the minister spoke so affectionately to us this morning. I am sure he must love us; do come and hear him." Another case may find a boy telling his father what the minister said, and of the interest he seemed to feel in the young. Parents, too, love to have their children noticed; and what might we not expect, with God's blessing, as the result! We might see parents, children, and teachers in the same sanctuary, their voices blended in praise, their hearts in gratitude and prayer for God's blessing to rest on the instruction given and the preaching of the gospel. Thus man's best interest and God's glory would be promoted.

I feel, Sir, this letter is unworthy of a place in the *CHRISTIAN WITNESS*; but, oh! Sir, the subject is of vast importance. Do bring your mighty influence to bear upon it. And may He who has so honoured you in the midst of his church spare your valuable life for many years, and crown all your efforts to promote his glory with abundant success! Such is the earnest desire of your constant reader,

Birmingham.

H. M.

Friendly Society Correspondence.

BEFORE proceeding further with the subject of Friendly Societies, we must pause a moment, that opportunity may be afforded for the response of our readers. Commencing with the 1st of March, 1844, and terminating with the 8th of April, 1845, we shall here exhibit in one body a selection from our entire correspondence upon this subject, from the pens of intelligent practical men, well entitled to a public hearing. It possesses, on various grounds, no small inherent value; and it gratifies us not a little to be able to present such a mass of facts, such an expression of opinion, such an utterance of sentiment, on a subject of such immense importance. We have reserved it till now that we might present it, at *one view*,—after having by our own articles fairly launched the subject on the tide of the common understanding of the country,—as the only method of securing an entire, connected, and continuous perusal, with all the benefits likely to accrue from the same in the way of instruction, impression, impulse, and action. What we now urge

on our worthy readers is, the careful perusal of the following letters.

CORRESPONDENCE.

*5, Bedford-row, Islington,
1st March, 1844.*

SIR,—It has afforded me great pleasure to find that you are the advocate for the formation of Friendly Societies in connection with the churches of the Congregational order; and as you invite further communications respecting them, you will, I feel assured, forgive me stating a few facts relating to one of these societies, of which I have been a member for more than thirty-eight years.

The Society to which I allude is called the Provident Society, held at the Independent Meeting-house, in Fetter-lane, London, and was formed on the 13th January, 1806, in the vestry of that place of worship by myself and six other members of the church assembling there, and then under the pastoral care of the late much esteemed Rev. George Burder.

The declaration sets forth that this Society is established for the relief of the members thereof, in case of sickness, infirmity, and death. Small as it was in its beginning, it has, under the blessing of God, continued to grow and thrive, and has after the period stated above, viz., thirty-eight years, a capital of nearly three thousand pounds in government stock in the Bank of

England, and this, notwithstanding having paid nearly an equal amount to members in times of sickness, at death, &c., during the past existence of the Society. A strong evidence this, you will admit, of the great advantage of such societies in connection with our churches and congregations.

Our monthly payment by each member is 2s., with a fine of 6d. if the money is not paid on the quarterly night. There is also a fine of 2s. 6d. if a member refuses to serve the office of steward in turn. Each member has also to pay 2s. on the death of a free member, and 1s. on the death of a free member's wife. We have no spending money whatever, and as the Society meets in the vestry we have no rent to pay for the place of meeting.

The advantages are as follows:—In sickness, should it continue for twenty-six weeks, 20s. per week; and should the sickness continue for twenty-six weeks longer, then for that time, or any part of it, 10s. per week; after which, should the sickness or infirmity continue, the member would then be entitled to the superannuated allowance of from 4s. to 10s., according to the number of years the party had been paying to the funds of the Society.

There is one more feature in the rules I would just point out; it is this: that independently of the sum of £20, which is to be paid on the death of a free member, if in life he has never received any benefit from the fund, his representatives will be entitled to claim as follows:—

If he has been free of the Society	7 years	£5
"	14 years	10
"	21 years	15
"	28 years	20
"	35 years	25
"	42 years	30

I have thus, Rev. Sir, endeavoured as plainly as I can to give you an idea of what may be done by societies such as you are so ably recommending to the notice of the churches. May God grant necessary wisdom to the members of our churches to adopt the plan, and give them equal, if not more abundant success than even the Provident Society at Fetter-lane has experienced, and pastors and people will have great reason to bless the CHRISTIAN WITNESS for advocating so good, so provident an undertaking. Upon what other plan could the church and congregation at Fetter-lane have raised so large a sum as nearly six thousand pounds in thirty-eight years for the help of a part of their poor members? I know not any myself. Should you, Rev. Sir, require any further explanation, I should esteem it an honour to give it.

GEORGE FOX.

SIR,—Feeling highly gratified at the spirited manner in which you have taken up the subject of Friendly Societies in your magazine, having myself been engaged for several years in attempting to kindle a more general desire for this principle of mutual Christian philanthropy, I would beg to intrude a few remarks on the advantages they afford.

When the mechanic, who perhaps earns but little more than sufficient to support himself and family, is overtaken by sickness, and thereby not only deprived of the means of obtaining the necessities of life, but is bound also to add to his expenditure by employing medical assistance and procuring medicine and expensive nourish-

ment, the pecuniary aid of a Friendly Society is found to be of unspeakable value, more especially when this is felt to be not a charity but a *right*, resulting from the reciprocal nature of the institution to which he belongs. It has indeed been thought that the investment of money in a savings bank would answer the same purpose, but this is not the case; for the one cannot be accomplished without length of time and continuance of health; while the other becomes available almost immediately, and ensures an amount which in some cases it would have been impossible to save. It is, moreover, utterly out of the power of human calculation to ascertain the degree of contingency resting on a single individual; but on a number the conclusion very nearly approaches a certainty. The practical benefit indeed of these institutions has been so extensively admitted, that in England there are no less than 7,225 enrolled under act of Parliament, of which 453 are established in the metropolis. I am, however, afraid that out of this number few comparatively are Christian bodies, although the principle itself must be traced to Christian influence.

The spiritual advantages also to be derived from a combination of religious persons in carrying this plan into effect must be commensurate with the promises connected with prayer, and the consolation attendant upon communion with Christian friends—benefits which do not accompany, and are seldom, if ever, sought in a mere worldly society.

But I have for a long time considered that a fraternal association of this kind could be made the means of extending a spirit of Christian union, by instituting a society upon broad catholic principles, open to all denominations, and thus exhibit a more general *practical* evidence of brotherly love and friendship.

Should you be favourable to the formation of a Society of this nature, I shall feel much pleasure in receiving communications from yourself or any of your readers, and will gladly give my assistance to forward such an object, having had great facility for becoming acquainted with both the law and practice of Friendly Societies.

W. SWALLOW.

10, Robert-street, Bedford-row,
March 6, 1844.

SIR,—As you invite further correspondence on the subject of Christian Friendly Societies, I am induced to offer the following suggestions for their formation. In large towns, or places where the number of persons associated in church fellowship are sufficient for the purposes of the Society, the plan for having a society in connection with the church may do very well; but there appears to me to be some difficulty in making the arrangement suitable to small churches in the country and rural districts. In many country places the number of persons who would join a society of this description would be too small to warrant its commencement, and for this reason the attempt has not been made. Now the way in which I would remove this hindrance would be, to select a central spot in any given district, and having there formed a Society, let it prove as a rallying point for Christians of all denominations, not confining it to any particular sect or party, to the exclusion of others. A Society formed upon this principle would be sure to meet the support of

the poor of Christ's flock in the surrounding neighbourhood, and would prove an admirable substitute for many (especially in rural districts) which seem to afford an occasional apology for gluttony, drunkenness, and debauchery.

There is one reason why Christians should undertake this for themselves, which has escaped the notice of your correspondents, viz., that many of the Friendly Societies will not admit a Christian man, if he were disposed to join them. This assertion may seem startling to many of your readers, but it is the case in several parishes in this neighbourhood, and for anything I know to the contrary may be so elsewhere. The same bigotry that prompts it here would do so throughout the land. The first article in one of these select societies runs thus—"Every person admitted a member of this Society shall be a member of the Church of England." Another goes so far as to exclude persons on that ground, should they leave the worship of the parish church at any time after they have been admitted. These Societies are under the direction of the parish priest; and we see the successors of the apostles in the "poor man's church" as by law established, denying that poor man the sympathy and support of his friends and neighbours in the hour of sickness and death, because he thinks for himself, and obeys God rather than these men. It is possible for bigotry and persecution to overdo their work, and thus defeat themselves. It was so in this neighbourhood. A benevolent individual in connection with the Wesleyan Methodists established a Christian Friend Society at Thruxton, near Andover, and undertook for some years the oversight and management of its affairs; and knowing "union is strength," individuals of all denominations gladly embraced the opportunity of enrolling themselves in it, and have found it a retreat from persecution for conscience sake. The Society is composed of Wesleyans, Baptists, Independents, and Episcopalians, some of its members residing at a distance of twelve miles from Andover, where the Society now holds its meetings. The following are the principal features which distinguish it from other societies:—

1. Persons admitted members must be connected with a Christian church; or if not in actual communion, be of such a character as to manifest they are governed by Christian principles.

2. The business of the Society is managed by a clerk and two stewards, chosen from members residing in the town, who meet quarterly in one of the chapels to receive the subscriptions.

3. Personal attendance is not required. The subscriptions may be sent to the clerk at any time previous to the day for payment.

4. On Whit Monday we hold an annual meeting, to audit the accounts and transact any other business relating to the Society. A room is provided for the occasion, and all the members are expected to attend. In the morning the members walk to chapel, when a sermon is preached by ministers representing the different denominations in annual rotation. After this we dine together, the ministers and any other friends who like to do so, joining us at this feast of friendship and brotherly intercourse. When the cloth is removed, business is transacted, and the meeting is dissolved by about five o'clock in the afternoon.

I have been connected with "The Andover and Thruxton Christian Friendly Society" for many years, and rejoice in its prosperity; and cannot but think there are many individuals animated with the spirit of the founder of it, who will be willing in their different localities to establish similar institutions. Is there not a luxury in thus doing good? How many a widow's heart may he cause to sing for joy through his labour of love? How many an orphan's tears may he dry up by the effort? It is worthy of the toil required—try it. "Blessed is he that considereth the poor, the Lord shall deliver him in the day of trouble."

Clatford, near Andover, STEPHEN FUTCHER.

March 9, 1844.

SIR,—As you have invited communications on the subject of Friendly Societies, I beg to offer a few remarks on the subject. I think, Sir, there might be a Benefit Society in every Christian church for the mutual assistance of its members in cases of sickness, or death, or such other trouble as might be deemed necessary by the members of the Society. My reasons are these: most of the present societies for the above purposes are held at public-houses, and therefore rather objectionable to members of Christ's church. I myself am a member of one such society, and am sometimes compelled to be present; and I know a member of a church in London who has lately joined himself to an Odd Fellows' Lodge. Now, Sir, these things ought not so to be, in my opinion; but Christians ought to be more united to assist one another in times of domestic trouble, and thus prevent the utmost necessity of Christians joining themselves with men, some of whom, at least, are very far from being Christians. Knowing that I submit this to one who is so very able to carry out this idea, I leave it in your hands to publish it if you please, or otherwise as you may think fit.

A MEMBER OF A CHRISTIAN CHURCH.

March, 1844.

Halifax, March 13, 1844.

SIR,—In the second Number of the WITNESS, you urge the necessity of Life Assurance, by the supposititious case of the distress of a minister's widow and family suffering from neglect of it. This determined me to insure forthwith, and I have done so, in a local office, and I have determined to effect a further insurance, and as a staunch Nonconformist, I am anxious to ally myself to all that bears the name of Dissent. There is, or was a Protestant Dissenters' Fire and Life Assurance Company; is it defunct, or is it too proud to transact business? There is an agency in this town, in an obscure street, and nobody either knows or cares anything about it. I am tolerably acquainted with Bradford; there they have respectable Agents, but little is known of it notwithstanding. In Leeds there is not an agency at all, unless a recent appointment. These things ought not so to be.

You are, doubtless, often in communication with Mr. James, of Birmingham. The work he published, entitled "The Young Man from Home," was, through God's blessing, the instrument of restraining me from many follies when I was the very character it describes and for whom it was intended, and was indeed the principal means of drawing me into the fold of Christ. To know this, may, perhaps, by Mr. James be

considered some compensation for his labour, and, I doubt not, I am but one of many who owe a debt of gratitude to Mr. James for having written so useful and interesting a work.— Might I be allowed to suggest, to you or Mr. James, the desirableness of writing a similar work addressed to *Young Women*? To hundreds of teachers, governesses, ladies' maids, laundresses, and the like, who have had good educations, who are either orphans, or far away from home and friends, exposed to temptation, such a work might prove a real blessing. T. S.

SIR,—As the subject upon which I have taken up my pen to address you is one on which you have bestowed some attention, an apology will, I presume, be unnecessary. The question to which I allude is one which affects a large class in our denomination. I allude to the establishment of a Society for the relief of our members in sickness, old age, and death. After waiting and watching with considerable anxiety for a length of time, hoping and expecting that the intelligent amongst our body would hit upon some plan to meet the wants of their labouring fellow-Christians, many have been reluctantly compelled to join the various Benefit Societies which abound here as elsewhere. There are others yet under the required age who are doubting which course to pursue, whether to wait and see something will turn up, or join the Societies alluded to. A branch of the Odd Fellows' Order has lately sprung up in this place which offers superior advantages, and is making rapid progress through the kingdom generally, and is considered much safer than the old societies. I have been very much pressed to join it. Besides an allowance of 10s. or 12s. per week in sickness, medical attendance and medicine, members' widows receive 6s. per week for life, with an allowance for each child under fourteen years of age. But it is a question with some of us, whether as professors of religion we should not be manifesting a want of faith in God's willingness to provide for his people, by joining a society composed of irreligious men for the sake of great temporal advantages. Will you favour me with your opinion on the subject? Thanking you for your impartial exposure of the Church and State abomination.

HOWARDENSIS.

Isle of Wight, Sept. 7th, 1844.

SIR,—An excellent letter signed "R. H." in this month's WITNESS, has deeply interested me. I have in consequence again read over all the articles on that subject which have appeared in the WITNESS from the first. I am convinced, on reflection, that the article in January Number, page 13, must not be lost sight of. I much admire the idea of a general Friendly Society, (after the model of the Odd Fellows' Society for instance,) to include the congregations of the Independent churches.

The economy with which such a Society might be conducted, in connection with the advantages you point out, would, doubtless, ensure its success; and then, when by these means the capital shall have accumulated, instead of adopting the usual plan of returning it in the shape of bonuses to the individual members of the Society, I would appropriate it to the fund recommended by "R. H.," page 405, for reducing the premium payable for annuities by the pas-

tors of our Congregational churches. By adding to this fund such subscriptions and donations as may be procured, together with the profits arising from the sale of the Union publications, the desirable object may, I have no doubt, be obtained, of rendering our pastors independent in their old age, and conducting materially to their comfort and respectability. It might be advisable to render it necessary to their participation in its benefits, that the pastors should procure a certain number of members each.

Sept. 13th, 1844.

W. H.

SIR,—I was much pleased to read in your first Number of the CHRISTIAN WITNESS that the subject of Friendly Societies was about to attract the attention it merits. I know instances similar to those there related, of two pious members of Christian churches, who, after having for a length of time paid to one of these clubs, were compelled, through affliction, to apply for relief. The members, thinking it probable they would require help for several weeks, immediately made new articles, which were acted on, and they were dismissed, and obliged to resort to the parish for relief. There are seven or eight of the benefit clubs (as they are termed) in the town I allude to, all kept at public-houses, the evils of which you are aware of. Upwards of two years since, a lodge of Odd Fellows was established; numbers immediately joined it, of all ranks, and it has now become a large body. The superior advantages held out are such that it is rapidly increasing. Among those who have already joined it are members of Christian churches and Sunday-school teachers; these have probably united themselves with it because of its pecuniary advantages. I am not prepared to say whether their system is unscriptural, and as such unfit for those who make a Christian profession, but certainly outward appearances seem to indicate it is; and their meetings held so frequently at an inn, where the lodge is held, must be a great temptation to the young men. The plea they use for joining it is, "The failure of other societies, and certainty of benefit from this, and that to a much larger amount than other societies."

I could wish, for the honour of religion, and for the benefit of the rising generation, a society was formed on *decidedly Christian principles*, to remedy the evils complained of. Many humble Christians and promising young men, I should imagine, would hail such a society with pleasure. In small country towns and villages much ignorance prevails on the subject, and what is outwardly imposing soon gains followers. Could a central society be formed, and branches in small places connected with it, and information widely circulated plainly stating facts, &c. ? I trust it will not be long before such plans are matured and societies formed as shall prevent the necessity of members of Christian churches and other young men forming the excuse for joining the Odd Fellows, "that they are obliged to do so, because it insures security where others fail, and the advantages in sickness, age, and to widows, are superior to any other benefit society."

As I know there are many halting between two opinions as to the propriety or impropriety of joining this society, if you would just state your opinion in your very valuable periodical, it might tend to settle their minds with regard to their duty on the subject. M.

Nottingham House,
Market Place, Nottingham.

SIR,—As you will have many calls upon your time and patience during the present month, not only on the usual matters of business, but also on account of the much larger demand you may justly anticipate for your truly excellent Periodical, it is not my present intention to make any unnecessary encroachment upon those precious moments devoted to far more responsible duties than that of attending to a querulous correspondent. But you will kindly listen if I intimate that I wish to remind you of a promise given in the notice to Correspondents in the WITNESS for last August, relating to the formation of Friendly Societies. By it you evidently led your readers to suppose that they might expect an article or two on this subject, and which ought to have appeared early in the autumn. Two subscribers to the magazine, being members of the Independent body, have been rather disappointed by the inattention to this matter. Both of them wishing to join the Independent order of Odd Fellows, (Manchester Unity,) have deferred doing so month after month, anxiously desiring to ascertain the views, opinions, and judgments of the Editor of the CHRISTIAN WITNESS, on the good or baneful nature or expediency of such institutions; and whether he approves of the Friendly Society of the Independent order of Rechabites; and whether he considers it at all probable that the Congregationalists will establish a Friendly Society of their own, or unite with other religious bodies in establishing one, to possess similar, if not better temporal advantages than either of the before-mentioned institutions. I beg you will not fail to notice this epistle in the January number, as otherwise it is not improbable that our two young men will be proposed, if not initiated, as members of the Independent order of Odd Fellows, belonging to the Manchester Unity.

It seems to me that a religious Friendly Society based on safe, broad, equitable, and universal principles, is very much needed in the present day. To be prepared in case of disease, scarcity of employment, or for decent interment after death, is what common sense and prudential foresight dictate to every right-thinking mind; it is therefore no matter of astonishment when we see some of our ministers and deacons, and many of our members, almost daily uniting themselves with the brethren of the Manchester Unity or Rechabite Friendly Societies. In my humble opinion, for members of Christ's church to unite themselves with either of these benevolent institutions, however manifold the temporal advantages, is fraught with ten thousand evils. Their energies are employed in a wrong direction; bad habits are too often formed; drinking and company, in many instances, take the place of the useful book or the domestic hearth. I could paint some dreary scenes and unfold many mournful tales, which, though not wholly compassing with a thick cloud the permanent benefits of these benevolent institutions, would set forth some striking examples in the ruin and degradation which have come upon some of their members. There yet remains a great work for the church of Christ to perform. Oh that this epistle would arouse the Editor of the WITNESS and every faithful Christian to consider what temporal and spiritual good might be done by

the establishing of religious Friendly Societies, on universal principles, throughout the length and breadth of the land.

Dec. 13, 1844.

HENRY WATKINSON.

Walsall, March 8, 1845.

SIR,—I trust the interest you take in Benefit Societies will be sufficient apology for my addressing you on the subject. It is perhaps impossible to overstate the evil resulting from their connection with public-houses, and yet nineteen out of twenty are thus connected. Hoping, however, that the excellent articles which have appeared in the WITNESS on the subject, will be the means of arousing the Christian public to see the desirableness of establishing them in connection with chapels and schools, I am induced to furnish you with some of the principles of one we have lately established, in order that, if approved of, you may recommend them to others.

It is enrolled. The management is vested in a committee so constituted that, whilst the members elect some of them, the minister, deacons, and other officers of the church, will form the majority. The meetings are held in the school-room. Children above five years old, *if in our Sunday-school*, male and female, are admitted as members, thereby forming a bond of union between them and the school, preventing them roving about from our school to others, and we trust will, in after years, prove a link connecting them with the chapel. Persons of all denominations, male or female, between the ages of seventeen and forty-five, are eligible for membership. Children are allowed to subscribe as low as one halfpenny per week, the highest subscription for adults being sixpence weekly; the allowance in sickness of course in proportion to the amount of the weekly subscription; the highest, 12s. 6d. per week. Thus we bring it within the reach of the poorest child, whilst it is worth the notice of the respectable mechanic. There are also many minor features which might be instructive to persons contemplating the formation of societies, which I will not trouble you with now, but will send you a copy of our rules if you desire it.

And now, Sir, there is one point to which I would call your particular attention. Persons are constantly removing from one part of the country to another, and find it inconvenient and troublesome to send their subscriptions and continue members of the particular society they first joined; but even when this is accomplished, they lose one of the principal benefits, namely, the medical attendance of the society's doctor. The Odd Fellows (a society most to be deprecated of any, in some respects) obviates this evil. Cannot some plan be devised by which societies such as we advocate might also overcome it? I think there might, but more on this subject at a future time, if you wish.

GULIELMUS.

DEAR SIR,—I was glad to see "The Present Condition of Friendly Societies in England," stated in the CHRISTIAN WITNESS. In this village, we had three kept at public-houses, and they were producing the pernicious effects among the labouring poor there stated. About six years ago, we formed one in connection with our place of worship, which has nearly annihilated all the others. We have had one division of the overplus, leaving as many pounds in the club as there were members on that occasion. Each

member had to receive more than ten shillings in the pound, we have now ninety-four members in it, and about £150 in the Savings' Bank, and we meet in the vestry of the chapel once a month, when the money is paid. One of our rules is, "That no money be allowed from this Society for music, eating, drinking, or amusements." The men meet quietly there and pay their money, and have no temptation to go to the public-house, but return home to their families. At the annual meeting, I or some friend preach a sermon to them. I hope you will urge the adoption of similar societies. I am sure it would have a beneficial effect upon the morals of the poor. If you wish to see a copy of the rules, I shall feel great pleasure in sending you a copy. Wishing you every personal blessing and great success attending your arduous engagements.

THOMAS ASTON.

Wingrave, near Aylesbury, Bucks,

March 12th, 1845.

SIR,—You have performed an essential service to the cause of religion among our Dissenting churches, by directing attention to the present general character of Friendly Societies. It is a cause of great astonishment and regret, that, in so many instances, nothing has been done to mitigate the evils which flow from them, when left to the interested care of the publican; and the sorrow is by so much the greater; since so easy and so natural a remedy is found, by the ministers and deacons of our churches forming and maintaining such societies under their own superintendence. Surely, after the publication of your valuable essays on this subject, and the excellent letter of your correspondent A. T., every Dissenting church to which the CHRISTIAN WITNESS has obtained access, that omits to do so, is culpably negligent of the spiritual interests of its poorer members. Yet, allow me to give evidence, by the history and statistics of some societies in this neighbourhood, that, how generally soever his severe censures are merited, they are not universally applicable. As long ago as the year 1818, the evil effect of public-house Friendly Societies occupied the attention of our church officers; and in consequence of a direct application from some members, who were labourers and artisans, a code of rules was drawn up, and the deacons conceded to them the occasional use of a school-room for their meetings, and a supply of candles when necessary. The club was then formed. It chose its treasurer, and subsequently, when the funds had increased, trustees, in whose names the surplus money is from time to time invested. It has never been of any expense to the Dissenting interest beyond what is mentioned above. The club speedily

grew in numbers, and by a steady progression, has accumulated a fair amount of property. It is, of course, open to persons of any religious opinion, and contains many of every persuasion in our neighbourhood.

There have been admitted since its formation in 1818 . . . 457 members.
It has lost by death and other causes . . . 164 „

There are at this time 293
Its receipts, from members' subscriptions and interest in capital, amount to . £4,442
It has paid for sickness, deaths, &c. . 3,854

Its present capital is . . £588

Of this sum £517 is at interest on mortgage securities; a part of the remainder bears interest from the treasurer, and is waiting for a little increase to be also put out; and the rest is floating capital with the stewards. Each member subscribes one shilling per month to the general fund, sixpence per quarter for medical attendance, and one shilling on the death of every member who has belonged to the club twelve months, or sixpence if he has joined it within that period. The payments are eight shillings per week, for any duration of sickness, not less than a week, nor more than twelve months, and two shillings and sixpence per week for any time beyond this. Three shillings per head for the total number of members, is paid to the medical attendant; and the whole of the money, gathered for each death, to the family of the deceased.

We should probably have been much stronger both in men and money, but for the formation of a second club in a neighbouring village, formed after our mode, and meeting in the school-room of a Dissenting church, which our good minister had the honour of planting there. The comparative youthfulness of its members has attracted the young towards it, somewhat to our loss. Having fewer demands on their stock, they have acquired property more rapidly, and are much richer in proportion than we. They have 220 members and a capital of £750.

We have also a women's club, which has been established about twenty-two years, for affording aid in sickness and confinement. It has now about 100 members, and a capital of about £100. You will notice it is much poorer than the other two; proceeding from the more frequent sickness of females, the greater inducement to impose, and the greater difficulty of detecting it.

I inclose my name, and those of the localities of these Societies, lest any one should wish for further information. A.

THE HOME OF THE SOUL.

Oh! where shall the soul find relief from its woes,
A shelter of safety, a home of repose?
Can earth's highest summit or deepest hid vale
Give a refuge no sorrow or sin can assail?

No, no! there's no home!

There's no home on earth, the soul has no home!

Shall it leave the low earth, and soar to the sky,
And seek for a rest in the mansions on high?
In the bright realms of bliss shall a dwelling be giv'n,

And the soul find a home in the glory of heaven?

Yes, yes! there's a home!
There's a home in high heaven, the soul has a home!

Oh! holy and sweet its rest shall be there;
Free for ever from sin, and sorrow, and care;
And the loud hallelujahs of angels shall rise
To welcome the soul to its home in the skies;
Home, home! home of the soul!

The bosom of God is the home of the soul!

F. S. KEY.

Review and Criticism.

KNIGHT'S WEEKLY VOLUME.

Volumes Published.

I. William Caxton: a Biography. II. Mind amongst the Spindles. III. XII. The Englishwoman in Egypt: Vols. I. and II. IV. VII. Lamb's Tales from Shakspeare: Vols. I. and II. V. British Manufactures.—Textile. VI. IX. XIII. XXXII. The Chinese: Vols. I. II. III. and Supplementary Volume. VIII. Feats on the Fiord. X. XIV. Tasso's Jerusalem Delivered: Vols. I. and II. XI. Bird Architecture. XV. The Elephant. XVI. Rambles by Rivers. XVII. XVIII. XXXVI. XXXVII. History of Literature and Learning in England: Vols. I. and II.; Series II., Vols. III. and IV. XIX. Dialogues on Instinct. XX. XXIV. XXVI. History of British Commerce: Vols. I. II. and III. XXI. A Volume of Varieties. XXII. XXIII. The Camp of Refuge: Vols. I. and II. XXV. British Manufactures.—Chemical. XXVII. Civil Wars of Rome. XXVIII. The Life of Sir Thomas Gresham. XXIX. XXXI. XXXIII. Pursuit of Knowledge: Vols. I. II. and III. XXX.—Pictures of English Life.—Chaucer. XXXIV. Memoirs of a Working Man. XXXV. The Cid. XXXVIII. British Manufactures.—Metals. XXXIX. XL. Insect Architecture, &c.: Vols. I. and II. XLI. The Lost Senses.—Deafness. XLII. Curiosities of Physical Geography.

ASTONISHING spectacle! Forty-two volumes on subjects of the first interest, written mostly by authors of the highest celebrity, and published at a price which places them within the reach even of the humblest peasant! Meritorious and unrivalled as have been many of the other projects of this eminent publisher, the whole of his previous achievements are eclipsed by the present undertaking, with which we know of nothing to be compared in the history of respectable and regular metropolitan publication. Even Scotland is in danger of losing her pre-eminence in this direction. Well do we remember the first appearance of Constable's Miscellany, which was the theme of public praise and general wonder; but each weekly number—not volume—of that work was *three times* the price of the "Weekly Volume:" the average quantity of matter it contained was only about a third of Mr. Knight's. Various projects

of a like kind, chiefly in London, have since been started, most of them not defective in matter, but all of them at such prices as placed them far beyond the reach of the masses, with respect to whom *cost* is everything. High price, as a brazen wall around the realms of literature, has too long shut out the great bulk of mankind from its mental sweets and moral blessings; but the cruel barrier is at length being thrown down, and the fair fields laid open to the millions of honest, useful, and honourable men who cultivate the soil and conduct the operative branches of British commerce. Literature is now constructing a common hall, where the accidental distinctions of life are lost, and where the peasant is admitted, on easy and equal terms, to banquet with the peer. Nay, the princes of the peerage themselves have been both the chief pioneers and the most zealous promoters of the glorious revolution. There is above all one name which has filled the world, to which, in this great matter, special pre-eminence is due—Lord Brougham. That great scholar, philosopher, orator, and statesman, stands forth here among the heartiest of Mr. Knight's co-operators. For the small sum of one shilling every subject of the British Queen may now be admitted to converse with that extraordinary man, on themes of the highest interest, for a live-long summer's day! Volume XIX. comprises his Four Books of Dialogue on Instinct, or the Facts and Theory of Animal Intelligence, in which the reader is conducted through the whole range of the lower creation in a manner indescribably fascinating, and pregnant with innumerable lessons of the profoundest thought and most conclusive reasoning. This volume also comprises from his lordship's pen an Analytical View of the Researches on Fossil Osteology, and their Application to Natural Theology, a magnificent and sublime performance—the results of the highest philosophy rendered perfectly intelligible to the common mind. We shall be much disappointed if the circulation of this work stops short of half a million copies! The work is described as a "Weekly Volume for all Readers," and we can honestly testify that there is nothing here which all may not read, not merely with safety, but with advantage. Of pleasure we say nothing; for the work, as a whole, is

captivating in the extreme. Of each of the treatises it may be truly said, that as to matter, as well as price, it is "everybody's book." But while there is so much that is common to all, there is not a little that presents to certain classes a peculiar attraction by the offer of special benefits. For our youthful readers *Bird Architecture*, *The Elephant*, *Insect Architecture*, and the *Volume of Varieties*, possess a wonderful charm. To another class of our readers, comprising an immense multitude of intelligent and inquisitive young men, we particularly recommend the *Dialogues on Instinct*—the *History of Literature and Learning in England*—the *Pursuit of Knowledge*—*British Manufactures*, all the volumes—*History of British Commerce*—the *Chinese*—*Memoirs of a Working Man*—*Mind amongst the Spindles*—and the *Lost Senses*. It is a very moderate calculation when we assume that there are at least FIFTY THOUSAND of our readers for whom these volumes are specially adapted, and to whom we can hardly perform a greater kindness than by recommending each, without delay, to procure for himself a set of all the volumes thus indicated. It should be noted that each work may be purchased separately.

Parochialia; or, Church, School, and Parish. The Church System and Services Practically Considered. By JOHN SANDFORD, M.A., Vicar of Dunchurch. 8vo, pp. 442. London: Longmans.

THIS is a work of extraordinary value, forming by far the most comprehensive, theoretical, experimental, and practical view of its great subject that has yet been presented to the English public. The only book, indeed, which admits of the slightest comparison with it is "*Pastoral Superintendence*;" its motive, its detail, and its support," by Dallas, also a work of great value, but much inferior to this. It is a fact deserving of notice, that all the publications on the subject of the gospel ministry in our times, in Great Britain, are by ministers of the Church of England. Nothing from any other quarter, except those of Edmondson and Mr. Barrett, both Wesleyans, beyond a tract or a charge, has appeared among Nonconformists, deserving a moment's notice. The excellent Bickersteth's "*Christian Student*" led the way; next came the invaluable work of Bridges, "*The Christian Ministry*;" then Raikes's "*Remarks on Clerical Education*;" then Gressley's

"*Treatise on Preaching*;" then Dallas; and now comes Sandford, eclipsing all. This fact is as discreditable to Dissent as it is honourable to the evangelical portion of the Establishment. We have nothing to look at beyond the venerable relics of a former age; the compilation of Williams, the lectures of Doddridge, the essay of Watts, and a few similar productions. This ought not so to be. The connection between such books and the interests of religion is most intimate, most vital. A masterly work on the subject of the Nonconformist ministry is a great desideratum. *Who so competent for this high undertaking as John Angell James? When will the Congregational Union urge on him its performance?*

The work of Mr. Sandford exhausts the subject. Starting with the foundation of a parochial edifice, he conducts it onward till the churchyard is laid out and walled in. He next proceeds to the School, to which he devotes two books, comprehending thirteen chapters, and exhibiting the interesting subject in all possible lights. This portion of the volume embodies a vast amount of practical wisdom, and may be studied with much benefit by people of every sect. Next comes the Parish, under five books, and twenty-five chapters, which discuss the Parochial System, the Pastoral Care, Church Services and Ordinances, Religious Societies, Parochial Institutions, such as a Medical Union, Benefit Societies, Provident Funds, Loan Funds, Cottage Tracts, Lending Libraries, &c., with a concluding descent on Lay Help in the person of District Visitors, Nurses for the Poor, Church Officers, &c. Such is a summary of this masterly volume. It is impertinent to our present duty, and must be wholly unnecessary, to advert to the author's principles as a Churchman, and to enter our protest against them as here implied or expressed, and their application as here set forth. We take the work in its avowed character, as an exposition of ecclesiastical economy as existing in a given case, and pronounce it a work of distinguished merit—a work from which, we repeat, all Christian pastors and leading laymen, of whatever sect, may greatly profit. This deed, while an act of simple justice, yields us no mean satisfaction. As Dissenters, we are cheered by the consciousness of a high superiority to the best of Churchmen. We dare be just, yea, generous, even to the worst of them; they dare not be just to the best of us. No Church journal dare speak of a Dissenting work unless to

disparage it! Their license extends only to reprobate a Nonconformist author, whatever his worth; Dissenting journals judge according to the merits of the work; without the slightest reference to the religion or politics of its author.

The Gospel before the Age: or, Christ with Nicodemus. Being an Exposition for the Times. By the Rev. ROBERT MONTGOMERY, M.A., Oxon. 8vo, pp. 394. London: F. Baisler.

It admits of no dispute that Robert Montgomery is a scholar, and in some respects a man of splendid parts. He is, moreover, as was to be expected, improving with time; but he has still much to do before he can be admitted to the fellowship of men of sound common-sense and enlightened Scripture orthodoxy. In the work before us, amid much that we execrate as unjust and untrue, as bad in spirit, and vicious in taste, there is yet occasionally something to approve and admire. It is not easy, however, to say what the work really is, or what was its author's object; or whether he had any object at all. His views, so far as they are intelligible, are occasionally vast, but there is generally a vagueness, a wildness, an incoherence about the whole, that quite baffles criticism. The dedication to Mr. Gladstone, which is alone a considerable production, furnishes a fair specimen of the body of the work. Throughout the volume, Mr. Montgomery's politics preponderate over his theology; but this does not matter much, for in this work both are very bad. He appears to have digested neither. His studies in divinity seem still incomplete. In all his discussions fancy takes the lead of judgment. He swallows the Book of Common Prayer, asking no questions for conscience' sake. He is in raptures with the "Office of Baptism," and contends that "nothing can be more scriptural, evangelical, and primitive;" he would not have "a single word altered or removed." The Church he holds to be "the peerless blessing of our country;" "the spring of national piety, the root of public morals, the guardian of political liberty, the protector of social rights, the universal sanctifier of every home she has visited." Were she to fall, "around her prostrated temples and demolished shrines would lie scattered in awful waste, public religion, national morality, private virtue, with all the bland graces and benignant charms of those 'Christian

homes where faith, hope, and charity' now abound." So much for the Church; now for the State. The "Democratic Principle" is ruining the country. "Liberalism, desperate remedies, lawless axioms, exaggerations about corn laws, game laws, cotton factories, and commercial machinery, all have combined to produce an anarchy of opinion," &c. The nonsense of such sentiments will be readily excused by all who keep in view that the writer is a poet whose power is fancy, and whose theme is fiction. Altogether, the "Gospel before the Age," is the most singular medley, the most magnificent jumble of fact and fallacy, truth and misrepresentation, politics and divinity, that it has ever been our lot to meet. If ever an age shall come, when this shall be deemed "gospel," woe to the men of that age, for they can never be blessed by such a gospel.

Christ our All in All. By the Rev. ROBERT MONTGOMERY, M.A. Post 8vo, pp. 321. London: Baisler.

THIS volume is adorned or disfigured by a foppish likeness of the author. A publisher so intelligent and respectable as Mr. Baisler, ought to have known better things. He ought not to have taken such a liberty with his author, for surely the author *himself* can be no party to such childish vanity. Men of sense never allow themselves to be thus befooled. If it is done to Mr. Montgomery, not as a Christian pastor, but as a poet, then, we have nothing further to say. Otherwise we must, in the name of good taste and common-sense, protest against the puerility. Conceive of a Jay, or a James, a Wardlaw, or a Chalmers, issuing such a work with a portrait! Where "Christ is all in all," there is no room for little self. Passing to the work itself, we have to report favourably of it. The author proceeds soberly, and in the main scripturally, for upwards of two hundred pages, which contain much that is sound and precious in doctrine, polished and brilliant in expression. The great truths of the gospel are, though rather confusedly, set forth with much power and beauty, and the Saviour exhibited in his mediatorial glory, up to page 229, when "the Apostolic Church of England" comes up, and all is over! The pastor again gives place to the poet, and fiction succeeds to truth. She is "*the great administrator of national morals.*" She "claims to be INSTRUCTRESS of the em-

pire, by opposing, mildly, majestically, and consistently, the GREAT HERESY OF OUR NATION—SELF-WILL." The capitals are his own. She "controls and chastens the INTELLECTUAL State of the empire." Jesuits, radicals, and Dissenters, are not forgotten. Now in a work of high devotion this is execrable! We should despise, denounce, and scorn the Dissenter who could not complete a work of this description without a fling at the Papists, the Puseyites, the Church and the Clergy. But for this deformity, the work deserves high praise. The volume concludes with a splendid Essay on Luther and the Reformation. Will it be credited that the *fifteen* prefatory lines contain a further farewell flout at "Dissenting Radicalism?" Churchmen are becoming every day more and more moonstruck. In their very soberest moods, let only mention be made of the Voluntary Principle, and

"All sudden, gorgons hiss, and dragons glare,
And ten-horn'd fiends and giants rush to war,
Hell rises, heaven descends, and dance on earth:
Gods, imps, and monsters, music, rage, and mirth,
A fire, a jig, a battle, and a ball,
Till one wide conflagration swallows all!"

*Historic Illustrations of the Bible :
principally after the Old Masters.
The Text in Three Languages, English,
French, and German. 4 vols., 4to.
London : Fisher and Co.*

WORDS can convey no adequate idea of these superb volumes. To be fully appreciated they must be seen, examined, and studied by a mind whose powers have been "exercised by reason of use." The whole range of the Scripture works of the ancient masters has here been carefully examined, and a selection made, comprehending illustrations of nearly every book in the Bible, free from any questionable representation, and elucidating the historical events of the Old, and the moral and miraculous occurrences of the New Testament. Such a work is calculated to become not only a pure but a powerful auxiliary in communicating to the youthful mind an enduring knowledge and recollection of the Scriptures, forming as it does a chronological series of illustrations, designed by the most eminent painters of every age and country. It is a visual commentary on the text of the Holy Scriptures, which, through the eye, speaks to the understanding and the heart. It is not less an affair of genius than of godliness; its tendencies are equally favourable to taste and to devotion. This simple statement

is the best possible recommendation that can be given of this rich and splendid work. The conception was strikingly happy; the execution is worthy the conception, and of the immortal men who form this brilliant constellation. This illustrious throng are already heirs of all the immortality that earth can confer. As part of the household of genius, their glory will perish only with the wreck of nature. But by means of such enterprises as the present, that glory will be diffused throughout the abodes of civilized life, and themselves thus admitted to the more intimate fellowship of nations. It was time to do for the painters of the world, that which long since has been done for the poets both of Greece and of Rome, of England, France, and other countries. Their chief works have been oftentimes issued in combined and uniform editions. Why not a corresponding act of homage to the painters? Are not their respective arts allied? Is not the genius of the painter of a species equally elevated? Have not the characters of the former, as a whole, been far superior? Have not *sacred* themes been uniformly the favourite subjects of the greatest painters? Has it not been much otherwise with most of the great poets? Has not the one, for the most part, been the minister of purity, and the other, to a fearful extent, the minister of corruption? On these grounds, then, we rejoice in the present publication, which merits the centre spot of the drawing-room table of every Christian gentleman in Europe, and forms the finest present that a man of taste can place in the fair hand of an accomplished woman.

CHARACTERISTIC NOTICES.

Select Sermons by the late Rev. James Mackinlay, D.D., Kilmarnock. With a Memoir by his Son; and published under his superintendence. 12mo, pp. 470. Edinburgh : J. Johnstone.

DR. MACKINLAY was one of the greatest preachers of his age and country. We had the pleasure of his personal acquaintance, and we have known few men whose powers, mental, moral, and physical, were more perfectly adjusted to each other, and all to public speaking. In this as in many other respects, he possessed much in common with John Elias. Both were born pulpit orators. Dr. Mackinlay wrote none for the press; he went but little abroad to preach, for his love of retirement was such that nothing could draw him out; and hence, beyond Ayrshire, he was but little known to the world. In the town of Kilmarnock, however, he dwelt as a prince among the people. He commenced his labours there, in April, 1786, and continued them till

February, 1841, with unabated acceptance. The "Low Church," of Kilmarnock, is one of the most spacious edifices in Britain, and up to the close of his long life, when he appeared in the pulpit it was always crowded in every part. The charge was collegiate; he had many colleagues; but few of them had even half his audience, and some scarce a fourth of it. The secret of this unparalleled permanent popularity seemed to be that his preaching was *never deteriorated*. His last lecture and sermon were prepared with the same elaborate care as his first. His preaching was ever full of evangelical savour, and pervaded by a pathos which has seldom been equalled. The present volume, which is preceded by an interesting memoir, presents a fair specimen of his ordinary ministrations.

The Reality of the Gracious Influence of the Spirit. By the late JOHN JAMIESON, D.D., F.R.S., &c. With Memoir by the late Rev. ANDREW SOMERVILLE, Dumbarton. Post 8vo, pp. 351. Glasgow: David Robertson.

DR. JAMIESON belonged to a class of rare men. His works best illustrate his character. He and Bishop Butler were men of the same mould; and had Jamieson been a prelate instead of a humble presbyter, we question whether he might not have borne away the palm of literary reputation from the author of the *Analogy*. The present work, which is the last that issued from his gifted pen, is in some degree also the first by which that pen was exercised. It is the "result of the cogitations of half a century." It consists of fifteen dissertations, thus indicated:—Importance of the Doctrine of the Operation of the Spirit—the Promise of the Spirit, and the Design of the Gift—Objections to the Doctrine—Arguments from *Analogy*, continued through four dissertations—Miraculous Gifts of the Spirit—Necessity of Divine Influence proved from Facts—Miracles not the foundation of Saving Faith—Design and Use of Miracles—the Demonstration of the Spirit—Reality of Divine Influence proved from the figurative language of Scripture, from the simple language of Scripture, and from Experience. These momentous topics are discussed with consummate ability, under the influence of much intellectual and spiritual light. Prefixed to the volume is an excellent Life of the celebrated author.

Chemistry, as Exemplifying the Wisdom and Beneficence of God. By GEORGE FOWNES, Ph.D., Chemical Lecturer in the Middlesex Hospital Medical School. 8vo, pp. 184. London: John Churchill, Princes-street, Soho.

WE welcome such attempts as this with no ordinary satisfaction. It forms a fresh step in the march of scientific endeavour to promote the glory of God by exhibiting the wonders of his handiwork. Mighty feats have been already performed by Comparative Anatomy and Physiology in the demonstration of foresight, design, and contrivance, in the works of God. The exact adaptation of the organs, habits, instincts, and appetites of the creatures to the circumstances of their being, has been made to proclaim the glory of the Lord. In the work before us, Chemistry at length stands forth to render its contribution to the same transcendent cause. To this end it employs the history of the earth and the atmosphere, the peculiarities

which characterize organic substances generally, the composition and sustenance of plants, and the relation subsisting between plants and animals. The endeavour has been successful, and the subject rendered intelligible to the ordinary reader, whom it will both instruct and edify.

An Essay on the Mode and Subjects of Christian Baptism. By JOHN STOCK, of Chatham. 2nd Edition, 12mo, pp. 143. London: Houlston and Stoneman.

THE writer tells us that he "has gone into the entire question, and is not aware that he has omitted referring to any of its material points." This statement, we think, is correct. The author, according to his own views, puts his case clearly and strongly, and in a manner considerably adapted to lead away the uninstructed mind; but the book contains no position that has not been demolished a hundred times over.

The Sabbath Question, illustrated by a Road-side Inquirer. Royal 18mo, pp. 206. London: Seeley.

THIS book possesses no ordinary claims, whether we regard its subject or its execution. It is an admirable performance, bidding fair to be extensively popular, and wherever it is read it must prove extensively useful. It is finely written, full of truth and nature, and indicative of a very extensive acquaintance with the human heart, and with existing society in this country. We think we met the author very recently.

Church History for Youth: being the Readings and Conversations of a Grandfather with his Family. Royal 18mo, pp. 184. London: Houlston and Stoneman.

THE Grandfather has been very laudably employed, and has merited the lasting gratitude of his children's children. We have no fault to find with the work, which is much calculated to be useful, except that it falls in with the miserable affectation of excluding the *date* of its appearance both from the title and the preface. This childish practice must be put an end to. It is sometimes, moreover, a matter of serious consequence. In the present case, for instance, the work comes to us as *new*, but it must have been published, or at least printed, several years ago, for it represents the Evangelical ministers of the Scotch Church as "contending vehemently for what they term a *reto*," a contest which has long since passed away! The work is constructed on the voluntary principle, and deserves a place in every Christian family.

Zaida: a Tale of Granada, and Minor Poems. By LEWIS EVANS. Royal 18mo, pp. 186. London: Houlston and Stoneman.

THE author is unquestionably a poet, and had he lived some fourscore years ago, he might probably have attained to some celebrity. What his fate may be, in this utilitarian age, we cannot say. Time alone can tell. His merits are nevertheless very considerable.

The Field of Honour; or, Scenes in the Nineteenth Century. By ANNE FLINDERS. 12mo, pp. 217. London: Dalton, Cockspur-street.

THIS work has for its object the correction of error in reference to "honour," and the consequent abolition of that most absurd of all absurdities the employment of gunpowder to settle questions of social morals. If the brainless,

blinded, reckless, insane fools whose hot blood and cold charity uphold the barbarous system of self-murder and social butchery, are not incapacitated for reading and understanding this pathetic, pious, and philanthropic volume, which is finely conceived and beautifully written, and well reasoned, they may gain from it all that is needful to raise them up not merely to the level of rational men, but of true Christians.

Proceedings of the First Anti-State Church Conference held in London, April 30, May 1 and 2, 1844. 12mo, pp. 164. London: Ward and Co.

THIS is a publication of extraordinary value. Apart from all that refers to the special organization from which it sprang, it comprises a number of dissertations of the highest order, by men of the first ability, on topics second to none that can occupy the minds of Christian citizens. On these grounds we cordially commend it to all our readers, whatever may be their views of the Anti-State Church Association, with respect to which, however, it is, perhaps, only necessary candidly to read this book, to convert blind hostility into enlightened attachment.

Sights in All Seasons. 16mo square, pp. 372. London: Religious Tract Society.

YES, and "Sights" well worth the seeing too. A beautiful, an enchanting little volume, singularly suited for a present to young people. Uncles, aunts, and elder brothers and sisters, mark this!

My Schoolboy Days. 18mo, pp. 176. London: Religious Tract Society.

A CHARMING book! Our hearts almost rebel against the dull sobrieties of age, and wish to return to the innocent scenes and summer gambols here described with so much truth, nature, and fascination. Boys, get this book!

A Guide to Acquaintance with God. By the Rev. JAMES SHERMAN, of Surrey Chapel, London. 23rd Edition, 18mo, pp. 138. London: Religious Tract Society.

THIS is James Sherman all over; full of heart, soul, and sweet persuasion! We wonder not that this is the *twenty-third* edition. Such a "Guide" will never want company. Would that it were in the hands of every youth in England!

Fasting not a Christian Duty. An Essay on the increased Importance attached to its Observance. By J. C. KNIGHT, of the British Museum. 8vo, pp. 30. London: Nisbet.

THE production of a man of sense and learning: as against the Papists and Puseyites, correct; but as it relates to a Christian duty, defective, or, rather, erroneous. Mr. Knight's views are opposed to Scripture, to reason, and to experience. When we have more piety, we shall have more fasting.

A Lecture on the Arguments for Christian Theism; from Organized Life and Fossil Osteology. By JOHN SHEPPARD. 8vo, pp. 72. London: Jackson and Walford.

A LUMINOUS and noble discourse, worthy of the learning, genius, and piety of Mr. Sheppard. We hope the next impression, however, will be

in a neat 18mo, after the manner of the Tract Society, which will be a convenience to the reader, and relieve the piece from the perils of the pamphlet form.

Six Lectures on the Evidences of the Christian Religion, recently delivered in London. By T. S. HONIBORNE. 8vo, pp. 74. London: Brain and Payne.

COMPRISING much excellent matter, clearly and ably presented.

Congregational Singing. An Address to the Religious World on Singing the Praises of God in Public Worship. By W. P. LEAK, P.M. 8vo, pp. 52. London: T. Ward and Co.

CONTAINS a good deal that is worthy of notice, with here and there a stroke of coarse satire or a bite of sarcasm, that would seem to indicate the author to be rather an enthusiastic lover of music than a devout Christian. Mr. Leak says, "There has been for years past, in the periodical works, very much said against singers, heaping up a long series of complaints, without devising any proper remedy." We have not seen this; but, be as it may, we purpose by-and-by to contribute our share in both these respects.

The Popery of Puseyism. Two Sermons by the Rev. H. J. BEVIS, preached at Ebenezer Chapel, Ramsgate, in reply to a Letter by an English Priest. I. Protestantism and the Right of Private Judgment. II. The Gospel and the Sacraments. 8vo, pp. 22. London: James Paul.

MR. BEVIS has done himself and his community great credit by the manly stand and the eloquent protest which he has, once and again, made against the insolent pretensions of Puseyism in Ramsgate. The reports of these two sermons authorize the belief that, on their delivery, they must have been thoroughly convincing, impressive, and powerful.

The Weekly Offering; or, The Practice of Primitive Christians presented to the Consideration of Congregational Churches. By an Independent Minister. 12mo, pp. 36. London: Snow.

THE title gives but a very imperfect idea of the rich and varied contents of this invaluable tract. It abounds in calculations, tables, reasonings, and exhortations of the most interesting character. We wish it were forthwith in the hands of every pastor, deacon, and reflecting member of our community. It unfolds, in an admirable manner and spirit, the secrets both of our strength and of our weakness.

The Mission of the Church; or, The Relative Importance of Home and Foreign Missionary Effort in the present State of the World. By PETER RYLANDS. 12mo, pp. 30. London: T. Ward. FULL of wholesome counsel.

The Sabbath, or Lord's Day. 12mo, pp. 30. Boulogne: printed by Le Roy Mabilite. ABOUNDS in practical instruction.

The Sleeping Church and the Perishing World. By HENRY HARRISON. 12mo, pp. 32. Belfast: H. Greer.

A MOST valuable appeal in behalf of a lost world.

The Introductory Lectures delivered at the Opening of the English Presbyterian College, November, 1844. By the Revs. P. LORIMER, JAMES HAMILTON, and HUGH CAMPBELL.

THREE excellent discourses. From a prefatory note we learn that no fewer than *twenty* students are already enrolled, besides a large number of amateurs. If our brethren will bring with them a system of Presbytery identical with that described in a foregoing article in our present Number, we will hail the establishment of the *new college* with feelings of heartfelt satisfaction. We will pray for their prosperity, and most sincerely bid them God speed!

Brief Exposition of the Ninth Chapter of the Epistle to the Romans, as contained in a Letter to James Haldane, Esq. By J. ROBERTSON, St. Ninians. 12mo, pp. 48. Glasgow: G. Gallie.

MR. ROBERTSON makes up in courage what he lacks in caution. With respect to this chapter he says, "I believe, not only that it does *not* teach the ordinary doctrine on the subject of election received in this country, and named after Calvin, but that, in truth, it sets forth to us another scheme of salvation, proceeding on what I may call the exactly opposite principle." We hope the Scottish people will keep to the Shorter Catechism.

A Lecture on National Education, delivered at the Athenæum, Plymouth, January, 1844. By J. N. BENNETT. 8vo, pp. 75. London: Hamilton and Adams.

A COMPREHENSIVE and powerful oration in favour of compulsory education by the State, but on principles strictly compatible with perfect civil and religious liberty. The piece well deserves a very careful perusal.

Scriptural Reasons against the Doctrine of the Pre-Millennial Advent: addressed to the Faithful in Christ. By a Minister of the Gospel. London: Simpkin and Marshall.

A DIFFICULT subject discreetly managed; much sound theology in a few pages.

A Christian Advocacy of the Importance and Utility of Total Abstinence from Intoxicating Drinks. By JAMES COX, Wesleyan Missionary. 12mo, pp. 38. London: Simpkin and Marshall.

A MOST valuable tract.

Affectionate Counsels to Students of Theology on leaving College, and also to Young Ministers; delivered at Ebenezer Chapel. By JOHN ANGELL JAMES. 8vo, pp. 48. London: Hamilton and Adams.

AMID the hundred or two of charges we have heard and read, we have met with nothing more to our taste than this most Christian, most paternal address. Every page teems with points of practical wisdom. Oh! what preachers and pastors should we be did we act out these apostolic instructions!

Mental Culture. Hints on the best and shortest Way of Cultivating the Mind. By a Student of University College, London. With a Recommendation. Preface by ALEXANDER FLETCHER, A.M. Fifth Thousand. 12mo, pp. 42. London: Ward and Co.

THESE "Hints" possess great value, and to ingenious young men they are calculated to prove of great service. The volume is pervaded by Christian principle, and indicates superior intelligence and sound judgment.

Maynooth.

PROTESTANTS OF GREAT BRITAIN AND IRELAND.

MEN AND BRETHREN.—Your principles are exposed to the most imminent peril! The Government, avowedly with the full approbation of the sovereign, has proposed the endowment of the Popish college of Ireland. The first minister of the crown has introduced a bill which provides for no less a sum than £30,000, to enlarge or re-construct it, and secures in perpetuity for its support the sum of £26,000 per annum: and this bill was read a second time on the morning of the day on which we write by a majority of 323 to 176. This is a fearful blow to the principles of Protestantism, not only in Great Britain, but throughout all nations! Should the legislature even stop here, the result of the measure will be mightily to invigorate the operations of Popery over the whole world. The issue of priests from this Papal seminary will now be augmented three or fourfold. Some of the chief of the Irish ecclesiastics

have published an outline of the plans now in contemplation with respect to priestly culture, one part of which is, the institution of twenty or more preparatory academies located in various parts of Ireland, from which the students shall be successively drafted to Maynooth, for the completion of their studies. According to this plan, a complement of at least 2000 men will be always under the process of training, for the misguidance, delusion, and thralldom of mankind, wherever the English tongue is spoken, and likewise among heathen nations. The bare idea of such an arrangement ought to fill the mind of every Protestant with the deepest solicitude!

But the Legislature will *not* stop here. Enough has been said in parliament by the Premier himself and his principal supporters, to place beyond all doubt the fact, that the next step will be the endowment of the whole body of the Roman Catholic priesthood. If the present bill shall

pass, that this second step will speedily follow is absolutely certain. But will the evil end here? No! the next, the natural, the inevitable result, according to present appearances, will be the union of the Irish branch of the Church of England with the Catholic church. But union there will lead to union here; the English Catholics and the Church of England will be united, and the two establishments of England and of Ireland will both become Catholic and one. On every side we see principles in operation which, if Heaven prevent not, must issue in this fearful consummation!

This great movement for extending the empire of darkness must be viewed in its relation to time and place. When we look at Oxford, at the spirit of the majority of the bishops, at the state of England generally, yea, and Scotland too,—at Polynesia and the whole missionary field, and at the state of the New World from north to south, we behold the powers of evil at work and a spirit of delusion poured out on mankind. That which, above all things, is now needed to the extension of the power of the Man of Sin, is a five or a ten-fold supply of competent priests. But this great engine of darkness which is about to be created in Ireland at the expense of the British people, acquires an incalculable increase of importance from its moral position and national relationship. Such a concentration of mental and moral power for the furtherance of the empire of Antichrist, would be an appalling institution in any country; but in Ireland, the grounds of most rational alarm are infinitely augmented. There is no other country in Europe or in the world so suited to the purposes of such an establishment. The religious, moral, social, and political position of that unhappy land is a perfect anomaly among the nations of the earth. It is, to an extent without parallel, a nation of idle men—of men idle for want of work—of men willing to toil, but unable to procure even the painful privilege of earning their bread by the sweat of their brow—a nation without capital, without commerce, without sustenance—a nation where, according to the Government commissioners, every fifth man is a pauper—a nation increasing at a rate unparalleled in the history of modern times—a nation whose political wrongs and whose social misery are such as to have wrenched them from the soil which gave them birth, divested them even of the love of country, and prepared them for emigration whithersoever the current of circumstances may happen to carry them; for, whatever may be the lot which awaits them, it will be hard indeed if it be not an improvement on that to which they were

doomed in the land of their fathers' sepulchres. Thus the poor inhabitants of Ireland have every inducement to emigrate to other lands in search of labour and of food. This is not theory—it is fact! That afflicted and interesting people do thus emigrate, in still increasing numbers, to every part of the globe—a circumstance attended with results of which few, we fear, have adequate conceptions. No marvel if the eyes of the Pope and the Catholic clergy of Europe are intently fixed upon Ireland. It is doing more to extend the dominion of Antichrist than all the other kingdoms of the western hemisphere. Ireland is the great storehouse of life from which the world is being thickly sown with the seeds of the Papal Empire: that seed is being hourly wafted to every clime, carrying with it darkness and chains. By priests they are preceded, by priests they are accompanied, by priests they are followed, among priests they live, and among priests they die. Hence the demand for priests in the colonies, already great, is constantly increasing. Such is the present condition of Irish Popery.

Now, what we deprecate is, our being, by the force of law, made parties to the preparation of a priesthood for this benighted people, and for extending the kingdom of the Man of Sin. Let the Papists be left, like other sects, entirely free in matters of conscience; let them enjoy every right and every privilege which belongs to the inhabitants of a free country; but here let the legislature stop. We enter our indignant protest against the appropriation of the funds of the Protestant Dissenters of England for the upholding of a system which they are bound to consider false, cruel, and impious! No man should be taxed for the support of the religion of another; it is contrary both to reason and to Scripture, and utterly hostile to the interests of civil and religious liberty, to apply the resources of the state to the support of any forms or form of religious worship whatever. Hence we should utterly reprobate the present endowment were it even in favour of Protestant Independency itself. But the evil is infinitely enhanced when the system to be upheld is one of unmixed iniquity—iniquity the most stupendous and terrible that the world has seen! We shudder at the thought that we, as a portion of the British public, throughout every hour of every day of the year, shall be supporting this infernal system in all parts of the earth! We feel this cruel necessity to be a calamity of the direst order! We deem the policy from which that necessity springs to deserve the reprobation of all virtuous, patriotic, and Christian men. We consider the formation of the Cabinet from which it originated one of the

most rueful events that has come upon Britain since the Reformation! The Protestant spirit of the aristocracy of England has at length utterly perished. Truth the most precious, and error the most pestilent, are now placed on the same foundation; the one is no longer loved, the other no longer feared! The salvation of men, the honour of Christ, and the glory of the great God, are now matters subordinate to the miserable policy of the passing hour!

Our indignation is greatly increased by the reason which the Government assigns for this measure: it is openly confessed that "this is the only means by which the Church of England in Ireland can be preserved;" and that there is in "Ireland a formidable combination which can be broken up in no other way." The latter allegation is wholly destitute of truth; the great, the leviathan wrong of Ireland is, her *Established Church*! Here is the secret of her rage and agitation: let that odious and oppressive institution be put an end to, and other acts of justice be done to her, and she will be as peaceful as either of her sister kingdoms. But, while that lasts, there will, there can, there ought to be, no peace! Our hatred to Popery shall not blind us to the natural rights of men. We call upon you, therefore, by all that is sacred in justice, by all that is pure in truth, and by all that is spiritual in religion, to denounce this monster grievance of a great nation! Let us beware of compromising our integrity and tarnishing our honour by assailing Maynooth, and sparing the Irish Protestant Episcopal Church. Every feeling of a just mind revolts at the thought of taking the tithe of a nation's substance to support the religion of the tithe of that nation's people! The history of State Establishments, with all their hateful, unjust, and oppressive concomitants, presents no parallel to such a state of things! Language supplies no terms adequate to the description of this dark and awful atrocity! There it stands in its own naked deformity, a dreadful thing without a name! The real truth with respect to the Irish Establishment is unknown to the bulk of the British people, or else the strong love of justice which is characteristic of Englishmen would long since have spoken in thunder to the ears of the British Government, compelling attention and redress.

Look at the facts. The entire Episcopal population is only between one-half and three-fourths of a million, for whom there are two archbishops and ten bishops with a revenue of £166,000 yearly! Lord George Beresford, the lord primate, receiving as his share £23,000 per annum. Each of the twelve Irish bishops on

an average receives £13,000 per annum, among a people of whose "*poverty*" we hear so much during the present parliamentary discussions. Add to these prelates upwards of 300 dignitaries, prebendaries, &c., 122 of whom are sinecurists, sharing among them £40,323, in addition to the benefices which they otherwise hold! There are 41 benefices without a single Episcopalian; 99 with less than 20; 120 more in which the number varies from 20 to 50. In many cases, the family of the rector, with the occasional policemen placed around him for protection at tithing time, constitutes the whole congregation! In 157 benefices there is no resident incumbent, and no divine service performed by him, or by a curate in any place of worship. There are 450 benefices with an Episcopalian population not exceeding 250; 375 more in which they are less than 1,000; 139 with less than 2,000. There are 7 benefices, containing in all 62 Protestants, with an annual income from tithes of £2,888. There are 50 parishes, the united flocks of which comprise 527 individuals; 42 without a resident clergyman, and 41 without even a church! But from these parishes clerical revenues are exacted to the enormous amount of £11,897! In the diocese of Emly the Establishment comprises only 1,246 members, while the tithe exacted amounts to £7,969! These facts are presented simply as specimens of this ecclesiastical monstrosity. In addition to the robbery of the Irish Catholics, England has paid in loans for glebes and churches the sum of £324,623, which have seldom been repaid. In 1834, the Irish Church received a loan of a million to cover the arrears of tithes refused by the Catholics,—a loan which has not been repaid. Add to this, the expenditure for the army and police required to protect the Church, amounting to a million a year, and it will be found that England has disbursed since the union a sum of £3,298,369 for the support of the Protestant Establishment in Ireland—that Establishment possessing a separate annual income of £807,533!

Protestant Dissenters of England! Ponder this system of things. But remember the real and avowed object of the present bill is its support and perpetuation. Ought this system to be perpetuated? Does it not deserve the loud and bitter execration of all virtuous men? Is it not equally a wanton mockery of the Protestant nations of Europe, and a burning insult to the Catholic millions of Ireland? We call upon you, then, in the name of eternal justice and of our holy religion, not to restrain your opposition to the endowment of Popery, but to hurl the bolts of your hottest indignation against this tremendous evil!

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES; OF THE CONGREGATIONAL BOARD FOR GENERAL EDUCATION; AND OF THE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

OUR present number will meet the eye of thousands of readers on the first day of what we are tempted to designate the "hallowed" month of May; that same period when God "sends forth his Spirit to renew the face of the earth," having been so appropriately consecrated for the yearly renewal of the energies and counsels employed to reclaim the moral deserts of the world. Devoted as our pages are to the sacred cause of man's liberty and intelligence, piety and salvation, it would be inexcusable were they not to contribute their portion of impulse, guidance, and encouragement to the religious mind of England at such a season as the present. To our brethren, and sisters too, in the country we would say, "Come up, if possible, to these holy convocations; and come with thought, prayer, and purpose deeply cherished in your hearts." To our brethren in the metropolis, and sisters too, we would say, "Welcome all that come; use hospitality without grudging; hallow the associations of private friendship and intercourse; but, above all, prepare for the public cause such proceedings as a large, manly, generous view of its present position would dictate." And may the blessing of the ascended Saviour rest on all the convocations of his servants in this metropolis during the pentecostal May of 1845!

Our labours are specially devoted to the service of the Congregational churches, a body of Christians to which, heart and mind, we are devotedly attached; and respecting which, though we would neither exaggerate nor boast, yet of the importance of its principles, position, and labours at this crisis, sober reflection and deep conviction require us to form and to express a very high estimate. Nor is this said in a sectarian or an exclusive spirit; for of every denomination of evangelical Christians, and of all their labours and missions in the whole world, we devoutly say, "The blessing and approval of the Most High rest on them."

To the following announcements, therefore, we beg the attention of all our readers; and for the proceedings they set forth we bespeak the attendance, with thought and prayer, of all to whom it is practicable; and of those brethren who are unable to be present, we ask that they would remember with their best affections and supplications their assembled fellow-servants.

FIFTEENTH ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

The Meetings of the Fifteenth Annual Assembly of the Union, and of the societies associated with it, are arranged as follow:—

Monday, May the 12th, at four o'clock, p.m., in the Congregational Library.—Meeting of the Distributors of the Fund in aid of Aged Ministers, derived from the profits of the CHRISTIAN WITNESS. At this meeting the attendance of

the treasurers and secretaries of all associations connected with the Union is invited.

Tuesday, May the 13th, the Meeting of the Annual Assembly of the Congregational Union, consisting of delegates and other brethren, will be held in Crosby-hall, Bishopsgate-street. Chair to be taken at nine o'clock, a.m., precisely, by the Rev. John Burnet, of Camberwell. The proceedings to close at half-past two o'clock, that the brethren may adjourn to the Congregational Library for refreshment.

On the evening of the same day, Tuesday, May the 13th, the Annual Meeting of the Irish Evangelical Society will be held in Finsbury Chapel. Chair to be taken at six o'clock precisely.

Friday, May the 16th, the adjourned Meeting of the Annual Assembly of the Union will be held, also in Crosby-hall. Chair to be again taken by Mr. Burnet, at nine o'clock, a.m., precisely. At twelve o'clock precisely this meeting will be constituted for proceeding with the business of the Board of Education; and at this hour the attendance of all contributors to the Education Fund is accordingly invited.

This morning's business will be closed, as that of Tuesday, at half-past two o'clock, the hour for refreshment at the Congregational Library being again three precisely.

On the evening of this day, Friday, the 16th of May, the Ninth Annual Meeting of the Colonial Missionary Society will be held in the Weigh-house Chapel, Fish-street-hill. Chair to be taken at six o'clock precisely by the Treasurer, J. R. Mills, Esq.

HOME MISSIONARY SOCIETY.—On Tuesday morning, May the 20th, the Directors of this important institution respectfully invite brethren from the provinces, and especially the officers of county and other associations, to a conference with them on the interests and operations of the society, which will be held in the Congregational Library. Chair to be taken at eleven o'clock precisely.

In the evening of this day, Tuesday, the 20th of May, the Annual Meeting of the Home Missionary Society will be held in Exeter Hall. Chair to be taken by Sir Culling Eardley Smith, Bart., at six o'clock precisely.

The proceedings of the Annual Assembly will relate to subjects of the gravest importance, and requiring the united counsels and prayers of all brethren concerned for our principles and prosperity as a Christian denomination. They are such as the following:—

1. The letter to the churches on their public worship—a subject always sacred and momentous, but at the present time of peculiar interest with relation to the general state of the public mind and of other religious denominations.

2. The interests of our theological colleges, as connected with the proceedings of the recent conference. Now that the conductors of those most important institutions have manifested so deep and enlightened a concern to effect every practicable improvement in their literary, religious, and practical working, it is equally natural and necessary to appeal to the churches for increased liberality and prayer in support of those colleges from which generally their future pastors must be obtained.

3. The present being the jubilee year of the London Missionary Society, presents a very appropriate occasion on which the Union may express its deep interest and sympathy in that noble institution, as well as record its deliberate testimony in favour of missions to the heathen.

4. How the earnest struggle on the Maynooth Bill may terminate, it is impossible now (April 14th) to conjecture; but it is hardly possible that its results should not be such as to require of the Assembly some proceedings, to place before the churches and the public a solemn declaration of its judgment on the altered state of the British Empire in relation to the great Voluntary and Protestant questions.

5. British Missions and general education are subjects that have lost none of their importance: their labours are as necessary, their opportunities as great, their wants as pressing as ever. On them alone all the attention of the two meetings of the Assembly might be advantageously employed. It is hoped that even amidst the pressure of so many other important matters, they will obtain more time and thought than in former Annual Assemblies.

HOME MISSIONARY SOCIETY.

THE Annual Meeting of the Society will be held in Exeter Hall, on Tuesday evening, the 20th instant, at six o'clock. Sir C. E. Smith, Bart., in the chair.

On the forenoon of the same day an open conference of the Town and Country Directors, and other friends of the Society, will be held in the Congregational Library. The business to commence at eleven o'clock.

The extracts that follow are from the monthly journals of the missionaries. They present no remarkable facts, but plainly show that the Spirit of God is giving effect to their labours amidst many difficulties. The agents earnestly desire the prayers of the friends of home, that still greater success may attend their efforts.

Great Variety of Preaching Stations.

"My labour has not been confined to our chapels and preaching-rooms; I have visited the wakes and preached in the open air; once standing on the framework of a windmill, once in a boxer's tent, and once under the oaks in a large wood. On all these occasions we had numerous and attentive congregations; the novelty of places adding considerably to the attendance. Friendly and pastoral visitations have shared much of my time and attention. On such occasions I generally read the Scriptures and pray with the families; and I can truly say that the opportunities thus enjoyed have always been profitable to my own soul. My own experience of thirty years bears testimony to the delightful truth that 'he that watereth shall be watered himself.' Your liberality in improving the *Home Missionary Magazine*, and at the same time reducing the price, is likely to prove very beneficial to the stations, and, I trust, to the public at large. We have on my station the monthly circulation of forty-one; whereas last year we had only seven, which were all gratuitous. We have now thirty-one subscribers to the magazine, and hope soon to augment their number.

"The new year's gift cards have been very successful this year. A little girl, C. P., nine years old, was so zealous in the cause, and so

persevering in her efforts, that she collected £1 12s. from seventy-one persons, and solicited about a hundred and fifty. I am sure you will say she deserves a reward."

Erroneous Teaching—Bigotry and Perversion of Scripture.

"Since the incarceration, in the Queen's Bench Prison, of the Rev. W. H. L——, perpetual curate of W——, the services of the church have been performed by a young gentleman from Oxford; and being appointed by the bishop, an idea may be formed of the cast of his sentiments and the tendency of his teaching. The friends of the church who like *quiet sermons*, smooth things, and nice ministers, think that in his ministry a very bright era has at last dawned upon W——. And if there be efficacy in formalities, and if they be rendered more effectual by untiring zeal, then indeed their calculations assume a plausible character. But the advocates of evangelical truth must think differently. It is true he scrupulously visits the sick, reads to them a prayer or collect, and takes down their names in order to pray for them on Sunday in the church—the last act is especially regarded as a signal proof of his piety! 'When was it ever known that *six* persons were prayed for in the church at the same time? Surely he must be a good man!' It is also true that the ordinances of the church are not overlooked by him. The clerk is sent to those parents who have children to baptize urging them not to delay in bringing them to church, as the clergyman is very anxious about them. Persons who had never ventured to sit down at the Lord's table, because they had neither the shade nor the pretension of piety, have been prevailed upon to do so. The church and not the Saviour is arrayed before the people with all the claims of its antiquity, the apostolic character of its priesthood, and the eloquence and divinity of its prayers. Perceiving that the attendance at church was thin, and hearing that it was favourable at chapel, he preached a few sabbaths ago from Jeremiah vi. 16: 'Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' From this passage the rev. gentleman took occasion to assert that the Church of England was the 'old paths;' that the Prayer-book proved it to be the 'good way;' that God would hear prayer nowhere but in the church; and, therefore, those who neglected her ordinances were acting a rebellious and ruinous part! As might be expected, such a *striking* discourse smote some of the hearers, and some went away determined never to hear him again; while others, who were more susceptible of impressions, expressed their conviction that the church was the right place, and that they ought not to go elsewhere while they had such a good minister. 'Alas! the prophets prophesy falsely, and the people love to have it so.'"

Success of the Gospel in a destitute District.

"It gives me pleasure to say that the number of regular hearers at the chapel is greater than ever, while the gratitude of the peasantry for my village labours is truly encouraging. In my recent visits to the sick I have been highly gratified in discovering ground of hope that the word has not only been received with the deepest attention, but that in some cases it has been attended by the special influences of the Divine Spirit. One who thought himself 'just entering

the valley of the shadow of death,' spoke of the precious words of grace he had heard in the sanctuary at H——, while tears of gratitude and joy bore attestation of the deep feeling of his heart, and there was one remark, attended by an expression of countenance I shall not soon forget. 'O sir, what must that man feel who has to enter the dark valley without hope? thank God, that is not my case; my hope is in Christ, and he will not forsake me now.' Another, a female, told me of the severe mental conflict through which she had passed, and of the 'strong consolation' she had realized while obeying the Saviour's injunction, 'Enter into thy closet,' &c. 'Up to that time,' she remarked, 'I was in an unsettled, wandering state; but since then my mind has been stayed upon God, and I have regarded the chapel as my home.' Another afflicted female told me the other day of the many gracious seasons she had experienced under the word. 'Frequently,' said she, 'my heart has been so full, and my communion with the Saviour so sweet, that I have hardly known whether I was in the body or out of it.' Five hopeful candidates were proposed for Christian fellowship at our last church-meeting.

"Eternity alone will disclose the amount of good resulting from the Divine blessing upon the Society's labours in this benighted place."

Beneficial Effects of a Week-day School.

"Since my last journal we have opened our new school-room, a circumstance that gave great pleasure to the friends and advocates of education on liberal principles. About 130 persons assembled in the school-room; and the Rev. A. B——, of B——, having offered prayer on behalf of the object for which the meeting had been convened, the company sat down to tea, which had been provided gratuitously by the ladies of the congregation, that the whole amount obtained by the sale of tickets might be applied towards liquidating the expense of building.

"After tea, the meeting, being too large for the school-room, was adjourned to the chapel, which was soon filled. Prayer was again offered and addresses delivered by the brethren, while a feeling of joy, astonishment, and devout thankfulness pervaded the meeting at the signal defeat which the intolerant grasp of Puseyism has sustained in the success which, under God, has accompanied our labours in the work of education.

"We think it probable, that, looking at our circumstances and the amount of wealth and influence used against us, our success is without parallel; for it we feel thankful, and take courage.

"It must be obvious to persons at all acquainted with agricultural districts where extreme poverty exists, that a clergyman having considerable funds at his disposal will have great influence: even a quart of soup each to those who attend the church on saints' days, and a half-cwt. of coals weekly to those families that do not attend the chapel, is too great a boon to lose where there is not a love for truth for its own sake. Such means are used against us: some have nobly resisted, but with the majority it is otherwise, proving that the poverty of the people forms a stronghold for Puseyism.

"But the existence of our school has not only been an asylum to the children of Dissenters, it has caused the vicar to abandon to some extent the exclusive principles laid down by the rules of his own school. Some parents who applied for the admission of their children were told by

him that it must be on the condition that they (the parents) never attended the chapel. To this they objected, and came to us; but in a few days tickets of admission were sent to their houses, and nothing more said about conditions. We have, however, a school: our object is to educate the youth on scriptural principles; our hope is that it will prove a special blessing to the neighbourhood; and our prayer, 'Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hand upon us; yea, the work of our hands establish thou it.'"

Success of Home Missions favourable to the Foreign Missionary Cause.

"It has often been remarked, that if we would evangelize the world we must evangelize home: a striking proof of the justness of this observation has been furnished in this station. Good Friday being a leisure day, I resolved upon holding a missionary meeting. For this purpose I wrote to Mr. Arundel, to favour us with the loan of some idols: three were kindly promised and forwarded. In the afternoon, at three o'clock, we held a juvenile meeting. Hundreds were present; it was a most animated scene; the idols were exhibited to the children, with explanations; and addresses were given to them on the year of jubilee, and the goodness of God in giving them an existence in a land so full of privileges. After the juvenile meeting, 150 persons sat down to tea; and at six o'clock the chair was again taken by Joseph Maitland, Esq., who kindly came from London for the occasion. The idols were again exhibited; after which a very interesting account of the progress of the work of God in Berbice was given by Mr. Edwards. The chapel was literally crammed both times, and many went away unable to obtain admittance. The collections amounted to nearly £5. Of this sum £2 10s. was given to the London Missionary Society, which, together with £4 presented by a friend, was forwarded to the Home Secretary. Here, then, is a striking proof of the wisdom of advancing home missions. Let our villages be favoured with the gospel, and the people will soon rejoice to aid the cause abroad.

"Our church is harmonious. Two members have this month been added; some others are, I believe, inquiring with their faces Zionward. My prayer is that God would revive his work among us; that he would dwell in our midst, and not as a wayfaring man that tarrieth but for a night. Amen."

Subscriptions will be thankfully received by the Secretary, Congregational Library, Blomfield-street, London.

IRISH EVANGELICAL SOCIETY.

IRELAND, and Popery in Ireland, with the semi-endowment of the latter in the former, by an annual grant to Maynooth from the public purse, on new principles and on an enlarged scale, are the great questions which have agitated the House of Commons, and convulsed England from its centre to its circumference, during the last month. More than one cabinet has been dislocated by Irish affairs, and it remains to be seen whether the party who took office on the No Popery cry can retain it, after the open abandonment of every principle which they professed when in opposition. The friends of Protestant

truth may well hope that discussion on these subjects will increase the interest now felt for the evangelization of Ireland, and lead to increasing efforts to pour, in a prayerful spirit, the light of the gospel on the benighted millions of her sons. The agents of the Irish Evangelical Society continue their humble and varied efforts with some success, as the following communications just received will prove.

MISSIONARY LABOURS OF THE REV. J. GODKIN.

"Feb. 22. On a very gloomy morning I took the coach for Waterford, to deliver some lectures at Portlaw. Last summer I was asked to visit this place, which I could not do at the time, and I was anxious therefore to visit it at the earliest period. The journey was long and fatiguing, and I did not arrive at my destination till after midnight. This town, containing a population of 4,000, has been entirely created by a splendid factory. Twenty years ago the spot on which it stands contained only two or three cottages at the skirt of an oak forest, stretching over hill and dale to an extent of about 3,000 acres, all embraced within the magnificent demesne of the Marquis of Waterford, one of those scenes which make the heart of the utilitarian relent towards the law of primogeniture.

"23rd. Preached in the forenoon in the Presbyterian place of worship to a large and attentive congregation who seemed considerably affected by the subject, which was the parable of the prodigal son. The congregation is but newly formed; several of its members, and those the most influential, were Independents and Baptists in England. The town is a little British colony connected with the factory, which gives employment to about 1300 people. In the evening the place was crowded. I lectured on the authority of the Bible and the nature of the church of Christ. A good many Roman Catholics ventured to come in, and others remained standing in the passages.

"24. The subject of the second lecture was the apostolic office as contrasted with the ordinary work of the ministry. The place was densely crowded, and many stood outside. The Roman Catholics came in great numbers. Some of them took their places boldly near the pulpit, and others sought to conceal themselves, especially the women, who tried to hide their faces in their shawls, which they are accustomed to wear upon the head, and thence suspend about their shoulders. Each lecture lasted more than an hour and a half, and deeper attention could not be given by any congregation than they paid to every word that was uttered.

"25. The subject this evening was 'Confession and Purgatory.' It rained heavily, but this scarcely affected the attendance, which was almost as large as the previous night, and pervaded by a still deeper and more salutary impression. To the Protestants it was quite an enigma to see the Roman Catholics attending in such numbers. They eagerly received and read my controversial tracts, of which several hundreds were distributed. I hope to visit this place again in the summer.

"March 9. Preached in —, where the meeting was the largest I had seen there, though the clergyman had preached strongly against Dissent in the morning, beseeching his hearers 'not to put themselves in contact with error,' and had previously gone from house to house warning

the people. At the close of my service, a pious and venerable man was addressed by a friend, who said, 'Well, you have put yourself in contact with error.' His reply was, 'May the Lord send us more such error as that!'

"15th. I paid a visit to Summer-hill, in the county Meath. Only two evenings before, the coach on which I travelled was stopped by an assassin armed with pistols. He was waiting, it was supposed, for an under agent who had deprived some person in the neighbourhood of a farm. He also stopped a car, and deliberately examined the hats of the passengers in the moonlight, to find the name of his man, and then told them to drive on, saying, 'My work is not there.' Summer-hill, once a beautiful village, was a colony of Protestants, founded by the Langford family, who were pious, evangelical Dissenters. During the Commonwealth the great Dr. Owen lived here, as Sir Arthur Langford's chaplain. His pulpit still remains, and I need not say I preached in it with peculiar interest. This place is associated with the memory of another celebrated man, as it is in the parish of which Dean Swift was rector. I visited his church, in which there is a monument of Garret Wesley, not Wellesley, the great-grandfather of the Duke of Wellington, who was born in the neighbourhood. It is said that Swift was once driving through Summer-hill on a sabbath day, when he heard singing in the chapel, and sent his footman to turn out the congregation, as violating the Conventicle Act. The chapel gradually sunk into Socinianism, and the estate is now a wild sheep-walk, marked by a fragment of the baronial mansion, and a solitary tree here and there, as melancholy witnesses of the progress of desolation, and the evils of absenteeism. It is, however, a gratifying circumstance that there is a young orthodox minister now stationed here, whose piety and activity will, I trust, be a blessing to this most destitute district. In no place have I seen the Established Church lower than here. The people do not seem to have improved in the least degree since the days of Swift.

"16th. Preached in Dr. Owen's pulpit twice, and also on Monday evening. The attendance was large and respectable. Though we had frost and snow, all the Protestants in the place attended, and some from a distance of three miles.

"18th. Walked across the country to Trim, the chief town of Meath, a city of ruins. We had an excellent meeting in the Wesleyan chapel, where I delivered a lecture on 'Confession and Pardon,' which was listened to with the deepest attention. Next morning I rose at five o'clock, and reached home in a snow storm. Since then I have made arrangements for a lengthened tour in the north, where I intend to spend four or five weeks in places which seem to present promising openings."

In a recent paper we furnished our readers with an account of Mr. Gordon's visit to Ballybay. He has since that left Londonderry, and entered on the new station, where a wide door of usefulness appears to be opened to him. The necessity of taking immediate steps for the erection of a suitable place of worship is put forth in the following statement, to which we invite the careful attention of our friends. It is from the pen of our gifted and esteemed brother, Mr. Gordon, whose former charge is likely to choose as their pastor the Rev. J. Jennings, late of Tralee.

"NEW MISSIONARY STATION, BALLYBAY.

"The missionary station recently opened in the town of Ballybay promises exceedingly well. Encouraged by the prospect of extensive usefulness presented during my first visit to this place, I was induced to resign my pastoral charge of the church in Londonderry, quit the associations connected with an harmonious pastorate in the midst of a little but attached flock, and commence missionary operations in Ballybay and the surrounding country. Whether I have acted wisely in this step, time alone can determine; but it does appear to me, that the cause of missions may be greatly promoted by such occasional changes. Since my removal and permanent settlement here, I have met with great encouragement. The congregation assembling for public worship on the Lord's day is excellent, and even on week-day nights a good congregation, all things considered, can be had. The people seem generally anxious to hear the word. This is certainly in itself encouraging. May the Almighty Spirit apply the truths spoken to their hearts in all their renovating and soul-refreshing power! A wide door for preaching the gospel from house to house has been opened. In all my ministerial visits I have uniformly met with attention, respect, and gratitude. A familiar exposition of God's word, accompanied with a little religious conversation and prayer, I have found to be acceptable in every case. How much more edifying such a course than the staid and perfunctory formality of clerical duty or the too condescending familiarity of common-place gossip, neither of which leaves a favourable impression. I have commenced a Bible class for young men, which is constantly increasing in numbers, and promises to be deeply interesting. In no part of Ireland with which I am acquainted does there appear so favourable an opening for extensive usefulness. But one thing is indispensable to continued prosperity, viz., a place of worship. The immediate erection of such a place is, in my view, absolutely essential to the permanent success of the mission. At present we meet for public worship in the court-house, but this is a favour we cannot long expect; besides, the place does not afford sufficient accommodation. Our friends on the spot will do what they can, but we must look to our brethren in England for help in this undertaking. Ballybay is not a wealthy place; besides, with a few exceptions, the people have yet to learn both the theory and practice of giving. How could we expect it to be otherwise among those who have never seen aught of the working of any but endowed systems? Voluntaryism is a new experiment here, but I have no doubt it will work well in the long run. Our friends, who understand it, are prepared to do their part. I have been giving the people to understand here, that our English friends only need a good case to call forth 'the riches of their liberality.' Shall I be ashamed of this same confident boasting? Here is a case, all they could desire, a prospect of extensive usefulness and a large congregation. Could a place of worship be erected during the coming summer, I have no doubt a permanent and important interest may be formed in the place, which would exercise a most beneficial influence on the surrounding country. Should we be unable to accomplish this, I cannot but fear lest our fair prospects should be blasted, lest the

people should begin to lose confidence in the sympathy and strength of our body in England, and we ourselves become a spectacle of contempt to endowed bodies around. A considerable sum would be required to complete such an undertaking and leave it free of debt, which would be most desirable. It would be necessary for us to buy the ground for the erection in a suitable locality. This would of itself cost little short of £200. Ground could be had out of the town for little, but to take it would be bad policy, as it would cripple the interest for ever; whereas a place in the heart of the town would, under a faithful ministry, secure a large congregation, and eventually do more than repay all the outlay. Any wealthy Christian gentleman who has got a few pounds to spare, would, in lending it to the Lord in this case, obtain ample interest in the good it would be the means of promoting. The friends here would feel their hearts encouraged by any assurances of assistance communicated through the secretaries of the Irish Evangelical Society."

COLONIAL MISSIONARY SOCIETY.

Narrative by the Rev. J. C. Galloway of his Mission to St. John, New Brunswick, in a Letter to the Secretary.

St. John, New Brunswick, Feb. 26, 1845.

MY DEAR FRIEND,—In compliance with your repeated request, and agreeably to the promise which I gave in my last note to you, I make an attempt to give you a detailed account of my proceedings and prospects, in connexion with my mission as an agent of the Colonial Society to this place. Though I incur the risk of narrating some particulars a second time, yet it may be the best way to "begin at the beginning." Please to bear in mind that I sit down without any arrangement as to the order of my narrative; and shall therefore state things just as they occur, fancying all the time, as well as I can, that I am sitting by you, in your office in Blomfield-street, and holding a familiar conversation.

We left England, as you remember, on the 19th of Sept., 1843. After a pleasant voyage of eleven days and a half we reached Halifax. We landed on the sabbath morning. The extreme excitement occasioned by the scene through which I had lately passed, and our safe landing in this new world, brought on such a violent pain in my head, that I deemed it the more prudent course to remain silent during the day, though one pulpit was opened to me, and others would have been, had my arrival been known. I had an opportunity of hearing several preachers. The result was this conviction, among many others, that an efficient Congregational ministry in Halifax would, in all probability, by its intelligence, freedom, liveliness, and evangelical fulness, help to raise the general style of pulpit address in that city. This latter benefit I look upon as the result, to a happy extent, of the operations of the Colonial Society, and constitutes one of its claims upon the goodwill and liberal support of the Congregational churches in Great Britain. The population of Halifax, amounting, as it does, to 16,000, and the central position of the city in relation to Nova Scotia, many settlements in which were once blessed with a Congregational ministry,

supply, it is obvious, additional and urgent reasons in favour of your early operations in that place. We left Halifax on the following morning in one of the homely, yet appropriate and not inconvenient stages of this new country. These conveyances might out rather a sorry figure if placed in a row with some of the London hackney coaches of the olden time; but still, with their leathern springs and tough cattle, they manage to get along, without injury to the passengers, in very fair time. We reached Windrow, a pretty little village on the south-eastern extremity of the Bay of Fundy, after a journey of ten hours. Thence, after waiting a whole day, we were conveyed in rather a frail steamer across the Bay to St. John. This city we reached in perfect safety and in good health on the fifteenth day after our embarkation at Liverpool. Thanks to the inventor of the steam-engine, and thanks to the considerate kindness of your Committee, who, in regard to the wishes of my dear and delicate wife, freely consented to our coming by this speedy, but more expensive mode of conveyance. St. John presents a fine aspect to the traveller as he enters the harbour. The city is built on rising ground, and most of the houses and churches are painted white. But in this, as in other cases, distance lends enchantment to the view. The warehouses and other buildings that crowd upon the wharfs, are mostly quite black, and being in many cases dilapidated, the first impressions on entering the place are depressing, not to say gloomy. These feelings, which there was so much in the strangeness of our position and the sombre character of the place to awaken, derived no little intensity from the additional circumstance that we had only *one* individual to hold out a welcome hand to us. This one individual, though a very worthy man, having spent his early days on the north side of the Tweed, and being a very fair sample of his worthy countrymen, was not prepared to throw into his mode of reception that degree of cordiality which our early associations and our novel circumstances so naturally prompted us to anticipate. After a delay of about ten minutes we were introduced to another individual. But we were destined to receive a sad blow by this second introduction. The individual was that estimable man Mr. Smithers, with whom I corresponded before I decided to come to St. John, and whose letters mainly led me so to decide. He told me that he had made arrangements to leave St. John, with his wife and family, *on the following morning*. Thus my right hand was cut off to begin with. Well, discouraging as were my prospects, so far as human help was concerned, I knew that God reigned, and in his strength I was resolved to persevere. My solitary friend and I made an engagement to rent a place of worship, which had once been in the hands of the Baptists, but which had just been purchased by certain adherents of the Free Presbyterian church. It would have remained vacant for six months, had not we taken it. For the use of it for this period, my solitary friend and I made ourselves personally responsible for £50, without knowing another person in the city who would help us to meet the demand. In the meanwhile, and for a sabbath or two prior to commencing my anticipated six months' labours in that place, I preached in the Baptist, Methodist, and Presbyterian churches in the

city. The congregation gradually increased at the Free Presbyterian church, till the hearers were unable to find adequate accommodation. It was then deemed advisable to adjourn to a larger building, and one which we could retain until we were able to erect a place of our own. The hall of the Mechanics' Institution afforded us the accommodation which we wanted. I preached in that place on the first sabbath in January, 1844, after having occupied the Presbyterian church only three months out of the anticipated six. In the following March we held our first public meeting to determine on the erection of a place of worship. Between sixty and seventy individuals attended the meeting, and unitedly subscribed £800 towards the object. I had the pleasure of laying the foundation stone of our new chapel on the 29th of May. God so far prospered us in the erection, that the roof was put on and all the plastering was completed before the winter set in. The school-room was opened on the 20th of December. On this occasion we had three addresses delivered; one by a Presbyterian minister, on the work of the Holy Spirit; one by a Baptist minister, on the fruits and evidences of the work of the Spirit; and one by a Methodist minister, on the duty and privilege of leading a religious life. This was a truly delightful occasion. The room, which can accommodate between 600 and 700, was crowded in every part. All present seemed to breathe the spirit of Christian union, and to desire the spiritual prosperity of our Zion. I confess that the contrast which my position presented on that occasion, when compared with my circumstances on the day of our arrival, awakened feelings which may be somewhat imagined, but which I have no power to express. We discontinued our sabbath day's services in the Mechanics' Institute a few weeks after the opening of our school-room, and commenced them in the latter place. We are now under *our own roof*. The upper part of the building is not yet completed, but will be quite ready for opening in the month of April, on which occasion we hope to have the assistance of my old college companion, and your indefatigable agent, Mr. Wilkes, of Montreal. The chapel will accommodate 600 without side or front galleries. It is 68 feet long by 53 feet wide. It is built of brick, with stone cornice in front. It is neat, commodious, and substantial, an ornament to the city, and a credit to our denomination. The cost, as you are aware, will be £8,000, inclusive of £660 for the purchase of land. Our subscription list amounts to £1,800. In our endeavours, and diligent endeavours they will be, to clear off the difference, it is impossible for us, great and numerous as are your calls at home, not to look to rich old England for some assistance. I assure you we *do* need it. May God put it into the hearts of the able to render it!

But what, you will ask, is the state of spiritual matters among your people? A vital question, I admit. Would to God that I could say all I desire on this head. In this respect my experience has been peculiar—different from that of some other brethren who have laboured under the auspices of the Colonial Society. In other instances, spiritual success has been the first thing, and led the way to secular prosperity. In our case the secular preceded the spiritual. Crowds, prompted by curiosity, marked the onset of my ministry. In the impulse of this novelty,

arrangements were made (wisely made, I think,) for the erection of a place of worship. In this matter I have necessarily been called to take an active part. These things I call secular, and they engaged my attention, and intensely so, at the very onset of my ministerial labours here. It is obvious that this unavoidable and eager attention to the mere externals of our work, was likely to jeopardize our spiritual interests. The temptation to be drawn aside from the private and holy duties of the ministry, and the danger of the people becoming secularized, were great indeed. I may say that I have endeavoured to guard against these probable evils, but that we have wholly escaped them is more than you will expect. Thank God, this danger has nearly passed away. We have nearly weathered the gale, and having rounded the headland, we are gradually drifting into smooth water. Our little church, which was formed last June, and which then consisted of six members, has now increased to twenty-six. We meet as a church twice in the month. These occasions are chiefly devoted to prayer, singing, and counsels delivered by myself on the duties of church members. These are precious meetings. We are fully of one mind, and the spirit of prayer is increasing. Several persons are waiting for admission; but in this matter I am acting on the cautious and slow, rather than the hurried and inconsiderate system. I have survived the youthful ambition, which is gratified by a large church, and am mainly anxious to have a very holy and very united one. The church, a few meetings since, presented me with a unanimous and cordial invitation to become their pastor, which invitation I have as freely accepted. Mr. Smithers has been elected deacon. These are the first instances in which our beloved principles have been acted upon by our denomination in this city. My impression is, that a good work is going on in the hearts of several of my hearers, and that, ere long, I shall be graciously permitted to reap much precious fruit from that undertaking, which, though it ought never to be mentioned in connection with my obligations to redeeming mercy, has cost many struggles, and been bedewed with many tears. I have formed a female Bible class and a children's class, which are in an encouraging state. I have not yet fully succeeded in the formation of a male class. Our Sunday-school contains 130 children, and has in it 16 teachers. The superintendence of this school, at present, devolves entirely on myself. We had a public examination of the children a few weeks ago, which was very creditable to them, and which was attended by between 200 and 300 spectators. As a further proof that this institution is in a good state, I lately expressed a wish from the pulpit that the teachers might be supplied with a library. In a few days £23 were subscribed towards the object. My preaching engagements in rooms and chapels in the vicinity of St. John, and in the rural settlements, have been rather numerous. I have preached in at least forty different places. Could I have attended to all the calls which I have had, this number would have been much increased. I steadily preach at three different places in addition to our own chapel. One of them is the Bethel chapel in St. John; one is at Carlton, on the other side of the harbour; and one at Portland, which is separated from St. John only by a small bridge. In this last place

a room, which will accommodate 100 persons, has been offered me without any expense, by a respectable ship-builder, a Wesleyan Methodist.

The degree of union which prevails between me and the other ministers, and between our church and the churches under their care, is very pleasing; it exceeds what you are accustomed to in England. I consider we have publicly stated the opinion that the promotion of Christian union, so far as God may enable me, is one of the distinct objects of my mission to this place. I consider this one of the aims of the Colonial Society—hence another of its righteous claims upon the support of all genuine Congregationalists.

At our last church meeting we agreed to a letter, inviting the Baptist church in this city to unite with us in forming a united monthly missionary prayer meeting. They have cordially responded to the invitation, and we hope to hold our first meeting next Monday. The union will extend itself to the Free Presbyterian church, and I hope to the Wesleyan Methodists. It will lead to the raising of a little money, which we shall, of course, remit to the Colonial Society.

In respect to our present attendance, you will, of course, be prepared for the announcement that we do not witness the crowds which flocked at first. The diminishing of the attendance is traceable, I apprehend, to two causes. Curiosity is at length fully satisfied. I am no longer the new preacher from England, and a preacher belonging to quite a new sect. Another fact that has materially helped to diminish our crowded attendance, is the arrival of the Free Church minister, a very intelligent and devoted young man, one for whom I entertain the highest esteem. Many of my first hearers were only waiting for his arrival. These remarks apply to our evening congregation. I have always regarded the morning attendance as the true criterion of our numerical strength. This, I am happy to say, was never so good as it is now. We had the best which I have yet witnessed, in ordinary circumstances, last sabbath morning. In the morning we are attended by nearly 400; in the evening by nearly 600.

My dear brother, such is my report. It will, I doubt not, awaken gratitude to God. The undertaking of the Colonial Society in this place has hitherto proved successful. May it so continue. I feel that I am in the place where God has fixed my lot. The days which may yet remain to me I desire to devote unreservedly to the glory of my Redeemer.

When our cause here is sufficiently established, many fields in these provinces will invite my attention and ministerial efforts. Surely in these further efforts we shall not be left without additional ministerial help from home. New Brunswick and Nova Scotia have strong claims upon the Congregationalists of England. May these claims not be urged in vain! Brother Porter and I have now to work alone. May this state of things soon discontinue, and may our little band be reinforced by a few devoted men, who will be the earnest champions of scriptural principles of church polity—the ardent promoters of enlightened Christian union—and the faithful advocates of the great truths of human redemption.

With my best regards to the Committee, believe me yours, very affectionately,

J. C. GALLAWAY.

THE
CHRISTIAN WITNESS,

AND

CHURCH MEMBER'S MAGAZINE.

JUNE, 1845.

Theology and Biblical Illustration.

THE BLESSEDNESS OF THE SAINTS OF JESUS AFTER
DEATH.

REVELATION XIV. 13.

"AND I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—These words involve a great general truth, that the saints of Jesus after death are blessed. This view of the condition of departed saints serves to afford sacred satisfaction concerning them.

1. Because they "*die in the Lord.*" This implies that they lived in the Lord—in the faith of the gospel of Jesus Christ. We can feel no certainty of their happiness after death unless we know that they believed in Christ before they died. In proportion to the evidence that they lived in the Lord, is the certainty that they died in the Lord; and in proportion to the certainty that they died in the Lord is the measure of our satisfaction concerning them. When we say Christians have lived in the Lord, some persons are apt to think we mean that they have made themselves very holy, and have done so much for God, that they are saved because they have made themselves so holy, and done so much for God. This is not at all the meaning. If there be no other way of salvation than by our own goodness, and our own works, there can be no hope that any living will be saved; and we can cherish no hope that any of those who have "fallen asleep" are saved. "This is an hard saying; who can hear it?" It may be "hard," but it is a "true saying." Let us appeal to the Scripture. "There is none righteous, no, not one." "There is none that doeth good, no, not one." "For all have sinned and come short of the glory of God." If then we are saved at all it must be as

sinner who have come to God by Christ, are regenerated by his Spirit, and obedient to his gospel: "being justified freely by his grace, through the redemption that is in Christ Jesus." "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

2. They are blessed because they "*rest from their labours.*" They rest from trouble and weariness, and whatever may occasion weariness. We know not what evil awaits us in this world; but the "righteous is taken from the evil to come." Saints in the flesh are often wearied with the world, sometimes hungering for "the bread that perisheth;" sometimes in disease, and sorrow, and pain: but to "die in the Lord" removes them at once from all evil. Death is the entrance to the land of immortal life, and health, and peace. There "the inhabitant shall no more say, I am sick," and trials, whencesoever arising, shall be known no more: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." Saints in the flesh have a warfare with flesh, and sense, and sin, a struggle with temptation, a conflict with their "adversary the devil;" but death closes the warfare, and they rest "more than conquerors through Him that loved them."

3. "*Their works do follow them.*" Whilst the Scriptures distinctly teach that salvation is not bestowed as a consequence of works, but is from first to last the free "gift of God;" they show with equal clearness, that every work performed as a consequence of salvation will receive its own appropriate and independent reward. To connect reward with good works is so natural to the mind; so accordant with many known facts in the present order of Divine government; and so much in harmony with the statements of Scripture, that some persons, justly concluding that right action must receive some reward, have hastily assumed that salvation is the reward of righteousness, and have thus confounded the salvation which is given to faith, with the reward which is bestowed on works. It is natural to expect that virtue will be rewarded, and we see in the present arrangements of Divine Providence that benevolent actions do receive rewards, which the best judgment of mankind is ever ready to approve; whilst the record of Scripture—the mind of God—is in perfect harmony with this judgment. The mistake so frequently made does not consist in asserting that good works will receive a reward; but in supposing that salvation will be the reward which they shall obtain.

That there will be a reward of works, distinct from the salvation of the soul, seems to be taught by the scriptural representation of different degrees of glory in heaven; a recompense being given in proportion to attainment. The principle is recognised in the parable of the talents, and is implied elsewhere; and that which is expressly declared, fully agrees with what is distinctly implied. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." "The righteous shall eat the fruit of their doings." There are, "things which accompany salvation." "God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints and do minister." At the judgment we are to receive "according to the things done." The Saviour has represented what is done to his brethren as done to himself, and spoken of it as not only giving evidence of faith, but as receiving reward. "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." The Lord Jesus has moreover expressly declared that "the Son of man shall come in the glory of his

Father, with his angels; and then shall he reward every man according to his works." These passages, to adduce no more, are sufficient to show that works will be rewarded; whilst others prove that salvation cannot be the reward of works, but is "the gift of God through Jesus Christ our Lord." Salvation is freely given to all who receive it, and has been given to some, as the thief on the cross, who could do no works; but good works are the fruit of faith,—the effect of salvation; and lest the effect should be confounded with the cause, the Bible declares salvation to be the gift of God; "for by grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." For this reason, then, among others, shall every work receive its own appropriate and independent reward;—lest any man should boast that his works have done anything towards procuring or repaying his salvation. His salvation is first given on another ground, and after he has entered into life, his works, or the results of them, follow as the reward of his labours,—a reward subsequent to his entrance into heaven, and entirely distinct from the salvation previously bestowed. These views of the state of the departed may serve to produce humble confidence in those who are living in the Lord.

Till the hour of death comes, we cannot tell exactly how we shall feel in the immediate prospect of departure. Observation teaches that the soul may be happy at the time of death; but when she is gone, nature is silent as to her condition, and no spirit returns to solve the problem. We see there is a change: the spirit is "absent from the body;" but if we had not the warrant of Scripture we could not be sure it is "present with the Lord." Hence the value and preciousness of revelation, which teaches us how to attain salvation by faith in Jesus Christ, assures us of the blessedness of departed believers, and produces the hope that we ourselves shall be blessed when we die. Some of us have had the pain of seeing our friends die; yet the privilege of knowing they died "in the Lord." Those peaceful moments, that blessed frame, that confiding resignation of the soul into the hands of Jesus, that holy calm, like the sweet and quiet close of a summer's eve, which we witnessed in their dissolution, are well-fitted to produce humble confidence in prospect of our own. The fulfilment of the Divine promises to them, encourages "good hope through grace," since our faith, as well as theirs, rests on the unalterable word of the "faithful and unchanging God." If we live unto the Lord, "he will never leave us, nor forsake us;" for "whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's."

The prospect of future blessedness should promote habitual preparation that we may "die in the Lord." Do we hope to "die in the Lord?" Are we looking for this blessedness? How then should we cultivate a living faith, and exemplify its power in the living realities of a holy life? If we accept the gospel and receive salvation from Christ, consecration to his service will be prompted by gratitude,—we shall "bring presents" and "offer gifts," and testify by our example, and become the almoners of the bounty we receive,—such consecration being the surest evidence that we are "born again." It is the pastor's glory and joy when he can say of his flock, "Ye have ministered to the saints, and do minister." The costly fruits of self-denying zeal are no unacceptable offering on the altar of service. Epaphroditus can bear witness that the gifts presented to Paul were regarded as an offering to his Lord, and were declared to be, "an odour of a sweet smell, a sacrifice acceptable and well pleasing to God."

In the case of those who die immediately after the first exercise of faith in Christ, no works can be performed; but in the case of others, the fruit of

their works is the best proof that they are abiding in Christ—the best evidence of habitual preparation for another world. The tree is known by its fruit. Where then is the fruit which proves the goodness of the tree? Who are so busy, so poor, so weak, so obscure, that they can do nothing for Christ? What! can you give neither time, nor property, nor influence to his cause? Are you so poor that you can present no “cup of cold water in the name of a disciple?” Are you so weak that you can neither teach babes, nor carry the tract, nor visit the sick who are weaker than yourselves? Are you so obscure that you can exert no influence in the retirement of the chamber, or around the quiet hearth? Christian brethren! “What manner of persons ought ye to be in all holy conversation and godliness?” Are we “found in Christ?” Let us then maintain the struggle against sin; let us “fight the good fight of faith;” let us resist the devil, and overcome the world, “having our conversation honest among the Gentiles; that whereas they speak against us as evil-doers, they may by our good works which they shall behold, glorify God in the day of visitation;—for so is the will of God, that with well-doing we may put to silence the ignorance of foolish men.” Let us “watch and pray lest we enter into temptation,” and while we cherish habitual confidence in the Saviour, and live in habitual consecration to his service, we may adopt the language of an apostle—“We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that whether present or absent, we may be accepted of him.”

The foregoing considerations may suggest serious admonition to those who are not living in the Lord. No “voice from heaven” proclaims any blessedness to those who do not “die in the Lord;” and none can make sure of dying in the Lord, if they are not living in the Lord. Reader! How is it with thee? “Dost *thou* believe on the Son of God?” Art thou showing “thy faith by thy works?” Where are the proofs of thy faith? Those unholy tempers which agitate the bosom, destroying thine own peace and disturbing the peace of others,—are *they* the proofs that thou art living in the Lord? Those evil actions, which thy best friends cannot but condemn, and which thine own most partial judgment cannot but disapprove;—those passionate words by which thy neighbour is wounded and thyself injured;—those impure thoughts, which are so fondly cherished, or so feebly resisted; and that neglect of the Bible, and omission of private devotion, and carelessness of public worship,—are *they* the proofs that thou art living in the Lord? “Oh!” say some of this class, “but we mean to change.” You *mean* to change: but *when*? Why should you put it off? It is dangerous to delay even till to-morrow. It is most perilous to delay preparation for another world till the approach of death—to risk eternity and eternal happiness on the cast of a few hours, perhaps a few moments! Why will you live thus careless of religion when conscience tells you, you dare not face death; when you know that if you were this moment called away, your spirit would behold her portion with the lost, and you must “dwell with the devouring fire,” and “with everlasting burnings?” Repent, and believe the gospel! Prove the blessedness of living in the Lord, and you will then know the blessedness of dying in the Lord. Bereaved friends, as they weep over your grave, will whisper, “Blessed are the dead which die in the Lord.” The “voice from heaven” shall say of you, “Blessed are the dead that die in the Lord;” and at the last, in the presence of an assembled world, Jesus himself will say to you with all his saints, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

B. B. B.

NO CROSS, NO CROWN.

OUR Saviour says that whosoever will be his disciple must "take up his cross" and follow him, by which doubtless is meant that his disciple must be willing to suffer for him, in any way in which God, in the course of his providence, may call him to suffer,—and even endure death itself, if thereby his glory and honour can be increased and advanced more than they could by living.

The people of God have ever been an afflicted, persecuted, and tempted people—they have been "a cross-bearing people," and to maintain their claim to the Christian character, it is necessary that they should be such; for our Saviour has said, "In the world ye shall have tribulation."

Nor are we at the *present* day (if we live godly in Jesus Christ) to expect peace or rest, for we have the same spiritual adversaries to contend with. We were assured of this when we united with God's people, and voluntarily assumed the Christian name, and put on the Christian armour, to become the self-denying, persevering soldiers of the cross. We are not called upon, it is true, to engage in bloody conflicts, but we are required to pass through scenes far more difficult and trying, to engage in a spiritual warfare with principalities and powers, and spiritual wickedness in high places.

We have crosses to take up—they are various—we are sometimes called to pass through the dark valley of affliction, where turbid waters roll at our feet, and a dark and sunless sky is spread above our heads. Sometimes we have to endure temptations, trials, distress of mind, pain of body, disappointed hopes, the scorn, derision, and persecution of the world. These, and a hundred other things that might be named, are *crosses* for the Christian to take up. And our Saviour's words will be ever sufficient to uphold his disciples, when called upon to bear *these* crosses.

"Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."

These crosses must be taken up.—Who-

soever will become his disciple must not only deny himself, but he must also take up his cross and follow him—follow him through evil as well as through good report—he must say with the poet,

"Through floods and flames, if Jesus leads,
I'll follow where he goes."

We must take up the cross willingly and joyfully, esteeming it to be a privilege to suffer with him, that we may also reign with him. We must take up the cross without a murmur, and instead of mourning, rejoice that we are counted worthy to suffer for his cause.

Why should we complain of want or distress, Temptation and pain?—he told us no less;
The heirs of salvation, we know from his word,
Through much tribulation must follow their Lord.

Soon we shall lay down the cross, and take up the crown—a crown of life, of righteousness, and glory, which the Lord the righteous Judge will give to all them that wait and long for his appearing,—a crown that shall never fade away, but grow brighter, and brighter, and brighter, as the revolving ages of eternity roll on in their ceaseless course. M. B. R.

HOW TO BUILD UP A CHURCH.

AMONGST the members of a newly-formed and small church was a Christian sister that not only united with her fellow members who gave themselves to prayer, but also turned her attention to those means which it might be her duty to employ. She had long been a tract visitor, and well-knowing the fitness of tract visitation for effecting her purpose, she obtained from the missionary a district near the place of worship, and in a short time induced the wife of the pastor and other Christian sisters to do likewise, so that nearly all the districts in the neighbourhood were soon under their supervision. There, each in her distinct field, they went from house to house, and family to family, with tracts in their hands and speaking of Jesus, collecting children into their sabbath-school and strangers to God to listen to his holy word; and though so short time has elapsed, both the school and the congregation now compare favourably with others that have been much longer organized. To those thus brought together the Lord blessed his word, and soon they wished to meet more frequently. The pastor, surrounded by such choice spirits, was much encouraged, and found himself able to preach nearly every evening;

and this he has continued to do without any considerable failure of strength. Into these meetings these tract visitors are accustomed to collect as many irreligious persons as possible.

Such are some of the means by which an infant church, organized with less than thirty members at the close of the year, has been so far built up. There are now about 100 members, and a most precious revival is in progress. Members of the church, or tract visitors, in the neighbourhood of their place of worship, persuade irreligious persons to go there with them, and hear the gospel from the lips of their pastor. There these strangers witness no rude commotion or wild excitement, but the Spirit of the Lord is there, and sinners are converted. Here, then, is a way in which a church may be built up. Prayer is indispensable, but if a pastor recommend prayer for a revival, and discourage correspondent effort, he must not expect much increase. Neither can large accessions be expected to any church through the Christian efforts connected with tract distribution, unless the members of the church be diligently employed in that good work; and hence it is that, while the blessed fruits the Lord has given the Tract Society are scattered through nearly all the evangelical churches in the city, some of those churches have participated in them more largely than others. Nor let it be supposed that efforts of this kind can be made by those only who enjoy large worldly possessions; for the church has in it no one person distinguished for wealth or worldly influence: and the sister who has been most active is the wife of a working mechanic. O.

TERMS OF FELLOWSHIP.

CHRISTIANS should aid the truth, by exalting its essential principles, as a basis of fellowship. The cause of truth is one, though its friends are divided into different organizations. To some, it is a matter of chief lamentation, that all the churches that hold the faith of Christ, are not one church in name and form. It ought rather to be a cause of lamentation, that among the churches that are, one in the essential doctrines of their faith, there should exist in any, an exclusive spirit, which puts in a place of essential importance an external appendage, so that they cannot be in the full sense fellow-helpers to the truth. What have the

lovers of a common faith to do, in erecting a wall that bars Christian union, by elevating above the vital elements of Christianity that which does not touch nor impair them? And that too, when the truth on which man's salvation depends is contending against many open enemies. It is our privilege, on the authority of the Bible, to protest against this spirit of exclusiveness, wherever it is manifested, in which there is a hindrance to the progress of truth. Whatever more of unity, in the opinion of some, it is desirable to gain, this assuredly is important; such a fraternal recognition among companies of Christians, under different external organizations, that their position, in respect to each other, shall not prevent their being fellow-helpers to that truth which is common to them all. For there can be fellowship in promoting the truth, while there is not an outward uniformity, if the spirit of the gospel is prevalent. In the language of the great champion of Scottish Free Church principles, "Co-operation, not incorporation," is the first thing to be secured. Out of fellowship in the truth, must come fellowship in the work of propagating it.

In this cause, there is an amount of interest common to all the disciples of Christ, which is sufficient to give free exercise to the love of the gospel. Suppose that one church should protrude, with ungracious dictation, a little change in Christian dialect, a posture of the body, a fold of the garment, or some form which neither in the name of reason nor faith could be regarded as essential, with a view of elevating herself to single or unequalled claims as a church, it would be breaking a strand in that cord of love, always too weak, by which the followers of Christ ought to be bound together. When a company of the people of God assume such ground, they take away something from the power of the church in spreading the truth. It calls off attention from fundamental principles, to things subordinate. It presents Christianity to the world in a light in which its Author did not intend it should appear. By such an example, the capacity of the truth to gain attention and confidence, is diminished; and much zeal and energy that ought to help it, are exhausted in sustaining claims, distinct from its existence and essential prerogatives. Where truth alike is received in different sections of the church, who believes that for the sake of forms alone—which are not alike—Christ elects, for the

bestowment of his love, one section, to the exclusion of another? And what is more plain, than that our love should flow in the same channel, broad and free, with that of the love of Christ? With those who agree in the essentials of their faith, should there not be the love which will make them its fellow-helpers?

R. B. C.

PERSONAL EFFORT TO SAVE SOULS.

THERE is scarcely any Christian duty more urgent or more neglected, than that of personal conversation with the impenitent on the subject of their salvation. It would seem, that the Christian, who, having tasted the wormwood and the gall, and rejoiced in conscious reconciliation with his God, believes the facts which pertain to the sinner's destiny, could scarcely repress his anxiety; and that solicitude for his salvation would be more natural than sympathy for the pains and distresses of his body. It is strange that he who is accustomed to look upon those around him as destined to an unending life, and is conscious that that existence may glow and burn with a seraph's bliss, or may shrink and sink in unutterable woe, does not esteem all other concerns and interests of men of little worth. The friend that is sick demands our sympathy and our tears; but the alarming fact that he is under the wrath and curse of God, and is doomed to the fire and the worm, should excite a fear and an interest due to no earthly calamity or mortal agony. Yet there are, we fear, many of the people of God who pass months and years of their life without a single word or a single effort for the salvation of those with whom they associate. When viewed in its true light, it is a culpable and unnatural remissness from which, whatever the effort it may require, we should escape.

It would justly be regarded an act of monstrous cruelty and inconsistency, if a man were placed in a like relation to the bodily evils of his friends, and yet feel no sympathy and make no effort for their removal. If one were to be in the midst of the ravages of the plague, and behold afflicted victims gasping for life, witness the tossing agony of disease, hear the moan and the wail of the dying, and the shriek of the despairing, who possessed some unfailing remedy, which for the trouble of administering it, he would not use, but suffer whole families to be swept into eternity, and see his son or wife

grapple with disease and sink in death, he would enact a scene which would be scarcely human. But alas! are we not all in a vast hospital, surrounded on every side with the sick and the dying? There is a Physician whose breath is health, and whose touch is salvation, who needs but to be looked up to in order to heal the most venomous wound; yet are there not those who have experienced the joys of this recovery, who know the way and see the danger of delay, but who will suffer their friends, their relatives, the bone of their bone and flesh of their flesh, to go down to the agonies of the second death unwarned and unhindered? If there be truth in God's word, then, Christian, that unwarned impenitent friend needs your sympathy, your entreaty, your prayers, far more than if smitten with the plague, or dying with the pestilence. Be entreated to think of his spiritual state, his danger and his destiny.

"I HAVE NO GIFT."

So replied a disciple who was invited to aid his brethren in carrying on the meeting for conference and prayer. This implied that something important had been denied him in the providence of God, and which denial gave him sufficient ground for refusing to engage in important religious duties.

Would he refrain from going into a family party or social circle; or, when there, would he abstain from all conversation with those about him, on the plea that an important divine gift had been withheld? Would he sit there, mute, grave, and gloomy as an owl, on the plea that the gift of communion with others had been denied him?

Did you ever see him at his place of business with a padlock upon his lips, apparently incapacitated from communicating his thoughts to the throng about him? Had he no words? Had he no power of utterance? Had he not common sense and good sense; and did not passing occurrences open his mouth, and did not those about him learn that he had the gift of thought and feeling, and the gift of the means of letting it be known?

Has he not thought and feeling in regard to the things of the kingdom of God? Now, does it require anything more of a gift to communicate such thoughts and feelings than about social or business affairs? If out of the abundance of the heart the mouth can speak in

the one case, can it not in the other? Shall one of these territories be open to all the offices of the lips, and the other closed against them all?

Let the professed Christian that excuses himself from the active duties of religion, beware of the danger of intimating that his Maker had denied him any essential gift for such duties. If, in all the social and business affairs of life, he finds himself not without the gift of transacting them properly, he has certainly made a false estimate of the case when supposing God has denied him the power of useful speech upon divine things among his brethren. He must not run the risk of displeasing God in this manner. And he ought to think of the guilt and danger of thus withholding from the interests of the kingdom of God the influence that might be given it by his open and decided action in its behalf. His denial of qualification in this manner, when other scenes where this quality is required show it is not wanting, endangers the actual denial, by an offended Saviour, of some important benefit now enjoyed. It is a dangerous provocation of his Lord.

POCKET RELIGION.

I HAVE observed in the course of my experience in the world, that many professors have their religion in their pocket. I have been long out of conceit of pocket religion. I have found them zealous in many things, great sticklers for orthodoxy, long prayers, observation of the sabbath, constant attenders on ordinances, great enemies to dancing, they even set up for reformers in many things commendable, and perhaps think themselves as upright as the young man mentioned in the gospel from their youth up. Yet touch their pockets; as with him, all vanishes. They wish to have the name of being religious if it costs nothing. There never was a better criterion than to try the pocket. Our Saviour was certainly better acquainted with mankind than any ever was. He knew perfectly what was in man; and this was the method he took to try the young ruler—that is, to touch his pocket. Had Christ told him that God in his providence called upon him to advance a sum of money for the purpose of building a decent house to meet in for the worship of God, no doubt it would have been complied with, even had the sum been very great; but to part with the whole was a sore trial. Yet our Lord knew it was necessary: if less had been

a sufficient trial, less would have been demanded, no doubt. So that we may reasonably suppose that as this is a rule laid down by infinite wisdom, it must be the best rule to try mankind by. I have often thought that it must have been pocket religion that gave rise to religious establishments in the world. So great a part of mankind have all their religion in their pocket, it was thought expedient to fall upon some method to get it out; and none other could be devised than the civil law, thus blending civil and religious things together, and making the one destroy the other. This shows that mankind are the same in every age, and that pocket religion has been the great enemy of true religion in the world, and has produced those establishments that have been its ruin. If mankind had religion truly in the heart instead of the pocket, there would never have been any necessity for external force to bring it out; but being in the pocket instead of the heart, external force by law became necessary. I suppose some pocket religionists will be ready to say, this is the Popish doctrine of merely good works. I answer, No; it is the gospel doctrine of grace, for it is “by their fruits you shall know them; do men gather grapes of thorns or figs of thistles?” And we are sure a man’s religion cannot be in his heart and in his pocket at the same time. Nor can he serve two masters, God and his pocket. Christ’s words on this subject are as good now as when he first spoke them, nor will they ever fail. Show me a close, near, covetous man, and I will show you a man who has his religion in his pocket. The rule is infallible and laid down by infallible wisdom. It is not meant that we are called upon to give up all for Christ, although many, long since in times of persecution, have been called upon to give up all for Christ, and did it cheerfully: no, the providential call is but for a small part, not a tenth part of your all, nor a twentieth, nor a fiftieth. I am afraid few would stand the trial now to give up all for Christ. I hope there are still some, and there have been some in every age, that have done it in some parts of the world or other; and all true Christians are martyrs in heart. A Deist on reading this asked me why I did not take notice of the camel going through the eye of a needle. I told him that a man who lived and died without any higher views of what he was sent into the world for than to accumulate riches, that it was easier for an elephant to go through the eye of a needle than for him to get to

heaven; having chosen his god already, where was he to get another? You can take any other simile or proverb you please to express an impossibility. Men can retain the profession of religion and the greatest degree of covetousness, for no other gross sin comports or hides so well under a profession of religion as covetousness.

“GOD’S WORK MUST BE DONE.”

THE following incident is related by a missionary in the West Indies, and illustrates the strength of faith and the large-hearted self-denial of an humble coloured man, which is worthy of imitation by those in more exalted stations and circumstances in life. The missionary says:—

“There is one incident that occurred which I shall never forget. In calling over the names, to ascertain how much they could give to build the chapel, I happened to call the name of Fitzgerald Mathew. ‘I am here, sir,’ he instantly replied; and at the same time I heard him hobbling with his wooden leg out of the crowd, to come up to the table-pew, where I was standing. I wondered what he meant, for the others answered to their names without moving from their places. I was, however, forcibly struck with his apparent earnestness. On coming up, he put his hand into one pocket and took out a handful of silver, wrapped in paper, and said, with a lovely kind of abruptness, ‘That’s for me, massa.’ ‘Oh!’ said I, ‘keep your money at present, I don’t want it now, I only wanted to know how much you could afford to give; I will come for the money another time.’ ‘Ah! massa,’ he replied, ‘God’s work must be done, and I may be dead;’ and with that he plunged his hand into another pocket and took out another handful of silver, and said, ‘That’s for my wife, massa.’ Then he put his hand into a third pocket, and took out a somewhat smaller parcel, and said, ‘That’s for my child, massa,’ at the same time giving me a slip of paper which somebody had written for him, to state how much the whole was. It was altogether near three pounds sterling—a large sum for a poor field negro with a wooden leg! But his expression was to me worth more than all the money in the world. I have heard eloquent preachers in England, and have felt, and felt deeply, under their ministrations; but never have I been so impressed with anything they have said, as with the simple expression of this poor negro. Let me never forget

it; let it be engraved on my heart; let it be my motto in all that I take in hand for the cause of Christ—‘God’s work must be done, and I may be dead.’”

HOT-HOUSE DISCIPLES.

SUCH Christians demand reading that is racy and stimulating; the Bible, not high-spiced enough for their taste, is neglected for the more flavoured periodical. Preaching is dull. They know enough already, and wish not to be taught, but excited. Their benevolence is too dependent on excitement, producing fruit only under the intense heat of a crowded meeting and electrifying speeches. One consequence of this state of things is that the spirit and action of the ministry are vitiated. The temptation is strong to cater for this corrupt taste. Ministers, instead of feeding their people with knowledge and understanding, are too much disposed to furnish the desired stimulus. The bread of life is converted into something that intoxicates, rather than nourishes. Churches, after a season of excitement, uniformly sink into a condition of languor and debility, as disgraceful as it is uncomfortable. The result of all this, connected with the exciting tendency just described, is, that the piety of the age has very little stamina. It is of hot-house growth, and could endure no rough usage. Our brethren, instead of cultivating holiness and pressing steadily toward the mark for the prize, become restless and variable. Instead of being steadfast and immovable, they are distracted and hurried from one new scheme to another. The spirit of hatred is too prevalent in the Christian ranks. Brethren give each other hard names, so that prejudices are excited. Trifling differences of sentiment are exaggerated and made the occasion of strife and discord. Brethren get their feelings heated by collision; the passions are excited; contention becomes personal and bitter; and all this while the cause of Jesus lies mangled and bleeding. Ministers are too much engrossed in managing the machinery of enterprises, to the neglect of their closets, their Bibles, and the souls of their people. Private Christians are getting deeply interested in the details of benevolent operations, without cultivating the needful holiness to sustain and sanctify their activities. The Bible is too much laid aside, even on the sabbath, for the religious newspaper and the letters and journals of missionaries.—*Stowe.*

HEAVEN GAINED.

WHILE we contemplate those scenes that await the Christian on those shores which have never been bleached by winter's fleecy locks, nor washed by time's tempestuous waves, we can but say, "Surely there is a reward for the righteous." How peaceful every bower! How fragrant every breath! Thought is all ecstatic. Love fills every heart and brightens every face. Not one sigh is heard, no tear is shed. There, harps of gold, tuned to immortal harmony, are swept with sublimest touches of praise "to Him who was dead and is alive for evermore." There, arching triumphs and encircling hosannas for ever throng that head that once wore a crown of thorns. There flows the pure pellucid stream of life from the base of the eternal throne. With a view of this land, it is not surprising that an apostle, while standing on the brink of life, should exultingly exclaim, "I have fought a good fight, I have finished my course, I have kept the faith," and was, therefore, soon to receive an unfading crown. But with all its glories, heaven is not to be gained without effort. We must labour to enter into that rest, or never enter it. Oh! shall we, for the failing allurements of time, barter off an inheritance in heaven? Shall we, for the love of the world, thrust a Saviour from our hearts?

"Ah! no, with thee I'll walk below
My journey to the grave;
To whom, my Saviour, shall I go,
When only thou canst save?"

Though destitute of all things else, may

we gain heaven, and join with all the exulting millions in ascriptions of "praise to God, even our Saviour."

HEAVEN LOST.

"WHAT," says our Saviour, "shall a man be profited, if he gain the whole world, and lose his soul?" It is an incalculable, an infinite loss. As any one, by the grace of God, may gain heaven, what must be the reflection of one who shall lose his soul, with this fact looking him in the face? "I knew salvation was free, that through the sufferings and intercessions of Christ I might have been saved. I gained the pleasures of an unholy world, but lost the pleasures of heaven. I made friends with the wicked, and was the enemy of God. I had offer of pardon, but I rejected life, and Christ, and heaven. I heard a Saviour's voice, but deafened my ear that I might hear no more. Oh! that those calls might not perplex me here, that the slumbers of eternal night might hush them still, that oblivion might snatch the views I have had of a crucified Saviour from this aching heart. But remembrance, imperishable and acute, stings my guilty soul. Heaven is lost. I might have been in heaven, but now heaven is for ever lost!" Can any tell what a man is profited should he possess the world and yet lose heaven? Was the curtain of the world of endless woe and blackness removed, and all hell summoned to answer the Saviour's question, after stretching their horrid imaginations to the utmost, none could tell.

Table Talk and Things to Think On.

A POUND OF SNUFF.

EVANDER ROSS lived about the time of the Restoration, in the Forest of Balnagown, on the precipitous banks of the Enack river. He would not enter a church, nor speak to a minister, and thought of nothing but his horses and his pastime. The Rev. Thomas Hogg, of Kiltearn, resolved to assail him on spiritual affairs in his forest lair. Being a strong young man, dressed in tarans, and well armed, the minister applied at the cabin of the keeper of the wild horses for quarters. "Be you friend or foe," was the frank reply, "you look like a man, and shall have them." They entertained each other with Highland stories, and the minister ascertained that the horse-keeper was very fond of snuff. At parting he asked him if he had ever been in a church. "Not I." "Well, will you go?"

"No." "Would you meet a friend at the church of Kiltearn who wishes to give you a pound of snuff?" "Well, I will, but how shall I find you?" "Oh just sit opposite the minister, and you'll see me." The instant the minister entered the pulpit, Evander Ross recognized his guest. What he heard of the gospel touched him to the quick. After sermon the minister offered him a pound of snuff. He declined it, saying, "Oh no, the kingdom of God is not bought with snuff." Evander Ross had been so remarkable for his command over horses, that he could ride with a halter of withes or woodies the wildest of them. He now became remarkable for his piety. The people believed him to be a prophet. A part of a wild stream, which, before his day, the people could not pass without hearing the cries of Satan, or, as the Sennachie called him, the Mischief, is now haunted, in popular belief, with

the sounds of the prayers of Evander Ross, the tamer of the wild horses of the Forest of Balnagown.

THE LIGHT OF NATURE.

THE celebrated Mr. Hume wrote an essay on the sufficiency of the light of nature, and the no less celebrated Robertson wrote on the necessity of revelation and the insufficiency of the light of nature. Hume came one evening to visit Robertson, and the evening was spent on this subject. The friends of both were present, and it is said that Robertson reasoned with unaccustomed clearness and power; whether Hume was convinced by his reasoning or not, we cannot tell, but at any rate he did not acknowledge his convictions. Hume was very much of a gentleman, and as he rose to depart bowed politely to those in the room, while as he retired through the door Robertson took the light to show him the way. Hume was still facing the door. "Oh! sir," said he to Robertson, "I find the light of nature always sufficient;" and continued, "pray don't trouble yourself, sir," and so he bowed on. The street-door was opened, and presently as he bowed along in the entry, he stumbled over something concealed, and pitched down the stairs into the street. Robertson ran after him with a light, and as he held it over him, whispered softly and cunningly, "You had better have a little light from above, friend Hume." And raising him up, he bid him good night, and returned to his friends.

PEACE.

THERE is a charm, a sweet and blessed power in what comes from those we love or revere, whether with us still, or gone long ago to their rest on high. Knox, Baxter, Leighton, Schwartz, Wesley, Brainerd, Howard, Payson—what a magic in such names to the single-hearted Christian, even to the man of the world!

Let me then quote from the beloved Payson a few of his burning thoughts on peace. He enlisted early in this cause, devoted to it some of the finest strains of his inimitable eloquence, and left it his dying testimony and prayers. The late William Ladd, so justly styled the American apostle of peace, could scarcely refrain from tears at any allusion to the death-bed scene of Payson. Once I heard him at such an allusion say, with emotions that choked his utterance, "I can seldom recall without tears my last interview with that man of God. With many others I went to his dying couch, where he lingered so long, like Pilgrim in the land of Beulah, on the threshold of heaven, and as I took his palsied hand for the last time, I shall never forget his look as he said, 'My brother, faint not. Yours is the cause of God; and he will prosper it yet. *Hold on, my dear brother; HOLD ON TO THE END.*'" How well did the man of peace heed that exhortation! He laboured in the cause as long as he could stand, then preached his last two sermons on his knees, and the same week went to the peacemaker's reward.

THE ANCIENT TUSCULANS.

THE Tusculans opposed the Roman arms by a method so entirely new, that it made it impos-

sible to commit hostilities against them. When the troops entered their country, the inhabitants neither abandoned their places in the line of their march, nor desisted from cultivating their lands. A great number of the citizens, dressed as in the times of peace, came out to meet the generals. Camillus, having encamped before the gates, which were open, and desiring to know whether the same tranquillity prevailed within the walls as he had found in the country, entered the city. All the houses and shops were open, and all the artificers were intent upon their trades; the schools resounded with the voices of the children at their books; the streets were full of people going backwards and forwards upon business, without any sign of terror or amazement, and not the least trace of war. Everything was tranquil and pacific. Camillus, surprised at such a sight, and overcome by the enemy's patience, caused the assembly to be summoned by the magistrates. "Tusculans," said he, "you are the only people who till now have found the true arms and forces capable of securing them against the anger of the Romans." Such, probably, will be the conduct of future (?) Christians, on gospel principles, as an introduction to the glorious millennium, the empire of universal tranquillity, under the spiritual government of the true Solomon, the Prince of Peace.

THE SERIOUS MAN.

WHEN Sir Francis Walsingham, a Secretary of State in the reign of Queen Elizabeth, arrived at old age, he retired to the country to close his days in retirement. Some of his former gay companions came one day to pay him a visit, and rallied him on being melancholy. His answer deserved serious consideration: "No, I am not melancholy, but I am serious; and it is very proper that we should be so. Ah! my friends, while we laugh, everything is serious about us. God is serious, who exercises patience towards us. Christ is serious, who shed his atoning blood for us. The Holy Ghost is serious in striving against the obstinacy of our hearts. The Holy Scriptures are serious books; they present to our thoughts the most serious concerns in all the world. The holy sacraments represent very serious and awful matters. The whole creation is serious. All in heaven are serious. All who are in hell are serious. How then can we be gay and trifling?" On another occasion, when writing to his friend, Lord Burleigh, he remarked, "We have lived long enough to our country, to our fortunes, and to our sovereign; it is high time that we begin to live to ourselves and to God."

A THOUGHT FOR PRAYERLESS MOTHERS.

"YOU ARE THE CAUSE OF IT!" said a dying young man to his mother; "I am just going into eternity; there is nothing before me but misery, black despair, and *you are the cause of it.* You allowed me to violate the sabbath with the gun and angling rod, and thus was I introduced to that career of crime which, in ten years, has brought me to perdition." She turned from his bedside, and with a heart rending groan left the room. The day of judgment will doubtless disclose many similar cases.

Without indulging children in immoral conduct, a mother may indirectly promote their everlasting ruin. Even while administering salutary advice, she may omit to supplicate a Divine blessing on their souls; and if she do not "ask," how can she expect to "receive?" Of what avail are her exhortations to prayer, so long as she neglects to pray? Does not example preach louder than precept? "God is not mocked." To EVERY PRAYERLESS MOTHER might not a dying impenitent child, while he gasps forth "To hell I must go," add the awful question, "*Are you the cause of it?*"

THE DANGERS OF IDLENESS.

"INACTIVITY of intellect and of feeling," says Dr. Combe, "is a very frequent predisposing cause of every form of nervous disease. For demonstrative evidence of this position, we have only to look at the numerous victims to be found among persons who have no call to exertion in gaining the means of subsistence, and no objects of interest on which to exercise their mental faculties, and who consequently sink into a state of mental sloth and nervous weakness. If we look abroad upon society, we shall find innumerable examples of mental and nervous debility from this cause. When a person of some mental capacity is confined for a long time to an unvarying round of employment, which affords neither scope nor stimulus for one half of his faculties, and, from want of education or society, has no external resources, his mental powers, for want of exercise, become blunted, and his perceptions slow and dull. The intellect and feelings, not being provided with interest external to themselves, must either become inactive and weak, or work upon themselves and become diseased."

PROXY CHRISTIANS.

Nor one of the least remarkable features of the present age is the system of doing those things by deputy which our forefathers did for themselves. Provided a man has plenty of ready money, he may recline on the sofa, or loll in the easy chair the greater part of the day, and still be a most active Christian by deputy. Does his heart yearn to provide for the orphan, or to comfort the widow, to clothe the naked, and to feed the hungry? he has no longer to seek them out as of old; he is not compelled to visit the scenes of destitution and misery; he has but to subscribe a few guineas to some half-dozen institutions to qualify himself a "life governor," and for the remainder of his days he is freed from the obligations of Christian benevolence by discharging the mere peppercorn rent of signatures to tickets and proxy papers.

A FOREIGNER'S OPINION OF THE ENGLISH.

THE barbarous character of the English appears also in the brutal sports which are indigenous in the island. The baiting of bulls and bears, it is true, is not common now, though it was much in vogue in the last century. But their proficiency in horse-racing and boxing is still the glory of Englishmen. To their eagerness for the former even their absurd pride of rank gives

way; and on the turf at Epsom and Derby jockeys and members of the House of Commons, blacklegs and noblemen, meet and cheat each other on a footing of perfect equality. More fortunes and reputations are every year ruined at these noted places than were ever sacrificed, in the same space of time, at the most noted gambling saloons of Paris. The cruelty to the poor animals is not the worst feature of this savage amusement; every species of knavery, every extravagance in the way of gambling, is practised without remorse. Drugs are given to the horses, or they are poisoned; jockeys are hired not to win, and various other expedients are used, by which the ignorant and the unwary are plundered. And among the participators in these nefarious transactions are the noblest personages in the land. These abominable games are not only tolerated, but favoured by the laws; they are called the "manly rural sports of England."

HUMAN LIFE.

HOPE writes the poetry of the boy, but memory that of the man. Man looks forward with smiles, but backward with sighs. Such is the wise providence of God. The cup of life is sweetest at the brim, the flavour is impaired as we drink deeper, and the dregs are made bitter that we may not struggle when it is taken from our lips.

DEEP THOUGHTS.

If a man be gracious to strangers, it shows he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins them.

PRAYER is the peace of our spirit, the stillness of our thoughts, the evenness of the recollection, the seat of meditation, the rest of our care, and the calm of our tempest.

A FALSE friend is like a shadow on the dial, which appears in fine weather, but vanishes at the approach of a cloud.

CRIME IN GREAT BRITAIN.

ABOUT 60,000 persons are annually committed, in the British Islands, for serious offences worthy of deliberate trial. Of these 30,000 are in England, 26,000 in Ireland, and 4,000 in Scotland. More than 120,000 are committed for summary or police offences. A hundred and eighty thousand, or one in 120 of the whole population, are arrested, and at least one in 200 are punished. In seven pastoral counties in England the commitments for serious crime are one in 155. In eight agricultural and manufacturing counties, commitments of the same class are one in 682. In eight manufacturing and mining counties they are one in 476. Is this England in the nineteenth century?

RELICS IN CHINA.

AMONG the Chinese no relics are more valued than the boots which have been worn by an upright magistrate.

The American Messenger.

A SMOKING DISCIPLE.

I FELL in with several such lately, and they seemed so much interested and delighted in the matter, and withal were so regular and systematic about it, that I thought perhaps this belongs to discipleship. Knowing that I had an old volume that gave the earliest and most accurate account of the disciples, and that had kept the run of them for about four thousand years, I hastened to look into it. I found a good deal about smoke, such as "a smoking furnace," "a smoking mountain," and even about "a bottle in the smoke;" but as for a smoking disciple or a disciple in a smoke, as may be seen in our days, I could not find any account of any such thing.

Not being willing to give the matter up, I considered that some of the old saints lived hard upon a thousand years, and that if they were like some of the modern ones, they would like smoking to while away the time; so I looked again, but I could not find a patriarch with a pipe in his mouth, not one! But smoking is a very great comfort to a body, they told me, and as I knew the prophets were often in trouble, I thought to be sure I should find as much as one with a cigar. But I did not find him. And the apostles, they too had great need of consolations, for they were often in cold and hunger, and thirst and stripes, and prison, &c.; and I looked sharp, but could not find so much as a tobacco-box among them!

I was beginning to think that smoking was not any necessary part of discipleship, when, emerging from a cloud of his own raising, a smoking disciple appeared, and having learned my theme of thought, stopped puffing long enough to say, "The only reason why the wise and good of ancient days did not avail themselves of this kind of comfort was that they knew nothing of the taste and fragrance of the eminent narcotic of our days, it having been a discovery of modern times." After a whiff or two he added, "How complete, with a stock of good old Virginia, could Noah have whiled away the long hours of his incarceration in the ark; and how fragrant could Jeremiah have made his prison with the burning leaves of some choice Havanna; and Paul and Silas would have forgotten their feet were in the stocks if there had but been pipes in

their mouths." So reasoned this disciple, and then vanished in the smoky atmosphere he had created, leaving me to farther musings on this interesting theme.

It is not for me to say what the old saints would have done could they have laid their hands on the modern luxury; but I tried to see certain things which would vindicate modern disciples in the use of it. So I looked,

1. For the *beauty* of it. Now people are not apt to raise a breeze against things that are lovely and of a good report. And if these be wanting in the thing in question, then it is something of a puzzle to account for certain things which I will mention. In a rail car I saw a sign in staring capitals, NO SMOKING HERE! In the saloon of the depôt was another just like it. And I had no sooner entered the steam-boat but I found another: "*No smoking abaft the engine!*" Now all this looked like turning smoking out of doors; except at the large hotels I noticed they turned all the smokers into a room together, so that they should not come in contact with other people. And such a use of spittoons, and such a scattering of ashes, and such a powerful savour, and such a gloomy murky atmosphere as was there made sad havoc with all ideas of beauty. This sending smokers away by themselves, and then placards here and there warning such people away from the premises, all these things and some others I have not time now to mention, made me think I must give up trying to find anything *beautiful* in this business. So I looked,

2. For the *usefulness* of the thing. As for its *public utility*, I thought there could not be much of that, since in public places and conveyances there were such warnings concerning smoking, as though the smoker was a trespasser on the rights and happiness of his fellow-men. The lovers of the business must retire, *pro tem*, from the cabin, the quarter-deck, or the parlour, lest their indulgence of their peculiar habits should give offence. Dreadful hypocrites those sign-boards, warning the smokers, if the practice was not a nuisance.

But there is private advantage likely; I looked sharply into this. And one of the first things I found was that it gave every lover of it a *leaky pocket*. A really smoky gentleman cannot puff away much less than six cents a day. This is a

fraction less than twenty-two dollars a year, and this will double itself in eleven years. A ten year old smoker, at this rate, would in that time, reckoning the interest on the expenses of each year, have whiffed out of his possession a handsome sum of money. I considered carefully, but did not discover the usefulness of this.

A second thing I found was that there was no usefulness in this practice to *health*. A cloud of witnesses among the medical profession I found giving their testimony most decidedly concerning its injurious influence upon the human system. And another cloud of sufferers from the practice cast their evidence into the same scale. German physiologists, and they know something about smoking in Germany, affirm that "of twenty deaths of men between eighteen and twenty-five, ten originate in the waste of the constitution by smoking," affirming also that "tobacco burns out the blood, the teeth, the eyes, and the brain."

And thirdly, there was not the good use, but the *loss of much precious time*. The smoker, *pro tem*, must forego every other employment. With a fire under his nose, and his head like a bottle in the smoke, what important business can he accomplish? Verily, you must let him alone, and he must let everything else alone, and away flew much precious time sadly misused.

And once more, I looked after the usefulness of this practice to the *intellect*. A distinguished governor in New England said, "It never failed to render me dull and heavy, to interrupt my usual alertness of thought, and to weaken the powers of my mind in analyzing subjects and defining ideas." And another eminent author said, "The use of tobacco may seem to soothe the feelings and quicken the operations of the mind; but to what purpose is it that the machine is previously running and blowing after the balance-wheel is taken off?"

Since, then, I was unable to find anything of *beauty* or *usefulness* in the practice, but much directly opposed to both, I wondered much at the smoking disciple. He has a lighter purse, less health, less time and intellect to lay out in his Master's service, and, for all these reasons, less moral beauty, usefulness, and honour, wherewith to adorn the doctrine of God our Saviour.

Now, brother, just knock the ashes out of that pipe, quench the fire of that cigar, and pitch them both, snuff, and tobacco-

box, and all into the sea, or any nearer place of oblivion you can find, and stand up redeemed from a habit that has never added, and never can, one ray to the lustre of your holiness. Regain thy crown. Be a freeman, and for ever eschew the appellation—a smoking disciple!

SIMON.

NOVEL READING.

1. *Novel reading is an impolitic and culpable habit*, in many points of view. In the first place, it *consumes much valuable time*. Amid all the "improvements" of the day, real or fancied, no genuine method of short-hand reading has been invented. At least, to the best of our knowledge, this is true. The approaches to something of the kind are indeed sufficiently numerous, and sufficiently lamentable in their effects of giving to the mind habits of feeble, confused and desultory thought and action. Even the novel-reader then must take time to regale himself with fiction. And he often does take much time. Sometimes it is stolen from sleep, sometimes from business, and in either case a serious evil is committed. Our time was given us for other and better purposes than to be whiled away over the vapid and airy scenes of sentimental fiction. Remember, too, that time is money. Besides, it is morally certain, that if a young man have six hours' labour to perform, and he spends three of those hours in reading novels, such diversion from his business will work upon his time even greater mischief than the occupation of the three hours in something aside from his calling. The remaining three hours will not be so profitable *in proportion* as the six hours would have been. If any one disbelieves this, let him not try it, but be satisfied without trying it, for he may be sure *it is so*, and if he is a sensible man he *will* be satisfied.

2. *Novel reading is also a waste of money*. This we have already seen, virtually, if we agree with Franklin, that "time is money." But there is also a direct and visible prodigality in the matter. The inveterate novel-reader, like the drunkard, lays out his money for that which is neither food, nor clothing, nor shelter. And this needless and vicious expenditure, occasioned by his appetite for reading works of fiction, is great. It is true that novel-readers will accommodate each other by loans. Still the ex-

pense of their empty pleasure is, on the whole, immense. Scott received, we believe, some 300,000 dollars in all for his novels. His publishers of course consulted their own interests in buying his works; that is, they made money, as well as he; probably more than he did. All this was clearly drawn from the pockets of the purchasers. At the present time, we have in this country, many novels sold very cheap. This only increases the sales, and tempts the purchaser to buy many more novels than he otherwise would. As one consequence, he spends more time in reading these pernicious works than he otherwise would.

3. *Novels give false views of life.* This is notorious. The men and women of the novelist's creation are, with a few exceptions, the antipodes of the men and women whom we meet in the walks of every-day life. I should as soon think of learning geometry or conic sections from a novel, as of learning human nature from the generality of these works. They are useless and worse than useless in this respect. It is an important part of learning to unlearn what we have learned amiss,—sometimes a very difficult part. Before we learn human nature as it is, we must unlearn it as we learned it from novels.

4. *The morality of novels is in general of the worst kind.* Even Scott is not unexceptionable in this respect. Bulwer is a great deal worse; and some others are worse yet. Novels, like the man's razors which would not shave, are *made to sell*; and those are observed to sell best which are liberally spiced with oaths, impurity, and a kind of *manly* contempt of common, old-fashioned morality. The novel-reader's imagination is polluted, his moral perceptions are dull; his compassion and love are always fictitious and romantic. In his eyes, vice appears in the garb of virtue. With him, wholesome restraint is tyranny; religion a compound of needless self-mortification and of hypocrisy. Then what is more natural than for him to attempt the personification of some charming hero who has struck his fancy in a novel, and who is quite too independent and noble to endure the antiquated restrictions of frigid morality. There is enough of reading to be had which is at once true, useful, and entertaining. Let this be secured, and let the snivelling novel be laid aside. D'Aubigne's History of the Reformation, for instance, is worth ten times as much as the whole of Bulwer's trash, for all good purposes for

which novels are professedly read. Try it, ye novel-readers; throw down your snivelling sentimentalities; try it, and see.

SECRET OF BUNYAN'S POWER.

BUNYAN's imagination, his judgment, his taste, every faculty of his mind, was developed, disciplined, and enchanted at the same great fountain of the Scriptures. The poetry of the Bible was the source of his poetical power. His heart was not only made new by the Spirit of the Bible, but his whole intellectual being was penetrated and transfigured by its influence. He brought the spirit and power gathered from so long and exclusive a communion with the prophets and apostles to the composition of every page of the "Pilgrim's Progress." To the habit of mind thus induced, and the workings of an imagination thus disciplined, may be traced the simplicity of all his imagery, and the great power of his personifications. The spirit of his work is Hebrew; we may trace the mingled influence both of David and Isaiah in the character of his genius; and as the images in the sacred poets, he is lavish in the use of them, in the most natural and unconscious manner possible: his mind was imbued with them. He is indeed the only poet whose genius was nourished entirely by the Bible. He felt and thought in Scripture imagery.

Now here are great lessons for all our minds. We say to every young man, whose intellectual as well as moral habits are not formed, Do you wish to gain a mastery over your native language in its earliest, purest, freshest idioms, and to command a style in which you may speak with power to the very hearts of the people? Study your Bible, your English Bible; study it with your feelings, your heart, and let its beautiful forms of expression entwine themselves around your sensibilities, your very habits of thinking, no more to be separated from them, than sensibility and thought itself can be separated from your existence. We stand in amazement at the blessed transfiguration which the Bible possesses for the human intellect. And yet we are not amazed, for the Bible is the voice of God, and the words of the Bible are the words of God; and he who will give himself up to them, who will feed upon them, and love them, and dwell amidst them, shall have his intellect and his soul transfigured with glory and blessedness by them. Do

you ask for experience? Do you desire life? Hear our Saviour. "The words that I speak unto you, they are spirit and they are life!" But beware you let no mediator come between your soul and its immediate, electric contact with those lively oracles. Beware you let no church with its self-assumed authority of interpretation, hang up its darkening veil between your soul and the open face of God in the Scriptures. Come to them for yourself. Say to yourself, This is my possession, and no church, and no priest, and no power in the universe shall wrest it from me. This is my God and my Saviour speaking to me; and he shall speak to me, though the whole church were against me, or though I were the only Christian in the world. "Yea," saith our Saviour, "if ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." We say, put your soul beneath the fire of God's word, and not beneath the winking tapers of the Fathers, or the Councils, or the traditions in the churches! And just so, if we could get the Roman Catholics into the sound of our voice in God's sanctuary, we would say to every Roman Catholic, How can you be willing, as a man and a Christian, to let any priest, or pope, or church, or daring council or saint on earth, or saint in heaven, take from your soul your immediate and personal communion with your God? Come to him yourself, and live upon his words yourself, and all the anathemas of all the popes, councils, priests, and churches in the world, shall only strengthen and deepen in your soul the elements of eternal blessedness.—*Cheever.*

PASTORAL COUNSEL.

I WOULD recommend it to you, my brother, to bathe your soul in "Baxter's Saints' Rest," and to be much in prayer, and make yourself deeply acquainted with the Scriptures. You are kind enough to ask after my course. I believe that an early commencement and pursuit of a systematic study of the Bible, in connection with a long course of revivals of religion in which I was permitted to be engaged, and an habitual aim, in my ordinary sermons, to reach the conscience and the heart at every stroke, and the habit of striking out, as I correct my sermons for a new exhibition of them, every clause and word which is not subservient to this end, may be numbered

among the most efficacious means of forming my present manner of preaching, such as it is.

Perhaps the most powerful circumstance, not yet mentioned, was entering upon the large congregation of Newark, calling for constant and impassioned preaching, and for continual visiting. I made a bad improvement under these advantages; but I am far from thinking, with you, my dear sir, that a man cannot be a good preacher and pastor with a great congregation. A great congregation, as rousing to great exertions, is the best field for the formation of such a character. You can never satisfy any people by visiting. The best way to approach it, is, perhaps, to show the people, by a systematic course, that you visit all you can. Besides your social visits, and visits to the sick, I would set apart one day in the week to strictly parochial visits, to be short, and right to the point, and to be closed with prayer. Make the appointment beforehand, and let all know the course.

As to the manner of preaching, the object of every stroke ought to be to do good, rather than to gain popularity. That will make us the most divinely eloquent. The little prettinesses of thought and expression, which the love of popularity can produce, are nothing to the great and overwhelming thoughts which flow from a mind solemnly impressed with divine things, and earnestly desirous to impress them upon others. Here we may aim high. I doubt the lawfulness of any other high aim in a minister of Christ. Dr. Witherspoon used to advise his pupils to write out one good sermon a week, and let the rest take care of themselves. You can, in your situation, write but one. I would recommend it to you to extemporize in the week, to preach from a skeleton in the morning of the sabbath, and from notes in the afternoon. From your account of your fondness for belles-lettres and poetry, and aversion to metaphysics, I should apprehend that the side on which you are to guard is a tendency to sprightliness, without sufficient weight and penetrating force. You have a fine imagination, and a fine taste to regulate it. Use both of them, as nature dictates, without effort; but let all your effort be to fill your pages with the weight and solemnity of Divine truth. Under each head labour to get out that precise view of truth which you had in your most solemn hour on your knees.—*Griffin.*

Essays, Extracts, and Correspondence.

WHO WILL GIVE A TENTH OF HIS
PROPERTY?

To the Editor of the Christian Witness,

SIR,—It may possibly be in your remembrance, that in the course of last year you received a communication called forth (in part at least,) by an anecdote in the CHRISTIAN WITNESS, headed "The Widow's Mite," and in which the writer inquired how far you thought such passages as Matt. vi. 25 to the end, and Luke xii. 33, were to be taken literally, and to be considered as binding on Christians now.

The number of important subjects demanding your attention, leaves me no room to wonder that this inquiry has received no reply; nevertheless my own mind has dwelt upon it, and the result has been, that I have come to the determination to act upon a suggestion I then ventured to offer, founded on Malachi the 3rd and 10th.

The sum I have enclosed, viz., £60 is a portion of what I have thus devoted, and I send it to you with a request that it may be appropriated as under:—

To the Jubilee Fund of the London

Missionary Society . . .	£15
Colonial Missionary Society . .	15
Home Missionary Society . . .	15
Irish Evangelical Society . . .	15

I am desirous of sending a little aid to a Society lately established on behalf of the Jews. I think it is called the British Society. I have an idea that you have advocated its cause; perhaps you will be so good as to say what you think of the said Society, and to give the name of its Treasurer.

I ought not to trespass longer on your time; but when I think of the responsible situation you fill, the great work that is given to you to achieve, the influence—I rejoice to believe—the highly beneficial influence you are permitted to exert, I feel unwilling to close without venturing to express an humble but ardent desire that success may continue to crown your labours,—that the good Spirit of our God may himself instruct and rest upon you, who have to instruct so many,—that you may be preserved from all error in doctrine and practice,—be kept humble, and at length, having finished the work

that is given you to do, be presented faultless before the presence of God with exceeding joy. I entreat you to pardon this freedom, and believe me, Sir, to be yours faithfully,

April 28th, 1845.

H. D. R.

[*.* The writer of the foregoing letter has kindly ascribed our failure to its real cause. While it is but just to ourselves, it may be satisfactory to our correspondent,—of whom we have no knowledge,—to state that the former communication of August 14, 1844, has lain on our table from that time to the present, waiting for a convenient opportunity to discuss it; and from the respect for the writer which it had excited in our minds, an article, at a day not distant, would certainly have appeared. We need not say that our purpose is greatly strengthened, and that the performance will as much as possible be expedited by the last most gratifying communication. The question which heads the letter is, of course, our own.—EDITOR.]

ORCHARD-STREET CHAPEL, STOCKPORT.

As a rule, we can entertain no local questions unless they involve great general principles affecting the public good. On this ground alone, in a former Number, we published a letter relative to the trusteeship of Orchard-street chapel, Stockport, with a commentary. In consequence of this the trustees have transmitted to us a statement of the case, accompanied by various papers tending to illustrate its character. On receiving this document, to cut short the matter, we straightway transmitted it to the officers of the said church, and we have before us their answer. We are, therefore, now in a situation to pronounce judgment, which, so far as we are concerned, must be final. The event has fully justified our caution in refusing to censure the proceedings of the trustees till we had "more light." That light we have now obtained, and it leaves on our minds no doubt that the mischief primarily results from the deed of trust, which is one of the most objectionable instruments that stupidity or perverse ingenuity could well have framed. Its object, or at least its effect is, to combine light with darkness, and liberty with despotism. By the

earlier trustees, however, the worst provisions of the deed appear not to have been understood or to have been disregarded, for they the trustees were "never heard of in their ex-officio character," and the church was allowed to conduct its own affairs by men and methods of its own choosing. But in the course of years, the number of the trust body became so diminished by death as to render it necessary for the survivors to fill up the vacancies and renew the deed. Now came the mischief. The choice lay with themselves; the minister and church had no voice in the election, which appears to have been accomplished in a manner and by means, not very remarkable for the qualities which ought to signalize such proceedings. The main spring in the movement seems to have been a person who had been in former years, a source of trouble to the church and pastor. For a season he was worsted, but his hour now came, and he improved it well. He succeeded in constituting a trust body suited to his purpose, which was the removal of the faithful pastor—the object of ardent popular affection. The deed having been completed, the trustees began perversely to act out its principles in divers money matters, and by a threat to diminish the number of week night meetings—facts which first opened the people's eyes to their true position. After much contention, during which the church pleaded the New Testament, and the trustees the deed of trust, the trustees applied to an eminent solicitor in Manchester, well-known to Protestant Dissenters, for his opinion on the provisions of the deed, which he gave as follows:—

1. That the *trustees* are expressly directed to let the pews and sittings, and can alone recover the same were it necessary by actions at law; that they cannot delegate this trust to any other persons; and that they would be personally responsible if they neglect their duty in these matters. They must keep correct accounts, and render a yearly account on every 25th December, to a committee to be appointed for the purpose of examining them by the seat or pew-holders. The deed is very positive on these points.

2. No person but the trustees can recover the rents, or give legal discharges for the same.

3. The expense of renewing the trust deed is clearly chargeable upon the funds of the trust estate.

4. The trustees are personally liable for the ground rent, and are solely entitled to the legal control of the trust property, but *upon the trust* set forth in the deed, which directs the application of the same for public worship by an Independent church and congregation; and the trustees have votes in the election and removal

of ministers, and the appointment of new trustees, qualified as mentioned in the deed, to fill up vacancies occasioned by death, &c.

5. The power to mortgage, or take up money is very extensive, and it applies first of all to a sum of £400 borrowed, and then (in 1802) owing, and to other money borrowed for the erection of the chapel, or for which the trustees were then liable, and all interest in respect thereof, and all other sums which they might stand engaged for the payment of, or which they might thereafter stand indebted to any person or persons whomsoever on account of the chapel, and indemnify themselves for and in respect thereof.

And by another clause they are authorized to deduct from the pew rents all their outgoings, namely, the ground rent, principal money and interest, or interest only, and all other sums of money then or thereafter owing from them, on account of the trust property and incidental expenses, of which the cost of renewing the trust deed is clearly a chargeable expense. The £140 owing in respect of the old debt, is therefore clearly within power, and I think the £100 for the school, (if erected upon the ground comprised in the deed,) and other incidental charges, may also be borrowed by a mortgage upon the trust property.

I have confined my sentiments to the trusts expressed in the deed, and to what I consider to be the legal construction of them, but so much depends on the spirit in which these matters are conducted by parties concerned, that I recommend all of them to keep in mind the purposes for which the trust property was given by the founders of the chapel. "I never knew any good to come of these questions," said Lord Chancellor Eldon in a case that came before him, and he complimented the Dissenters that, considering their numbers, so few cases did come before him from them. The situations of the trustees to institutions like the present are peculiar, and the congregation should do their utmost to make their duties easy and pleasant to them. If any congregation were not to regard the obligations of their trust deed, the trustees must be very unpleasantly situated, for they have no power to swerve from the deed, and become malverters of the trust property. They are responsible for the consequences of any act of deviation. I recommend, therefore, to all parties the most scrupulous deference to the trust deed, and I am satisfied that an honourable and conscientious observance of it will not only serve as a guide in many difficulties, but maintain a good understanding, which is the surest way of securing success as a congregation of Christians. GEORGE HADFIELD.

Manchester, 16th Oct., 1843.

We may assume with certainty that such are the chief provisions of the deed, and the wisdom and value of the subjoined counsel will be duly appreciated by judicious readers. But the great misfortune of the case was that the previous state of mind among the parties was such as utterly to preclude the possibility of adopting such advice. The trustees, however, according to their views, as a body, whatever may have been the spirit

of individuals, seem to have been at times disposed to follow those things that make for peace. They proposed to form a Committee of management, consisting of "one-half of trustees and one half of seatholders"—an offer which was at once on Congregational principles, very properly rejected by pastor and deacons. By this measure the church would have been entirely merged into two foreign bodies, trustees and seatholders. The deed, strange to tell, does not require the trustees to be members of the church, although it gives them the complete control of its affairs; it gives them a commanding voice in the "choice and removal of the minister;" it requires them to account, in money matters, not to the church, but to the "seatholders;" and this is professedly a deed for "a church which shall be governed according to the order which is commonly used and practised in Independent churches." The church with its pastor and deacons cleave to this latter declaration, and contend for the adjustment of measures to answer the designation. The trustees hold by the special, that is, the despotic provisions of the deed. The trustees, finding it impossible to get on, at the close of their first official year, next made an offer of arbitration, which was acceded to by pastor and deacons. Five good and wise men were chosen, and early in December, 1843, they made the following award:—

The referees appointed to arbitrate in the matter in dispute, between the trustees and the church of Orchard-street Chapel, Stockport, unanimously recommend,

1. That Mr. Alderman Andrews be requested to act as the treasurer on behalf of the trustees and congregation of Orchard-street chapel, and should he decline that William Morris, Esq., be appointed to that office.

2. That such persons as the church may appoint have full power to let the seats to whatever applicants they think proper, whose names shall be entered in the treasurer's books.

3. That the treasurer receive the seat rents, and have power from the monies so received to indemnify the trustees for such payments as they are legally responsible for, on account of the current expenses of the year, and the interest of as much of the debt as may remain unpaid; and that he pay the remainder to the deacons for the use of the minister.

4. That the money which has been collected for the liquidation of the debt due upon the chapel be appropriated to that purpose, upon the condition that the trustees do not require any further sum from the seat rents towards the further liquidation of the debt.

5. That these arrangements be in force during the space of two years, the referees hoping that, at the expiration of that period, the several parties will agree upon an amicable

plan for the management of the pecuniary affairs of the chapel.

ROBERT HALLEY,
Chairman, for himself and the other referees.
Moseley-street Chapel, 5th Dec., 1843.

This award, while formed in the spirit of common sense and Sacred Scripture, for a time, completely sets aside the deed, and reduces the trustees to mere holders of the property—the true place of trustees where deeds are rightly constructed. This arrangement promised to work well, but unhappily the gentleman on whom the office of treasurer fell, lived at a distance of *seven miles*, a circumstance wholly incompatible with the proper discharge of its functions. Within the space of three months he resigned, each party ascribing such resignation to the conduct of the other in not fulfilling the conditions. At the instance of the trustees the arbitrators were again summoned to appoint a fresh treasurer; but the referees of the trustees and the chairman only attended, the minister and deacons declining to proceed any further in the experiment, which had not answered their expectations, and thus the project of arbitration came to a close, the truce expired, and again the war commenced. We do not wonder that the minister and deacons adopted this course, for we learn from the documents of the trustees before us, that, on the completion of the award, with one exception, they *all withdrew from the chapel!* Such was the first step in the path to ultimate concord, which the referees were so anxious to promote, and which they expected to result from the measure! From the documents it is clearly made out that, while the award lasted, the conditions of it were honourably fulfilled by the deacons and people, and it seems to us highly probable, in spite of the contradictions which we observe in the documents before us, that the resignation of the treasurer, and the consequent dissolution of the compact, may be charged upon the conduct of an individual of the trustee body. Lawyers and judges in attempts to get at truth, uniformly place great stress on private correspondence never intended to meet the public eye. Hence the importance we attach to the following letter of the pastor, in reply to an invitation to meet the arbitrators the second time:—

DEAR SIR,—I have no hope that the meeting to which you refer, will effect any good. What we need is, freedom from unnecessary and injurious interference—and a steady aim to promote the confidence and Christian activity of the

people. When we last met the referees, I said that, from that time, I should consider my responsibility, in reference to our temporalities, at an end, and should decline taking any further part in negotiating about them. It was my sincere desire to have freed the whole place from debt, and I had the fairest prospect of success, but for the unfortunate interruption. I have had much to try me in the course the trustees have taken, and have suffered pecuniary injury, when I had claim rather to their encouragement and support. However, if my continuance at Orchard-street may be the means of keeping the friends together, who are really interested in the true prosperity of the cause, I shall abide with them if adequately supported. Our friends have strictly attended to *the letter and to the spirit of the award*. If regulations are made for us by the referees, which we can carry out consistently, we shall endeavour to act in accordance with them; at the same time, you must be quite aware that mere arrangements will not raise funds, and that kindness and a liberal example would have a much happier effect than meetings for discussion; but so far as I am personally concerned, I must, with every feeling of respect for the referees, decline attending any meeting of this nature. I will refer your note to the deacons, and leave them to act according to their own judgment in the matter. I am, dear Sir, yours faithfully,

JOHN WADDINGTON.

This letter, so creditable to the spirit and principles of the writer, is in perfect keeping with the whole of his deportment in this matter, so far as it appears from the evidence before us. If, indeed, we find any fault with him at all, it is for the excess of his meekness. With more of the spirit of a Luther or a Knox, the spirit of the prophets and apostles, he might long since have broken the arm of the oppressor, and have conducted his people to victory and peace. It appears he never attended even *one* business meeting of his flock relative to these serious matters. We should have thought much more of him had he never been absent, and had he been the leader, the life, the soul of the movement. He has held the charge longer than any of his predecessors; during his incumbency more has been done to reduce the debt than had been for thirty years before; a prosperous school has been established; the church is more numerous and more united than at any former period. Mr. Waddington is an excellent captain in smooth seas, but he is not adapted to navigate in the region of storms. His quiet spirit encourages invasion; and hence, incredible as it may appear, it is common for the trustees to send him vexatious notices at the moment he is entering the pulpit or advancing to the Lord's table! For example, the following intimation, the original of which is before us, was put

into his hands on the sabbath appropriated for the juvenile missionary and quarterly collection:—

The Trustees of Orchard-street Chapel, Stockport, hereby give notice that they will *not allow* any person or persons to *make* public collections of money from pew to pew, or at the door, (usually called quarterly or other collections,) such collections, *when made*, being the PROPERTY of the Trustees.

Dated this fifteenth day of March, 1845, on behalf of the Trustees,

GEORGE ATKINSON,
Secretary.

To the Rev. JOHN WADDINGTON, *Minister*,
Mr. GEORGE ASHTON, *Deacon*,
Mr. JOHN WHITEHEAD, *Deacon*,
Mr. CHARLES EVANS, *Deacon*, and
Mr. JOHN ALCOCK, *Chapel Keeper*.

These gentlemen trustees have at least studied and learned one portion of Scripture; they "magnify their office!" The annals of trustee outrage supply few instances that admit of comparison with this act so recent as the 15th of March last. Such acts merit immortality, and we have considerable pleasure in conferring it. Let it be remembered that these are the deeds of men who do not worship at the chapel; of men who contribute nothing to the maintenance of its ministry or the upholding of its institutions; and of men, therefore, whom no considerations of right or reason, law or equity, can be brought to support in a course so extraordinary, so monstrous, so cruel, so wicked! Such deeds reflect the deepest disgrace on their perpetrators. Had we the misfortune to be the sons of a sire who was a party to them, on bended knee and with tears would we implore him to desist from a course so dishonourable, so unholy! Is it a marvel if the people resolutely decline to take sittings from such men, or in any shape to give them money? Will it be credited that these gentlemen "continue periodically to send agents to threaten the people with legal consequences for attending the chapel without having their names entered on their (the trustees') books?"

Under all the circumstances we approve the conduct of the people. They are shut up to this course. The object of the trustees is, the removal of the faithful pastor, the man of the people; and in this they will ultimately succeed unless defeated by the skilful organization and steadfast piety of the people. The document of the trustees sent to us concludes with the following rare sentence:—

From a desire to promote the interests of the Redeemer's kingdom they undertook the trust,

and have endured much opposition; and, however painful their duties may be, they feel strong in their position, and are bound by solemn obligations to carry out the intentions of the builders of the chapel.

This is strange language, and gentlemen who can use it are not easy to be dealt with; their conscience, their reason, and their common sense seem all to be asleep. What can be their notions of the "Redeemer's kingdom?" In their stead we would not stand for all the wealth of Stockport! If this is not fanaticism in one of its fellest forms, where shall we look for it? They would do well to ponder the word of the Lord by Isaiah: "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." "Promote the interests of the Redeemer's kingdom!" Destruction surely must be meant; prosperity is wholly incompatible with such a state of things. The wonder is that the church of Orchard-street has not already been broken in pieces. But the trustees "feel strong in their position!" So do the wolf and the vulture, but it is to destroy. Wherein lies the strength of these gentlemen? Is it in an approving judgment and a tranquil conscience? Is it in the pity, or in the contempt, or in the scorn of the people?—Strength! What is the strength of law, when apart from the strength of morals?

Once more we counsel the trustees to resign. This, this is their "solemn obligation." They are *not* "carrying out the intention of the builders of the chapel." Its overthrow, not its edification, is the natural, the necessary, the inevitable result of their past and present proceedings. Let spite, therefore, or passion, or hatred, or malice, or anything except the "glory of the Redeemer," and the "intentions" of the founders, be pleaded in behalf of their perseverance in the path of perverseness!

To the church who ask our "counsel," we say persevere! You are right in equity; you are not wrong in law. Neither the Lord Chancellor of England, nor the Lord Chief Justice, will *say* that you have done wrong. Persevere! you will infallibly conquer at last. In the end, the battle against truth and righteousness is always lost. Be prudent, prayerful, patient, and you will prove victorious! You would do well, however, to call in the aid of the neighbouring churches, with their pastors and deacons, in such a manner as judgment may dic-

tate. But beware of middle men, and middle measures, which will only prolong your disasters. You and these gentlemen, after all that has occurred, never can go on together. Nothing will do short of separation, and harmonious adjustment of the trustee body to the ministry, the deaconship, the church, and congregation.

THE GREAT STOCKPORT SCHOOL.

IN a recent Number we had occasion, on public grounds, to animadvert on the proceedings of the great school at Stockport, to which a reply has been transmitted to us by the committee of that institution. Of that reply, it seems, an "exact copy" was sent to our excellent contemporary, the *Sunday School Teachers' Magazine*, in which, too, the subject had been repeatedly discussed; and concerning the said "exact copy," the Editor has, in his last number, thus expressed himself:—"The uncourteous style of the committee's private letter has greatly surprised and deeply grieved us, holding, as they do, a responsible post in connection with a large Christian institution. To print it would be doing more damage to the institution than anything that has yet appeared. We dare not sully our pages with a communication interspersed with such vulgar epithets and expressions as the following: 'disgust,' 'feigned signature,' 'slandorous article,' 'dark insinuations,' 'palpable falsehoods,' 'cowardly attacks,' 'too contemptible,' 'string of accusations,' 'prejudiced and narrow-minded men,' 'beautiful phrase,' &c., &c. Our correspondents only touched the institution with their fingers, but certainly the Editor of the *CHRISTIAN WITNESS* assailed it with a giant's arm. It cannot reasonably be expected that we should print the 'exact copy' we have received, purporting to be a reply addressed to the Editor of another periodical. It is in good hands, and we trust that the refiner's fire will have a salutary effect." We cite this passage to show the light in which the matter is viewed by our enlightened contemporary. These are a portion of the literary deformities which disfigure the communication, which is also wanting in the grace of good sense, as well as of good manners. It is a document which, under ordinary circumstances, would be inadmissible. Its unreasonable prolixity would alone prove a bar to its insertion, but for the rigorous justice which must ever govern the procedure of the *CHRISTIAN WITNESS*.

The document shall, moreover, have the benefit of our revision; we shall reduce it to its strong points and exhibit them in the writer's own words, omitting, as far as possible, whatever is irrelevant in matter and offensive in spirit or expression. The reply takes up in order, as follows, the charges brought by our correspondent against the institution.

1. "No contributions are raised in the school by the teachers or scholars for the spread of the gospel."

This, to use the mildest term, is a very invidious accusation. The school is not a "sect" nor attached exclusively to any.

This leaves, in all its strength, the weighty objection that the children of this huge institution are not trained to sympathy with the cause of Christ; but that, on the contrary, the hope of heathen nations has there no foundation.

2. "The Committee meet for general business on the forenoon of the sabbath, during the hours of public worship."

This is altogether false: the committee meetings for general business are held only on the week-nights.

Dr.	£	s.	d.
1835. To Books and Stationery sold	71	15	6
1836. To Books and Stationery sold	117	17	3
1837. To Books and Stationery sold	125	10	3
1842. To Books and Stationery sold	143	12	6½
1843. To Books and Stationery sold	93	16	11
1844. To Books and Stationery sold	135	0	0½

It is well that the Stockport committee were not examined by Sir T. Wilde on these items before Lord Denman. Compare the sale with the purchase, and mark the difference. Is not this profit—large profit?

4. "The means employed to prevent young people who have joined churches from attending their place of worship twice a-day."

The committee and teachers recommend and encourage their young people to join such Christian churches as they may choose, and to attend constantly to their duties as members; but, so long as they are scholars, they must attend with their teachers at those places of worship to which their classes in rotation are appointed to go.

Is not this a full confession under the mask of a denial? Was not this the very charge preferred? But is not this to violate the liberty of conscience? Is not this to relax, if not to rupture, the ties of church fellowship? Sabbatic "rotation,"

Now, in opposition to this, we affirm, on authority which we cannot doubt, that whatever "general business" may be transacted on "the week nights," the forenoon of the sabbath is occupied by the sitting of a board for "general" purposes. Parties, for example, applying for the use of the room, are often heard by deputation at that time; and whether they attend personally or not, their case is deferred for decision to the morning of the sabbath.

3. "The sale of stationery with a view to profit during the sabbath."

This is an absolute falsehood. Though several thousands of religious tracts, magazines, Testaments, and Bibles are circulated every month through this institution, none of them are sold "with a view to profit."

The *italics* are their own. Gently; we are not speaking of Bibles, &c., but of "stationery;" and the question does not refer to your "view," but to your *charge*. Be so kind as to hand us your Reports for the last five or six years. Here they are:—

Cr.	£	s.	d.
By Stationery, Quills, and Ink	27	16	8
By Books	30	9	5
By Stationery, Quills, and Ink	35	12	6
By Books	55	11	9
By Stationery, Quills, and Ink	23	11	2
By Books	54	3	2½
By Stationery, Quills, and Ink	31	5	5
By Books	87	10	0
By Stationery, Quills, and Ink	21	1	2
By Books	27	16	5
By Stationery, Quills, and Ink	43	19	6
By Books	73	4	0

not ecclesiastical relation—school order, not Christian conscience—determine the course of the worshipper for the day. The scholar may be an Independent, a Baptist, or a Methodist: the preacher for the day may be a Churchman, a Socinian, an Arian, a Balaamite: no matter, the scholars, leaving their own pastors, must hear him. They "must attend!" But they "encourage their young people," &c. Do they? Is it encouragement for young members to forfeit the benefit of the sick club in the event of their opposing the "rotation" in order to regular attendance on the ministrations of their own pastors? But this is only a part of the evil. According to the original regulations, the hour from eight to nine in the morning was employed in exchanging the library books. From nine to twelve one hour was devoted to reading, and two to writing and accounts. "One Sunday

"afternoon," it is said, "these go to public worship; the other is wholly devoted to religious improvement." Now do not the committee say in their "Defence," &c., page 68, that "their plans are substantially the same?" Be it so then, and mark the effect. "A church member," says a most intelligent correspondent, "is permitted to go out to *some* place of worship, on an average, *once a month*. The turns in rotation to go to his own place of worship, if included among the favoured churches and chapels, may come *once a quarter*; or if he does not belong to one of these, he may never have the privilege, whilst in the institution, of visiting his own chapel at all, till the hours of preaching are over, that is, till after four o'clock."

5. "*The annual public procession on the sabbath, which is connected with great dissipation of mind.*"

The scholars, with their teachers, assemble in the market-place once in every summer, in commemoration of the erection of the building, to offer a hymn of praise and thanksgiving to the Almighty, and to testify their gratitude to their friends and supporters, without *feeling or producing* any "*dissipation of mind*," but the very opposite.

Again the *italics* are their own. We should like to understand the connection between this exhibition in the "market-place" and "thanksgiving to the Almighty" and "gratitude to their friends and supporters." How comes it that every school in England does not make a pilgrimage to the "market-place?" In the Report for 1835, page 8, the committee thus speak:—"The ANNUAL PROCESSION of the scholars under our care into the market-place to *commemorate the thirtieth anniversary* of laying the foundation-stone of the original building in 1805, took place on SUNDAY, the 14th day of June last, and we believe the *appearance and deportment* of our scholars never gave more general satisfaction to the friends and supporters of the *charity* than on that occasion." A procession of upwards of five thousand children and young people, taking a circuitous route through the principal streets—hundreds of young women dressed in white—crowds flocking in every direction to see them—occupying three or four hours in the business—and all this concluded by offering in the market-place "*a hymn of praise and thanksgiving to the Almighty*, and to testify their *gratitude to their friends and supporters*, without feeling or producing any '*dissipation of mind*,' but the *very opposite*!" Marvellous declaration! Of

a truth the age of miracles is not yet past!

6. "*The teaching of the Church of England Catechism.*"

This surely will not give offence to any conscientious Churchman or Methodist, and ought not to give offence to any liberal Dissenter when he is informed that it is taught only to those children belonging to the Church or Methodists, and that no child of a Dissenter is required or expected to learn it.

Gentlemen! beware of adapting declarations to circumstances. What was your language in the Report of 1842? Does it not contain your avowal, your boast, as a fact "well known," that you put into the hands of "*EVERY CHILD*" the Bible and the "*Catechism of the Church of England*," as soon as he is able to use them? Are not the mass, moreover, composed of those two classes to whom you confessedly teach it? Are you not at this moment issuing a new and large edition of that catechism, with some accompaniments, bearing on the title the significant motto, "*The Parent's Best Gift*?" Such is your estimate of this poisoned Popish manual!

7. "*The neglect of examination on religious subjects.*"

Perhaps no school in Great Britain affords equal facilities for the examination of the children, both publicly and privately, in scriptural and religious knowledge; and it is believed in none are these duties more constantly and punctually attended to.

This reply signifies nothing. We speak not of "*facilities*," but of *acts*. We inquire not into what is "*believed*," but what is *done*! When Mr. Morgan asked your managers the cause of the "*little celebrity*" of your establishment, what was their reply? Did they not signify that "*it was owing to the introduction of such objects of study (writing and arithmetic) on a Sunday, and in consequence of their rules, which excluded all ministers of religion, of whatever denomination, from any share in the management*?" page 13. Let Christian men ponder this extraordinary provision, and tell us what it indicates and what it portends! So far as we remember, our language and our times supply only a single case somewhat analogous, that of the golden infidel, Stephen Girard, of America, who left two millions of dollars to build a college for white children, concerning which in his will he says, "*I enjoin and require that no ecclesiastic, missionary, or minister, of any sect whatever, shall ever hold or exercise any station or duty whatever in the said college; nor shall any such*

person ever be admitted for any purpose, or as a visitor, within the premises." We abide by every word of our previous article relative to the spiritual character of the Stockport institution.

8. "*The manner in which the anniversary services are conducted; the sabbath morning rehearsal; the time spent in the school-rooms by the young women at the toilette; the oratorio; the retirement of the singers for refreshment during sermon; the supper after service.*"

It is not true that any "theatrical singers" were even present on the occasion! It is not true that the females spent any time at the toilette in the school!! It is not true that any singers left the orchestra for refreshments during the sermon!!!

It is difficult to say in what sense the committee use the term "true." We have it on testimony which we cannot doubt, that at the sabbath morning rehearsal the large room of the institution is literally crammed, and that hours are occupied in singing and playing the pieces before the children. The appearance of the girls and young women without bonnets will speak for the care of the toilette before leaving the private rooms; and though, on some *solitary occasion*, the singers may have all remained during sermon, or when they retired did not partake of "*refreshments*," using the word in the plural, it is perfectly notorious that it is a common practice for many of them to leave the orchestra at the commencement of the sermon, and come in stealthily at its close. "Theatrical singers" not present? What was meant by the words "First Performers" on the handbill? Again, how comes it that we find *seven* of the said singers, *three male and four female, performing in the Theatre Royal, Manchester?* Did not the worthy pastor of Craven Chapel, in the account he gave of his sermonic visit some ten or twelve years back, in No. 2 of the *Evangelist*, say, "The number of performers, I was told, amounted to nearly *two hundred*, some of whom were PUBLIC SINGERS, though none were paid?" No fact is more a subject of notoriety to tens of thousands than that the first public singers, of both sexes, both dead and living, have exhibited on the occasion of those scholastic carnivals!

Enough of Stockport schools, as well as chapels. The reply of the committee contains nothing more that calls for special notice. Here, therefore, so far as we are concerned, the matter must end. In our former article we blended remonstrance with counsel; in the present we have endeavoured to demolish the defence of

wrong. The case is now fairly before the country, and we leave it with the people of England. The character and management of an institution which comprises *Five Thousand* children is an object of national importance, and a meet subject of public discussion. The effect of our strictures remains to be seen. Although not without hope, we are, nevertheless, far from sanguine. There is something in the elevated position of the managers of this leviathan institution unfavourable to the effect of remonstrance—something which tends to excite in the bosoms even of the best men

"Vain aims, inordinate desires,
Blown up with high conceit, engendering pride."

But we will hope better things of the gentlemen in question, and things which accompany reformation.

THE DUTY OF MINISTERS TO EXERCISE CAUTION IN RECOMMENDING YOUNG MEN FOR THE MINISTRY.

For the Christian Witness.

THE discussion of Mr. James' proposal has, for the present, ceased. Much has been said on both sides. Some have commended the plan; others have denounced it. Editors have fallen out about it, have explained, and we hope have become good friends again. Other plans, or modifications of the first, have been proposed; and the result will, no doubt, ultimately be, that something will be done to remedy a universally acknowledged evil.

But this evil, like all others, has a beginning; and, whatever may be our opinion as to the best means of correcting it, when it has advanced to certain stages, we must all admit the wisdom and propriety of stopping it, if possible, at its source. The beginning of the evil, in many cases, is the encouragement given by ministers to improper candidates for the ministry. By improper candidates, I do not mean young men who are destitute of piety. But piety, though an indispensable qualification, and of the first importance, is not of itself sufficient to qualify a man for the work of the ministry. His piety may be of the highest order—manifesting itself in ardent love to the Saviour, in tender compassion for souls, in having zeal for the glory of God, and in increasing activity in his cause—and yet he may be altogether wanting in those intellectual and physical qualifications, in those habits and aptitudes which

are essential to the formation of "a good minister of Jesus Christ." But how many a young man, because he possessed the former qualification, has been encouraged to become a minister, although absolutely destitute of the latter!

Such encouragement, though meant for kindness, is often the greatest cruelty to the young man himself. So long as he remains pursuing his lawful calling, and making himself useful as opportunities offer, he is respected, honoured, loved, and happy. But when he gets into a sphere for which he is not qualified, he is looked upon as an intruder; is treated with coldness and neglect, if not contempt; and this, together with his own consciousness that he is out of his proper place, almost breaks his heart. When this discovery is made, it is often too late to rectify the evil. His business has been given up, his connections have been dissolved, and his situation has been filled by another; or, if this be not the case, to go from the ministry again to business, is felt to be a degradation that would be more bitter to endure than all the miseries of conscious inefficiency and cold neglect.

While he is thus miserable himself, he is felt as a dead weight on the cause, and a reproach to the body with which he is connected. He receives an invitation, and accepts it. His church is not long before it discovers its mistake. The only fault it has to find with him is inefficiency. As his moral character is blameless, and his piety unquestionable, it feels reluctant to take any steps towards securing his removal; or, if such steps are taken, it perhaps finds that it is much more easy to form a connection with an inefficient minister, than to dissolve it. In the mean time, dissatisfaction prevails; murmurs are with difficulty repressed; disaffections and desertions follow in quick succession; and the cause is all but ruined.

Before he entered the ministry, he was not only respected and happy, but useful. He was a teacher in a Sunday-school, and in his turn delivered an address to the children. He was one of the leaders of a district prayer meeting. He took the young men who were leaving the school by the hand, and did all he could to encourage them, and keep them together. Sometimes he took his turn, under the direction of his pastor, in conducting the service in the village. In these ways he was doing good, much good, and might have continued usefully

employed in this sphere, to the everlasting advantage of many, but for the unhappy mistake of his pastor, when he encouraged him to cherish the idea of becoming a minister.

Brethren! this is not an imaginary case. One half of the evils deplored by Mr. James, and acknowledged by all, would never have afflicted our churches if ministers had exercised proper discrimination, in judging of the qualifications of ministerial candidates, and had had the fidelity sometimes to say, "I do not think you are adapted for the work."

The evil is one that propagates itself. Those who are inefficient themselves, encourage and recommend others of the same class; and the same round of wretchedness, neglect, disaffection, and disgrace is repeated.

However careful and stringent our college-committees may be, they must, after all, depend a great deal on the testimony of the candidate's pastor, who has infinitely better opportunities than they have of becoming acquainted with his character, abilities, and habits. How many young men have been admitted to our colleges out of deference to the recommendation of their pastors; when, but for that, the committee would have had serious doubts of their fitness. It is much easier for the pastor to stop the evil at its commencement, than for the committee to do it when the candidate is brought before them for examination. By this time, he has perhaps been for months cherishing the pleasing prospect of a college life, and has so arranged his secular affairs that he could not, without inconvenience and shame, return to business. In such cases, it is a painful thing for a committee to reject an application. Every minister ought to take great care not to place committees in the distressing position, in which they are compelled either to refuse the candidate, or to injure the church.

Christian ministers, the remedy is in your own hands. You must dare to say "No" to improper applicants. Piety alone, however eminent, is not all that is necessary to make a good minister. On the other hand, genius, talent, a good education, good connections, and literary habits, are not enough. They are all very well so far as they go; but, of themselves, they will never fit a man for the ministry. Better far have piety without talent, than talent without piety. But our churches require a combination of the two. When

this combination is not found—together with good common sense, habits of application and perseverance, an aptness to teach, and a popular style of address—let every minister pause, and ponder the probable consequences, before he affords the slightest encouragement to a step, which may become such a frightful source of mischief. Personal feelings may at first be slightly wounded, and perhaps pride may sometimes be mortified, when the solicited recommendation is withheld; but a regard to the welfare of the church of Christ must weigh more with us than private feeling, personal friendship, or pastoral affection. J. C.

COUNTY ASSOCIATIONS—WHAT DO THEY MEAN?

To the Editor of the Christian Witness.

SIR,—Allow me to call your attention to a subject which appears to be but little understood by the members of our churches generally, *i. e.*, “county associations,”—what do they mean? What are they for? Are they associations of ministers, or of churches? If the former, it is difficult to understand their object; but if the latter, which appears most probable, would it not be well to have members deputed by the church at the time to attend them, instead of individuals attending indiscriminately? Then, what are they for? It may be considered that one prominent object is, by a combined effort to carry the gospel to, and establish churches in the destitute parts of the county. And without at present considering the best method of introducing the gospel, I would offer a few remarks on establishing churches. First, then, no station should be fixed upon for this purpose where the number of inhabitants within a given radius, as well as other things, do not warrant the expectation that a pastor will be entirely supported by them within a limited time.—Then, again, no person should be fixed upon to labour permanently who is not qualified to become the settled pastor of a church; and, in order to obtain the services of suitable men, and also to enable them to labour with efficiency, a sufficient sum of money should be paid to them at the first outset, to enable them to maintain a suitable position in society, which should be gradually diminished year by year, thus leading the people to rely upon their own exertions for the support of

their own pastor. Another thing to be considered is, that no place of worship should be built which will not contain a sufficient number of hearers to support a pastor without a great effort on the part of a few, as such seldom can be long sustained, and never works well. Thus, there might be hopes that a church might be permanently established in ten or twelve years at most, while other methods have failed, even with a greater expenditure, in double that time.

Another object of an association may be supposed to be to promote friendly intercourse between churches, and to promote the peace, prosperity, and purity of each other; and to afford opportunities for each to bring before the assembled brethren any cases of difficulty which may occur, and obtain counsel, advice, and sanction. For though the abstract principles of Independency are doubtless right, yet there are times when united counsel and advice becomes indispensable to the future peace and prosperity of a church, either to prevent a step in the wrong direction, which might lead to almost endless difficulty, or if that step has been unfortunately taken, to assist in retracing it; for it sometimes happens that cases do occur in which not a single member of the church has ever had the least experience; nor does this at all interfere with our Independent principles; for though these may, and, perhaps, ought to be maintained in things not essential, yet there is a point at which Independency ceases entirely, and Christians, and Christian churches, become responsible, not only to the Head of the church, but to the church itself—brother to brother, church to church. And not only is it right that advice should be given when asked, but it should be felt to be the duty of each, when necessary, to exhort and advise, and even to reprove, in the spirit of Christian kindness, with all long-suffering and gentleness.

The oversight of churches by churches appears to be a principle not sufficiently acknowledged amongst us, even by those of the same faith and order.

I have thus written in hopes that you might say something to the point in your *CHRISTIAN WITNESS*, a work for which I thank you, and

I am, Sir,

Very respectfully,

A DEACON OF AN INDEPENDENT CHURCH,

ADVICE AND MONEY, BOTH OR NEITHER.

For the Christian Witness.

ought not the opponents of assistance to churches in selecting pastors, to show what independence is? If a church has not experience or knowledge, what is there contrary to independence in imparting that information they want? why is it improper to give advice more than to give money?

If I understand Congregationalism aright, no power ought to have the control of a matured church; but the power to *force* and being ready to help are two very different things.

If neither advice, nor information, nor caution, are to be given, we ought to act out our independent system, and put down all Home and Foreign Missionary Societies, all religious Magazines, and give no money, and let everybody shift for themselves: that would be independence.

I hope something will be done in this, though I fear personal interests are too strong against it, and the ministers of piety and laity in towns also have never to FEEL the inconvenience of NO MEANS OF GRACE AND TO LOSE THEIR ALL.

A. D.

MANAGEMENT OF PRAYER MEETINGS.

To the Editor of the Christian Witness.

SIR,—With such a mass of correspondence as is being constantly thrown upon you by your numerous "Subscribers" and "Well-wishers," it is not to be expected that you are very desirous of being troubled with epistles which are *merely* complimentary; but I cannot refrain from tendering you my humble congratulations on the success which has attended the WITNESS.

The number for the present month, (April,) too, is, I think, one of the very best that has yet appeared. I believe with its editor, that "it presents the best sample that has yet been issued of the length that the articles should be," if not of their quality also.

The first paper, "Spiritual Hunger," is really excellent, and not at all the worse for having crossed the Atlantic. I had a strong desire, Mr. Editor, after reading it, to be possessed of a "keener appetite." Another article, "A Frightened Disciple," is not more quaint than truthful; and it is on this, Sir, I wish to make one or two observations.

"A supposition frightened him! The hour of a prayer meeting was approaching. It was in his mind to go. But * * * I may be called on to pray," &c. &c. All perfectly true! True to the very life. I happen to know some Christians who occasionally take part in a Prayer Meeting, and a supposition of this sort actually "frightens" them! Now, what I am desirous of knowing is, whether there is not something defective in the mode of conducting our meetings for prayer, which causes such consternation in the hearts of many of our good, but *timid, nervous* brethren? The course of proceeding on such occasions is for the Minister to call upon any individual present to engage in prayer, *he* chooses. *Nolens, volens*, you *must* pray. You may be indisposed, physically or mentally. You may be very desirous just for once to listen, instead of speak. You may from some cause be

greatly distressed in heart, and you would like to repair to the house of God for spiritual refreshment, and to *join* in the prayers of your brethren; but, if you do not wish to "*pray*," you *must* not go. You are liable to be called upon! This is the mode usually adopted; and what are the consequences? Why, that not unfrequently in our smaller churches, there are not more than one or two male members present! I do not mean to say that the lifelessness of most of our prayer meetings may be attributed entirely to the manner of conducting them, but I do mean to say that it is so, in a great measure.

At a meeting for prayer, which I attended not many weeks since, in a chapel with an average Sunday attendance of 500 or 600 persons, until nearly the conclusion of the first hymn there were present none but females and the minister! and only one afterwards to *pray*. Is not this state of things lamentable? Is there not something wrong somewhere? I believe that to this evil many of the "improprieties in prayer," so truthfully depicted in your last Magazine, are owing also.

My object in bringing this matter before you, is not so much for the purpose of fault-finding, as to elicit from your able pen a remedy. If you should deem the subject worthy of a place in your Magazine, in the shape of editorial counsel, (as many friends here do,) I shall consider that I have done well in addressing you.

With much respect, *not* an admirer of, but most certainly one who sympathises with

"A FRIGHTENED DISCIPLE."

Plymouth, 10th April, 1845.

THE WINE QUESTION.

To the Editor of the Christian Witness.

SIR,—Will you permit me to make a few brief remarks on an article which appeared in your last number, entitled the "Temperance Question." And allow me first of all to express the pleasure, which I, in common with thousands, feel at the determined and prominent stand which you have taken in reference to total abstinence from all intoxicating drinks. You have taken a bold step, but I am sure not an unpremeditated one; and therefore its very boldness reflects the greater honour upon you. Your countenance and aid will be hailed with much joy, by the friends of the outcast inebriate; and you will not have cause to regret the day, when you threw the weight of your great talents and truly enormous influence into the scale of perfect sobriety.

There are some observations, however, in that same article which will pain the minds of many. I allude to those in reference to the Wine Question. On a discussion of that subject I do not now intend to enter; such a discussion, probably, would not be interesting to the great bulk of your readers. Originally, indeed, the wine controversy was not chosen by us. Many who had no reverence for the Sacred Volume, yet did not scruple to quote it in supposed defence of their drinking habits; and by thousands of Christians we were condemned as setting ourselves in opposition to God's word, and of making ourselves wiser than that which was written.

Before pronouncing so decisively on those views, which you acknowledge are held by "men, wise, learned, and godly;" you should, I think, have given more extended and conclusive evidence. No one ever dreamt of denying that alcoholic wine was used by the nations of antiquity. What is affirmed is this, *that both fermented and unfermented wine were in common use among the Jews, Greeks, and Romans: that the fermented was vastly inferior in ALCOHOLIC strength to that now manufactured and drank; and that it was the custom to make the unfermented wine inebriating; and the fermented wine more intoxicating by the addition of many stupifying and deleterious drugs.* These assertions we are fully prepared to substantiate.

But, the reason which chiefly induced me to trouble you on this occasion was, to refer to the third article of your temperance creed, where you say, "the wine thus used for the purpose of beverage (i.e. by the English) is the fit and proper wine for the table of the Lord," &c. This, we respectfully but firmly deny: for, even admitting what we do not admit, that fermented wine was "the ordinary wine" of Palestine, it would not follow as a necessary sequence that such was the kind "used at the last passover, and consequently at the first supper." Leavened bread, though commonly used, was forbidden at the passover. The prohibition concerning leaven runs thus:—"Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters." (Exodus xiii. 5.) Here two Hebrew words are employed, *homitz* and *seor*. Gesenius, the celebrated oriental scholar, declares that *seor* includes wine as well as bread. "There shall no leavened bread (*homitz*) be seen with thee, neither shall there be *leaven* (*seor*) seen with thee in all thy quarters."

How do the Jews understand this command? The Rev. C. F. Frey, well and favourably known to the British public, as the author of a "Hebrew Grammar;" a work entitled "Joseph and Benjamin," &c., remarks, "Nor dare they (the Jews) drink any liquor made from grain, (i.e. during the passover;) nor any liquor which has passed through the process of fermentation."

E. C. Delavan, Esq., of the United States, and one of the greatest and best friends of the temperance cause in that country, made particular inquiries of M. Noah, Esq., a distinguished American Jew, concerning the kind of wine used by his brethren at the passover. Mr. Noah, after detailing the process of its manufacture, concluded with these words—"We are distinctly prohibited, not only from eating leavened bread, but from drinking fermented liquors." Calmet, Allen, and other authorities might also be quoted.

Being desirous of obtaining information on the subject, I wrote to Mr. Lindenthal, Secretary of the Jewish Synagogue, Great St. Helen's, Bishopsgate-street. As the "days of his mourning," for the loss of a beloved child, were not ended, he deputed his son to reply on his behalf. The following is his letter; the interlineations, too, are his own:—

"SIR,

* * * * *

"1. The distinction between '*homitz*' and '*seor*,' I conceive to be this: that whilst '*seor*'

means the leaven itself, '*homitz*' conveys all and anything with which '*seor*' had been mixed. Thus, yeast is a species of '*seor*,' and bread of '*homitz*.' Hence the English version has, with just discrimination, rendered '*seor*,' leaven, and '*homitz*,' leavened; i.e. in which leaven had been infused. Accordingly, I believe that '*seor*,' less limited in signification than '*homitz*,' prohibits the use of all and everything which would tend to leaven, and therefore includes the prohibition of all fermented liquors.

"2. The Jews have ever employed, and continue to employ, none but unfermented wine at the passover; and this is by no means immaterial, since from the above definition of the word '*seor*,' the same punishment would devolve upon him who ate or drank leaven. And

"3. This prohibition extending thus far, is universally and most scrupulously acted upon.

"Trusting that these replies will prove satisfactory for the purposes required,

"I remain, Sir,

"Yours very obediently,

"JACOB L. LINDENTHAL."

This document speaks for itself, and must be conclusive to every impartial mind. If it be correct, the question may be regarded as settled; for let it be borne in mind, that the time at which the eucharist was celebrated was the *passover*; the house in which it was celebrated, the house of a Jew; and he who presided over that supper, that Being who came to fulfil all the requirements of the law, and thus to make it honourable.

Teetotalism, I am aware, rests on grounds "strong as the foundations of the everlasting hills;" but is there any reason why the Wine Question, considered as a branch of philological inquiry, should not receive the calm and deliberate examination of learned and pious men?

Depending upon your candour for an admission of the above into the columns of the CHRISTIAN WITNESS,

I remain, Sir, respectfully yours,
DAWSON BURNS.

St. John's Wood, May 6, 1845.

AN EXAMPLE TO THE FRIENDS OF TEMPERANCE.

To the Editor of the Christian Witness.

SIR,—As a member of the Total Abstinence Society, I beg leave to thank you most sincerely for the space allotted to, and your excellent remarks upon, that most valuable institution. I took two copies of the CHRISTIAN WITNESS from the first; to-day I have bought six more, resolved to add at least that number of subscribers to the present list, if I have to give them away. How rejoiced I should be to see ministers taking up its advocacy in like manner, and showing poor deluded people that strong drinks are not only not necessary, but injurious, in every sense! What torrents of sin, misery, poverty, and wretchedness, might be stopped; and what numbers might be reclaimed thereby, and brought under the sound of the Gospel! I can tell of many such in my little circle.

Yours, most respectfully,
B. SMITH.

Ivy House, Hackney, May 6.

LATE HOUR SYSTEM.

To the Editor of the Christian Witness.

SIR,—In compliance with the request in your Answers to Correspondents, I have inquired of about thirty purchasers of the *WITNESS* in — and — in respect to your proposition, and they unanimously approve of the additional sheet for the extra penny, some of them indulging the hope that, as a large number of your readers are sabbath-school teachers, a full account of their annual meeting on Thursday next will be given.

I deeply regret to learn from your answer to your correspondent, L. B., that you do not intend again to attack the great evil of the "Late Hour System," on account of a periodical being started to advocate our interest. The periodical thus referred to has, when compared with the *WITNESS*, a very limited circulation. Its object is not so much to agitate the subject of late hours as to provide means for information and subjects for thought for those whose hours of toil have been curtailed, circulating more especially among the young men in the drapery trade. Its influence in reference to the evil is scarcely, if at all felt. How different is the case with the *WITNESS*, enjoying a circulation far beyond any contemporary! Its influence is vast, which is augmented by the fact of its being read by wives, mothers, and daughters, instead of only *young men*. You are thus enabled to attack the evil at its fountain head, for your readers are our customers, and they inflict ignorantly upon us those evils which we sustain. I am requested by the twelve young men residing with me to beseech you speedily to recommence the work, never tiring till you behold your labours crowned with success.

I am, Sir,

Yours respectfully,

*** **

May 6, 1845.

[*.* On further reflection, we feel it impossible to resist the conclusions of this letter, and shall, therefore, as soon as possible, return to the assault. Meantime let the young men of England see to it that they do their utmost to circulate the *CHRISTIAN WITNESS*, as our power to serve them is in the *ratio* of our numbers. Every additional copy is an augmentation of our influence, which, to the uttermost, shall be brought to bear upon the interests of that most important class, the Drapers' Assistants, and all others similarly circumstanced.—EDITOR.]

SCHOOL ASSISTANTS.

To the Editor of the Christian Witness.

SIR,—May I be allowed to intrude one thought upon your notice? Could you not be instrumental in doing much good amongst a certain class of persons whose importance you will acknowledge, but whose claims on Christian sympathy are not usually admitted? I think so, and by means of your valuable and widely-circulated *WITNESS*. You sometimes address particular classes. The *Sunday-school teachers* have had everlasting obligations conferred on them; but allow me to introduce to your notice teachers generally, but *school assistants* in particular. Their character wants raising in the estimation of the public. Much depends on themselves; but a kind word from ministers would be a great benefit, and cheer those who endeavour conscientiously to discharge their duties, and yet feel sometimes overwhelmed with their responsibilities. In behalf of this numerous and much neglected class of persons I invoke your sympathy, and beg the favour of a word of advice and exhortation from your powerful pen. From your position it would have immense weight, and might do incalculable good. As an individual I would not add to your mighty labours; they are already Herculean; but as one of a class intimately connected with the welfare of the present generation, as having committed to them the moulding of the mind and the training of the soul for happiness and glory, I do think you will forgive me trespassing thus far on your time and attention. An occasional address to us might tend to the increased circulation of your literary engine, which is working such a revolution amongst the minds of the million. As a class we want enlightening, and look to you, dear sir, as a likely means. Apologizing for my intrusion, in behalf of my numerous co-workers, I remain, Sir, your obliged servant,

Brixton-hill, Surrey,

May 7, 1845.

JOHN STROUD.

[*.* The writer of this discreet and elegant note has both gratified and obliged us. The important claims of the numerous class for whom he pleads must be at once conceded—claims so momentous that they cannot be over-estimated. We are surprised and almost ashamed that we should have required to be reminded of them; we can only say that, for the future, they shall not be overlooked.—EDITOR.]

Church and State.

ON THE EVILS OF THE UNION BETWEEN
CHURCH AND STATE.

For the Christian Witness.

AMONGST the many subjects of controversy in the present day none is of greater interest than that of religious establish-

ments. The question is not between Popery and Protestantism; not whether one establishment or another be preferable: it goes deeper. It is this: ought there to be an establishment at all? Should any religion, right or wrong, be established? It is impossible any longer to

postpone this question. Thousands have taken it up and are determined to pursue it. The greatest friends of national establishments are unable to throw back the spirit of inquiry now awakening. The principle of a state religion is questioned. That principle must be tried. Weighed in the balances of truth, it will be valued according to its real merits. If of God, no power can destroy it; if of human invention, it will come to nought.

In this paper we intend bringing national establishments of religion to the light of Holy Writ. We mean to examine (in a simple and homely style, for the benefit of such as have not studied deeply) whether these institutions are agreeable to the Bible; whether we can find authority for them in the ministrations of Christ and his apostles. We do not pretend to a complete and systematic view of the subject. All that can be done here is, to produce a few plain popular arguments. The theory and practical working of establishments will be touched upon in connection with each other. And as this article is chiefly intended for our own countrymen, we shall direct our observations mainly against that form of religious establishment known as the Church of England.

First. A national establishment of Christianity is nowhere mentioned in the Bible: Consider the ministry of Christ. But very few of the rich or great attached themselves to him. Poor himself, his disciples and followers were poor also. It was asked, "Have any of the Pharisees or rulers believed on him?" Now every one knows that a state religion always includes (on that very account) the noble and the great, who otherwise might make no profession at all. But when did Christ make religious compacts with the "heads of the nation?" When did he consult with the Roman emperors, senates, or councils? What doctrine did he ever commit to human oversight and correction? Where do we read of the dignitaries, the "lords" of his church? The same inquiries might be made in reference to the apostles. They were, indeed, often at variance with the worldly powers. They were despised and persecuted, their doctrines condemned and hated; but when do we find Paul entering into partnership with worldly authorities and placing the gospel in the hands and at the disposal of the state?

Again, We not only find no notice of an established church in the New Testament, but we discover no command, desire,

prediction, nor single word of any kind to show that the apostles ever meditated such a thing. *Is not this silence astonishing?* Full directions are given about bishops, deacons, and all the ordinances of the church. Its discipline is clearly laid down; yet not the remotest hint at the principle of an establishment, nor the slightest directions at all for the regulation and control of its vast and intricate operations. Such amazing silence, such remarkable omissions are past explanation, if the apostles had conceived the idea of a state establishment.

Secondly. The Bible not only refuses support to national churches; it most emphatically condemns them. "My kingdom is not of this world." Thus spake our Lord, and these memorable words for ever condemn all unions of church and state. How can these words serve as a motto for a state church? the Church of England for example. Its bishops are lords, and sit with other lords in the parliament of the nation. Its services are subject to the consent and authority of the same tribunal. Its popular head is the reigning sovereign, whatever that sovereign's character may be. Its support is provided for by act of parliament. Now, with lords for ministers, parliament for governors, kings and queens for its head, and worldly taxes for its support, can the Church of England say, "My kingdom is not of this world?" Can any state church say so?

Thirdly. As the Bible is against state churches, we need not be surprised if we find *them* against the Bible. We shall examine this matter somewhat closely. But first let us state the case. It stands thus:—Christ did not establish religion in connection with the state, neither did his apostles. The New Testament does not favour such a course; on the other hand it is plainly opposed thereto. But Christianity *has been* established. Do these establishments operate agreeably to Scripture? Does the Church of England, established by law, work according to the Bible? We shall offer *four* considerations.

1. Consider a state religion as it regards *doctrine*. The doctrine of the Church of England;—*is it good?* We boldly affirm that a large proportion of it is very erroneous. Baptismal regeneration is there; and though some of the clergy are ashamed of it, and try to explain it away, there it remains;—in the prayer-book,—in the catechism,—there it remains, as Melville Horne (a church minister) says, having "*destroyed more souls*

than any single error branded on the black list of heresy." This doctrine is the universal teaching of the church that puts it forth. The Bishop of London says, "Unquestionably baptismal regeneration is the doctrine of the Church of England." His lordship also says he knows not how any person can deny that this is the doctrine of the Church of England; and that he is considering, not what the Bible says on the subject, but what the Church says. The Church *may* say so, but does the reader think that every liar, thief, adulterer, and murderer goes to heaven, if he had been baptised by the Church of England? Yet every one of these has been told that he is "a member of Christ, a child of God, and an inheritor of the kingdom of heaven!" of every one of them the clergy have said, "It hath pleased God to regenerate them with his Holy Spirit."

Much more might here be said. The Church of England makes the "sacraments" generally necessary to salvation, intimating plainly that unbaptized infants are lost. It also teaches something very like transubstantiation, for in the homilies we read, that the bread and wine at the Lord's supper, are not "bare signs and figures of something absent," but that they really are the body and blood of Christ, "by a marvellous incorporation." So might we refer to the confirmation service, and some others. And to crown all, this state church teaches that every person buried by her priests goes to heaven. Drunkards, swearers, liars, fornicators, thieves, adulterers;—whenever the service is read, the exact same thing is said of all, "It hath pleased God to take to himself the soul of our dear brother here departed." What saith the word of God? "Ye shall discern between the righteous and the wicked, between him that feareth God, and him that feareth him not." When does the Church of England make any distinction? The priest who buried the infidel, Richard Carlile, a year or two ago in London, said over his grave, "God hath taken him to himself;" called him a "dear brother," and committed him to the earth in "sure and certain hope of the resurrection unto eternal life."

Now, be it observed, that the foregoing errors are not the particular notions of certain individuals, nor even of a *party* in the Church of England. They are the authorized and appointed doctrines of the Church, to be seen in her prayer book, and other standard documents; so

that all the clergy, whether Puseyite or Evangelical, are committed to them. If we turn to individuals and their sentiments, it would be easy to show that there is scarcely any imaginable error of doctrine, which has not been defended in the Church of England. The rapid spread of popery in this Church, and the open confession of *all* the peculiar doctrines of popery, are well known to every one.

One thing more requires to be noticed here; namely, that in every religious establishment the government have the power of changing the religion, whenever, and however they like. The will of the parliament can at any time direct *what* shall be preached, *how* it shall be preached, or whether it shall be preached at all. England has seen much of this treatment of religion. The blessed gospel has been made Catholic and Protestant, Protestant and Catholic, backward and forward, just according to the views and fancies of the reigning and ruling parties. Are the doctrines of Christianity of this changeable nature? Or how far is a state establishment of religion calculated to preserve and maintain *pure doctrine*?

2. Consider a state religion as it regards *discipline*. In the Scripture history of the apostolic churches, nothing is more remarkable than the good discipline they kept up. It was absolutely necessary. It was the safeguard of their purity and holiness, without which they would have had neither honour nor praise. Earthly glory they had none. No magnificent buildings. No lordly preachers. No royal hearers (except when they stood in chains before kings and princes). No pompous ceremonies. With congregations for the most part poor, their services were plain and simple. Purity was their only honourable decoration, and to keep this alive, they maintained an excellent discipline. We may remark, in passing, how very much, in external circumstances, at least, dissenting churches of our times resemble the apostolic ones. Their ministers, their members, their sanctuaries, their services, boast but little of any kind of worldly greatness or splendour. With them, as with the apostles, purity is everything. With them, also, a watchful discipline is administered for its perpetual maintenance.

Now let us examine the discipline of church establishments. Is there in the Church of England, as one of them, a better discipline than in churches *not* established? Or is it more regularly ad-

ministered? Common observation is all that is required for answering these simple questions.

This Church professes to have a discipline, but strange to say, it is made principally for those who do not belong to its communion. The persons whom the discipline of the Church of England mainly reaches, are Wesleyans, Baptists, Independents, Roman Catholics, &c. The creeds, doctrines, and doings of these people, are what the discipline of the establishment chiefly concerns itself with. (Read the canons.) It professes to look upon all such as having been members of its communion, though thousands and thousands were never connected with it at all; and in exercising discipline upon them, the Church of England is enforcing its rules upon other denominations. What an absurdity is this! To put a man out of their synagogues who never was in them! To cut off from its fellowship one who never belonged to it! But to say no more about this extreme of folly, we may demand *what right* has the Church of England to interfere with other churches? Strange discipline indeed! It is like a man laying down rules for the management of his neighbour's family, whilst his own is living without any management whatever.

We will be just: the Church of England *does profess* to administer discipline within its own pale. Its rules are strict enough against those who neglect to keep the fast and feast days. Such as neglect to take the Lord's supper at Easter, &c., &c., are severely condemned and without necessity, as the Bible does not require men to observe those seasons. It likewise professes to exercise a discipline against "notorious and scandalous" sins. But though this is professed and pretended, who ever hears of its administration?

When we turn to the discipline itself, what is it? It consists of something called excommunication, but quite a different thing from what the Bible means by the word. According to the Bible, excommunication simply means putting an offending member out of the church, nothing more; no fines, imprisonments, nor temporal punishments of any kind whatever. But in the Church of England it is connected with many heavy temporal pains and penalties. A person excommunicated in this way would not be admitted as a witness in a law suit, nor could he prosecute another in the common law courts. He may be imprisoned till he dies, and then be refused the customary

funeral service. This is the discipline of the Church of England, but not of the Holy Scriptures.

Moreover, the Bible teaches that discipline should be administered by the members of that particular church where it is needed. Paul did not *himself* exclude the incestuous Corinthian; but told the church that it was *their* duty. "Wherefore put away from among yourselves that wicked person." But in the Church of England discipline is not exercised by the members, nor by the minister, but by the judges of the ecclesiastical courts, which are mere worldly tribunals, improperly interfering with sacred things. And besides this, whatever is done in these courts is ever attended with very great expense, trouble, and loss of time. How unlike the simple directions of the word of God: "Put away from yourselves the wicked person."

No wonder that, *in reality*, there should be no discipline at all in the Church of England. In the nineteenth century it is impossible to carry out their system. Who ever hears of it being attempted? Suppose a member of the Church of England be a drunkard, a swearer, a fornicator, a profligate of any kind; when is anything said to him or done to him? He is admitted to the Lord's supper, and is addressed in every respect the same as the most pious and holy Christian. And there is no help for it. The truth is plain enough, that, whatever may be printed in useless canons and forgotten statutes, there is **NO DISCIPLINE**, no godly, practical discipline, in the Church of England. How far, then, has the establishment of religion provided and secured a healthy and wholesome discipline?

3. Consider a state religion in connection with the qualifications required of its ministers. Surely if anything wants guarding against, it is the introduction of improper characters into the Christian ministry. Has the establishment of religion in the Church of England effectually secured it against all such unsuitable persons? We shall see.

Two things, at least, are indispensable to the Christian minister. First, he should have talent and ability for his office. Secondly, his life should be according to the gospel. Once for all, we give God thanks that in the Church of England there are many good ministers who have both the above qualifications. But are *all* its ministers of this description? Are *all* "apt to teach?" Are *all* holy in life and conversation? On the other hand,

it is notorious that vast numbers of ministers in the Church of England preach but very seldom, either from want of ability or want of inclination. Small sums are paid to others, called "curates," to do the work for them who cannot or will not do it themselves. And is it not as well known that a large amount of what is called "preaching" in this establishment is nothing more than the dull reading of a written paper for a quarter of an hour, in which there is little of Christ, little of the gospel, little to convince, little that is likely to end in the salvation of the hearers? With an unconverted ministry how can it be otherwise?

Let not the pious Churchman be offended because we speak of these things. Let him not say that we ought not to refer to personal character. The character of the ministry decides the character of the church; and in olden times, when unsuitable men got into this sacred office, God raised up his prophets to expose their unsuitableness. With this the New Testament accords. We are to "try the spirits whether they are of God." A ministry that is wholly or even partly unconverted is the greatest curse that can befall the church of Christ. We fearlessly say that in the Church of England a great part of the ministers are unconverted. They show no evidence of a change of heart; and Christ said, "By their fruits ye shall know them." In fact, spiritual conversion is never required as essential to a Church clergyman. If we trace this "evil disease" to its source, we shall find that it flows out of the union of Church and State. Had a pious congregation the right of choosing its own minister, no doubt one would be chosen whose talents and piety qualified him for his office. But when the Government, or public bodies, or private individuals, have the appointing of Christ's ministers, no wonder if they appoint persons like themselves. If these persons are destitute of religion, they will appoint persons equally destitute. Alas! for the multitude of ungodly, unconverted ministers in the Church of England. Sportsmen, racers, fox-hunters, frequenters of the ball-room and the theatre, how can they preach to the people, "Be ye not conformed to this world?" And all such characters as these are fully approved in the Church Articles. The 26th tells us that the doctrine of an inconsistent man is not injured by his inconsistency! As if the pure waters of the fountain would not be polluted in flowing along a muddy channel.

Now we confidently ask, does any other than an established church allow racers, fox-hunters, dancers, and intemperate men to be ministers in its connection? Would such men be tolerated in any Dissenting community? Yet all this, and more, is constantly allowed in the Church of England. So long as we can point to one single instance of an idler, a worldling, a profligate, or an unconverted person acting as a minister in the Established Church, we boldly demand, What benefit does a state religion confer upon society in the ministers it provides for its instruction?

4. Consider a state religion as to the means of its support. Whilst different establishments possess ways and means of their own, they all adopt the compulsory principle if they can. They prefer forced payments and taxes to the free-will offerings of the people. In this country many millions of money are taken yearly by the Protestant church in the shape of tithes, church-rates, &c. Though boasting of nearly all the wealth of the land, this establishment takes by force the property of the Dissenter, who has to pay for the support of his own denomination besides. Thus men are compelled to pay toward a church which they in their consciences disapprove, and from which they derive no benefit whatsoever. Surely this is not reasonable, even as it is not scriptural. Can any one point out the text wherein Christ or his apostles recommended a forced support of Christianity? We read, "Freely ye have received, *freely* give." "The Lord loveth a *cheerful* giver." Oh! how many thousands in Ireland detest the Protestant Established Church when they think of the tithe slaughters there! And in England, what enmity and hatred are caused by church-rates and other impositions! Does it not seem contrary to the spirit of the mild and peaceful gospel, that policemen and constables should be employed to seize upon our property, that auctioneers should publicly sell their neighbours' lawful goods—and all for religion? Is the gospel helped forward by magistrates' warrants, judges' decisions, soldiers, swords, muskets, truncheons, prisons, and the like? Can plunder, persecution, imprisonment, banishment, and death, either recommend or adorn the cause of Christ? Perhaps it may be objected that these things are not done in the present day. What of that? All of them *have been done* by established churches, and by the Established Church of England too. And

much of it is done at the *present* time. Several persons have very lately endured long and painful imprisonments because they refused to pay towards the state church. And then, be it remembered, the *spirit* of persecution is alive as ever, and we may soon see the dreadful sights of olden days. A state church always is a persecuting church. Do state religions benefit Christianity in their methods of supporting it?

We now hasten to a close. We have briefly examined the question of religious establishments. We have seen that Christ never introduced them nor did his apostles. We find that Scripture affords them no favour, but, on the contrary, is most strongly against them. We have also examined some points of their practical working; and this is the result of our examination: admitting everything that is pure, acknowledging all that is good, it still remains that *religious establishments corrupt Christian doctrine, destroy Christian discipline, introduce unsuitable ministers, and require an unscriptural and tyrannical method of support.*

What, then, is our duty? Surely there must be a duty devolving upon us in reference to this matter; and if so, it is both solemn and urgent. Let us look to it, unite, and be active. Let us be zealous.

It is the cause of God. When combination is desirable, let us combine. We must use no force, employ no persecution. We dare not conceal the truth, but let us speak it "in love." Arguments are our weapons; truth is our strength; the promises of God are the assurances of our victory. One great part of our work claims present attention. It is to enlighten the minds of the millions. It is to let the masses of our countrymen see this question in its true colours. They *must* be informed. They must have the unsoundness of the theory pointed out clearly to them. Connected with this, they must be shown its bad practical working. These things must be carefully and fearlessly dealt with. The question we have been considering is of the very greatest consequence. It is this: shall the institution of Christ's church upon earth be pure or corrupt, free or enslaved? Shall she stand before the world an example of purity; or shall her "beautiful garments" be defiled with worldly pollution? Shall she exhibit to mankind the love, the mercy, the grace of God; or shall she be the jeer of the infidel, the golden idol of the covetous, and the stumbling-block in the way of the world's conversion? J. H. BARROW.

Market Drayton.

The May Meetings.

UNDER the present head we have given not only the elements of the Reports of the Societies included, but also the chief facts and gems of the speeches delivered on the several principal occasions, and some of them entire, in the confidence that we shall thus contribute very materially to the gratification of our readers and to the interests of truth.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Report detailed at great length the operations of the Society in various parts of the world. The total receipts of the past year amounted to £81,404 7s.; the expenditure, £85,817 15s. 9d.; the total issues at home and abroad were 915,811 copies.

The Bishop of NORWICH wished to express his attachment to the great cause which had been dear to his heart for many years, being one of the oldest members of the Society. The apples of discord had been scattered abroad, but they had become like the rose of Sharon, spreading its sweet fume over every region of the world. He was a friend to the principles on which it was founded, which brought those of different denominations, not into an arena of discord, but of peace; and it was something if, on one day out of three hundred and sixty-five, Christians could meet together in amity and unanimity. (Cheers.)

The Bishop of CHESTER said:—A day or two ago, when thinking of the task I had to perform, I accidentally glanced upon a book, recently published, called "The Churchman's Theological Dictionary," and my attention was directed to the words "British and Foreign Bible Society." I was much pleased to find a Society to which I had been attached for so many years in such good company. (Laughter.) The version given of it was in these words:—"The British and Foreign Bible Society—an association of persons formed in the year 1804, for the object of printing and circulating the Bible in all languages. As persons of all creeds are admissible, no tests are required." Here at once, I thought, was food for reflection. Here was an association of persons not met for private purposes, totally free from all party interests, associated together for the purpose of printing and circulating the Bible without note or comment. I find it was founded more than forty years ago, and wide must have been the important results

effected by its operations. Some of these results are visible to all: in 1804 the Word of God was accessible to one-fifth of the great family of mankind, through the medium of about forty translations. It is now accessible to three-fifths, through the medium of 160 translations. (Cheers.)

Lord GLENELG.—One delightful part of these proceedings is, that, for a short time, at least, we can escape from the cares and the sorrows of ordinary life. Every day is marked with some sad visitation; every day—from the cradle to the grave—tells that we are mortal: that our friends and those we love are mortal; and how, in the midst of that constant and painful impression, can we forget that sorrow and pain reside in this world? But here we may, for a time, forget these sorrows in higher considerations. Here it is, that those who agree in the essential parts of Christianity, may, for a time, lay aside their minor differences, and mingle together upon common ground. (Cheers.) Here it is that those who believe in the same God,—who rest on the same Redeemer—who kneel around the same cross, may meet with joy and fellowship; may forget those distinctions, which, after all, but belong to this earth, and which we shall leave at the threshold of heaven; and may breathe somewhat of those odoriferous gales, which, we are told,

“betray their breath,

And whisper whence they steal their balmy spells.”

(Cheers.) At this moment, too, we are united with millions throughout the habitable globe who possess the same spirit, who offer the same prayers, who aspire to the same salvation, and who trust in the same Redeemer.

The Bishop of CASHEL said,—I have been for thirty-five years out of the forty of this Society's existence one of its admiring friends. I feel it has been doing the work of God, and have, therefore, ever been constrained, let who would speak against it or desert it, to be its advocate. (Cheers.) I value its two great principles—first, the sufficiency and supremacy of the Holy Scriptures (Cheers.) And secondly, the union of all of every name that have been led to value that good book and to further its circulation. But if I have ever valued this Society in former times, I now desire to hold fast to it more than ever. I conceive that, in the present circumstances of the world, when everything is changing, and when principles seem to be fluctuating and moving, it is more than desirable that we should fix our eyes singly upon that book which, like its Divine Master, is the same yesterday, to-day, and for ever—(cheers)—and in the same proportion should we esteem that Society which seeks to give the Bible to every creature under heaven. (Cheers.) I have the privilege of being able to state, that the Word of God is getting free course and being glorified; it is doing its work, and is drawing many out of ignorance, superstition, and idolatry. (Cheers.) In one part of the county of Kerry 800 Roman Catholics have been converted by the reading of the Scriptures; and there are many hundreds and thousands besides in Ireland, to whom the Scriptures are being equally blessed. (Cheers.)

Rev. Dr. CODMAN, representative of the American Bible Society—There are two things that endear your Society to me: its simplicity and its catholicity. To circulate the Bible with the

comments of the best of men, would frustrate the object; and to allow any other translation would be to open the door to latitudinarianism. On this platform the highest dignity of the Church may associate with the humblest Dissenter in the dissemination of the Word of God. Here, too, political distinctions are lost. The friends and opponents of the Government may unite; British and Americans, notwithstanding the difference of their institutions, may combine in the one grand object. This institution will bind us more closely than force of arms. Here there is no territorial question to divide us, and wherever this institution prevails it will tend to terminate war. Nothing can be more to be deprecated than a collision between two countries that have done more than all the rest of the world to ameliorate the condition of man, by diffusing among them the Word of God. (Loud cheers.) The mother and the child—let there be no strife between us; but if there must be strife, let it be as to who shall do most to spread the Word of God among the nations of the earth.

W. A. HANKEY, Esq.—He came before them as a witness. He might be asked, since he had watched over it from its first germ to the present moment, how far it had answered the expectations of its founders. He would answer it by the Report which had now been read. (Cheers.) It had as much exceeded their expectations as the contents of the middle of the earth exceeded a sand upon its surface. He would not pronounce a panegyric on its founders, but rear an altar of gratitude to Him from whom all its blessings proceeded.

Rev. Dr. CUMMING.—His holiness the Pope in his late Encyclical Letter had said, that this Society had had the audacity to circulate the Scriptures without note or comment. (Laughter.) That it had given the Bible to loquacious women. (Laughter and cheers.) How his holiness became acquainted with the supposed fact, that ladies were loquacious, he (Dr. Cumming) could not tell. He was not a man with twenty or thirty grandchildren; he could not have derived his knowledge from that source. Had he, then, acquired it by tradition? (Laughter and loud cheers.) The inspiration of the Word of God was proved by the miracles it recorded—the prophecies it contained, especially those referring to the Lord Jesus Christ. The Bible is a book of the greatest glory; it runs like a stream in a desert land—its waters in the skies, its fountains in the bowels of the earth. It has rolled on century after century, over acre after acre, clothing it with verdure and beauty, reflecting all the glory of the sky above it, and diffusing “whatsoever things are pure, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report” around it. (Cheers.) Every mitre receives its greatest lustre from the Bible; every coronet on the platform derives its greatest glory from the Bible; Magna Charta its claims; the throne its stability. It plants in man's heart the halo of joy and immortality; it asserts in man's conscience the claims of right and wrong; it is the standard of Christianity wherever it is unfurled.

Rev. Dr. DIXON.—The Vatican had thundered against it, but they had now to contend with parties in their own country, who held the Italian dogma, that tradition was necessary as well as the Bible. Whether intended or other-

wise, this Society affirmed some of the most important principles of Protestantism. He trusted that the principle that the Bible, and the Bible alone was the religion of Protestants, would be held with tenacity. He respected the Liturgy, the Homilies, the Creed, and the Articles of the Church of England; he admired the Westminster Catechism, but, after all, give him the Bible. (Cheers.) The great truths of religion were taught to the poor more efficiently by that book than by all the metaphysical creeds of men.

The Rev. GEORGE SMITH rose and said:—At this advanced hour of the day I will not detain you long; and if I stood here in my simple capacity, as a private friend of the British and Foreign Bible Society, or as the pastor of the church with which I am connected, I should simply content myself with reading the resolution and sitting down. But when I remember that I am here as the representative of a number of churches of one Christian denomination, from the beginning closely connected with this Society, and firm and unwavering in their attachment to it, I feel that I should not be doing my duty if I did not offer a few words in approval of the spirit and object of the institution. I feel that there is much propriety and appropriateness in a humble Dissenting teacher appearing on the platform with the noble prelates of the land. I feel that in the advocacy of this Society it is proper that the Congregational pastor, as well as the diocesan bishop, should be united, hand in hand, and heart in heart, in promoting the great object to which it is devoted. I feel that a denomination that has given you a Dr. Morison and a Dr. Milne to do your work—a denomination which has been the means, in the hand of God, of raising up a Moffat for Africa—(hear, hear)—and given you the lamented John Williams for the South Seas, whose labours you have embodied and perpetuated; that such a denomination ought not to be unrepresented upon this most important and interesting festival. (Hear, hear.) When I look at the primary object of this Society, “Onward!” is yet to be our motto. It was the sentiment of the great warrior of ancient times, “Nothing is accomplished while anything remains to be done;” and this must be the motto of the British and Foreign Bible Society. (Cheers.) Our career is still to be an onward one. There is a multitude of the people—speaking of the beings in our own country—who must have the word of God put within their reach; and how did my heart rejoice to hear that henceforth this great Society, cheapening the bread of life, and bringing it down to the wants of all the community, will give a Bible for 10d., and a copy of the New Testament for 4d., to be read and appreciated by the poor. hateful as monopoly may be in any one thing, it would be far more hateful in reference to the book of God! (Cheers.) Monopolize the light of heaven; monopolize the running stream; monopolize the bread that perishes; but do not attempt to monopolize the Word of God, which endureth to everlasting life! (Cries of “Hear, hear,” and cheers.) Freely ye have received it, freely shall ye give it. I look at that great monster evil, the Roman Church, and I feel that there is as much need for contending against it now as there ever was. I hold that it is unchanged and unchanging. I have no sympathy whatever for what I deem the false liberality

prevalent in many parts of the country, and in some of the high places of the land. I can only speak of her as the mother of harlots, drunken with the blood of the saints of God. I am not ashamed to avow myself a Dissenter, but I put before my Dissenterism my Protestantism. (Cheers.) And in avowing myself to be a Protestant Dissenter, I recognise a principle for which many men “of whom the world was not worthy” have suffered imprisonment, banishment, and death even in this country. (Hear, hear.) Is the Roman Church changed as it regards its superstition? Witness the fact that on Good Friday, in the present year, the Archbishop of Paris, a man of learning and philosophy, could actually be found, in the Cathedral of Notre Dame, in the presence of some 7000 or 8000 persons, presenting all the sacred relics, and causing the multitude to bow down and receive a blessing from them. (Hear, hear.) The relics were of this order. There was presented to the view of the people a piece of the real cross on which the Saviour of the world expiated human guilt, the three nails—something like tenpenny nails—that fixed him to the tree on which he bled and expired, and what were said to be the identical thorns that were used in the crown that encircled his brow. (Hear, hear.) This took place in the midst of France, in the middle of the nineteenth century. Oh for another Luther like him of the sixteenth century! (Cheers.)

Rev. Mr. KUNTZE, (of Berlin,) expressed his thanks for what the Society had done in Germany. Infidelity was fast passing away in that country, and pastors were now going out to preach Christ and him crucified. Wherever spiritual life was springing up they were looking for the Bible. An institution similar to this was established by a nobleman in Germany nearly a century ago, and had since circulated upwards of five millions of Bibles. But the supply had not been sufficient, and hence the Bibles of this Society had been received and distributed; and he now presented the thanks of the poor of Germany to this institution for its kindness in meeting their wants.

*** The proceedings of this meeting, on review, are not altogether satisfactory to generous and independent minds. The addresses of the bishops, the lord, and the commoner were marked by a severe propriety, not attained by some of the other speakers. That of Dr. Dixon was, as his speeches always are, comprehensive, strong, and manly, although not quite worthy of himself and the object. But these are only matters of taste. The first offender against propriety, as well as principle, was the Rev. Dr. Cumming, who assured the assembly that “*every mitre receives its greatest lustre from the Bible.*” We do not profess to understand this very fully; but we comprehend enough of the sentiment, combined with the occasion, to denounce it on the ground of its unscriptural character and pernicious tendency. The second offender was the worthy and respected republican, Dr. Codman, the last man there who might have been expected

to talk of the association of "the highest dignitary of the Church with the humblest Dissenter." Still all this might have been endured from a Scottish Churchman and an American Voluntary, but for the reiteration of the sentiment, and indeed of the expression, in the speech of a true Englishman and an enlightened Dissenter, the Rev. George Smith, by far the ablest and most effective address delivered on the occasion. In that oration we find more to regret and censure than in all the others united. Even Mr. Smith must needs assert or vindicate the "*propriety and appropriateness in a humble Dissenting teacher appearing on the platform with the noble prelates of the land.*" This language, if we mistake not, will sound harshly in the ears of the enlightened portion of the present generation of Englishmen. It belongs to the age of Doddridge, not to that of the great Voluntary controversy. It implies much that is unfounded in fact, much that is false in principle. It sacrifices points which we hold to be vital, and concedes that which the real Dissenter will surrender only with life. It confounds worth with wealth; character with rank; understanding, devotion, and zeal, with garters, stars, and coronets. The Rev. George Smith himself, "the humble Dissenting teacher" of the Poplar "conventicle," was, as a minister of Christ, in our esteem, much the superior of any of the "noble prelates" present on the occasion. Nay, for either pulpit or platform efficiency, for capabilities of general usefulness in advancing the kingdom of Christ and the glory of God—our only standard of nobility—we will fearlessly match him against any "noble prelate" on the Bench, and almost against the whole petticoated band. Whether viewed politically or religiously, as an "order," we can offer them no incense direct, oblique, or by implication. We burn with longing for the day which shall put an end to their pernicious "nobility," and reduce them to the scriptural dimensions of "a humble Dissenting teacher." It is, however, but just to say, that, in the course of his speech, Mr. Smith made a magnanimous avowal of his principles, and paid a grateful tribute to our martyred ancestors. But on such occasions as the meeting of the Bible Society, utter *silence* on all sides ought to prevail on the subject of ecclesiastical polity. Let all such considerations be merged in the grand object of the glorious confederation.

But this is not the whole of Mr. Smith's offence on that day. His eloquent tongue poured a flood of praise on the heads of parties who ill deserved it. Having finished the glorification of the bishops, he gracefully turns to the committee, and rapturously exclaims, "*How did my*

heart rejoice to hear that henceforth this great Society, cheapening the bread of life, and bringing it down to the wants of all the community, will give a Bible for 10d., and a copy of the New Testament for 4d., to be read and appreciated by the poor!" Marvellous absurdity! Was the orator, for the moment, demented, or oblivious, or hurling a bolt of irony at the head of the Rev. Andrew Brandram? The Bible Society committee "cheapening the bread of life!" The idea never entered their minds! No; they were the leviathan prop of the odious, rapacious, cruel monopoly! They stood by the printers to the last! But for other agents and other instruments, the Bible had at this hour been as dear as when the Rev. Dr. Thomson transmitted to "the Author of Jethro" the outline of his glorious scheme, and when that "Author" commenced his assault on the king's printer, the universities, and the said committee, which lasted through eight months, and issued in the downfall of the monopoly! The Bible was cheapened not *by*, but in *spite of* the committee, who resisted it with all their might, both corporately and by their agents! Has the speaker never read the letter of that matchless benefactor of his race, Dr. Adam Thomson, to Lord Bexley, the President of the Society? Has he never heard of the "Letters on the Bible Monopoly," in which the writer severely arraigned the conduct of the Bible Society before the bar of the English nation? Is he not aware that Dr. Thomson's society is at this moment, on the principles of free trade, and without any public subscription, issuing Bibles still cheaper than those which are the subject of his preposterous eulogy? The speaker and the committee may well felicitate themselves on the circumstance of that eulogy being suffered to pass without evoking from the assembly a shout of indignant derision!

BAPTIST MISSIONARY SOCIETY.

MR. ANGUS, the Secretary, read an abstract of the Report:—"The Baptist Missionary Society employs missionaries and teachers in Europe, Asia, Africa, and America. In India it supports 38 missionaries, and 71 native preachers and teachers. There are in connection with its various churches 1,404 members, of whom 95 have been added to the churches during the last year. There are also 78 day and boarding schools, containing, in all, 3,115 children; all these are receiving a sound and scriptural education. In translations, 54,760 volumes have been printed during the year, in the Sanscrit, Bengali, Hindustani, and Armenian languages. The Old Testament in Sanscrit is still in progress; about one-half has been completed. The number of tracts distributed by missionaries of the Society, in India alone, amounted during the year to upwards of 150,000.

In Africa, the Society has stations at Fernando Po, and on the continent, near the mouths of the Niger. There are about 200 children in the day-schools, and 500 in the Sunday-schools. Upwards of twenty persons, nearly all Africans, have been added to the church in the year. Seven teachers, natives of Jamaica, are now labouring in Africa, under the auspices of the Society. Parts of the Scriptures have been translated into the Fernandian, Isubu, and Dewalla tongues. The Dove missionary ship is employed in visiting different parts of the coast. In America and the West India Islands the committee have important stations; in Honduras, Canada, Trinidad, Hayti, and the Bahama Islands. In these various districts, they have 16 missionaries, and 35 native teachers. There are also 3,027 members connected with the churches. The number of schools is 15, and scholars 910. To these may be added the churches in Jamaica, containing about 34,000 members, and having in connection with them above 5,000 day-scholars. In France, the Society has three stations and two ministers, one of whom is busily occupied in translating the New Testament into Breton. The district in which the missionaries labour, contains a population of three millions, and there are but four evangelical ministers amongst them all. At several of the stations of the Society there are institutions for training native agents, of whom there are upwards of 100 at work among their countrymen, preaching the glad tidings of the kingdom of God. The total receipts of the Society for the year amount to £20,347 2s. 7d., being a decrease as compared with last year of £1,313 17s. 8d. Of this sum, £16,287 8s. 2d. has been contributed for general purposes, being a decrease of £692 3s. 8d. In explanation of this decrease, it is but just to the friends of the Society, to add that the deficiencies for the year are in legacies and in grants for translations, both of which were in 1843 unusually large. This diminution of income, and the special calls from Jamaica to relieve the personal distress of those who were its agents, have combined to create a balance against the Society of £2,398 9s. 8d.—a state of things which the committee deeply deplore, and which they hope to find corrected in the following year. The Report then closed with an urgent appeal for further help.

The meeting was addressed by Rev. Dr. Godwin, S. M. Peto, Esq., Rev. Robert Newstead, Francis Tucker, J. Broad, Dr. Barth, William Knibb, Eustace Carey, and Dr. Sharpe.

. This meeting was altogether a noble one; the Report and the Speeches were alike worthy of each other and of the mighty theme, while the exciting presence of WILLIAM KNIBB imparted a more than ordinary interest to the occasion. The speech of that remarkable man was one of the most important and powerful ever delivered in that Hall, either by himself or any other speaker—a great, a generous, a glowing oration, in behalf of hundreds of thousands of still oppressed men. Such is the importance we attach to it, on grounds both political and religious, that, with some unimportant omissions, we give it in full. It merits diffusion

to the ends of the earth as a withering exposure of the wickedness of men, in whom the propensity to wrong and oppression, cruelty and plunder, seems absolutely ungovernable!

SPEECH OF REV. W. KNIBB.

Consentaneously with freedom, or very soon after it, there were two laws passed which, unless we had taken timely notice thereof, would have pressed heavily upon the labouring population. The one was the Ejectment Act, which enabled the former proprietor to eject his labourer at a week's notice without telling him why or wherefore. The other was the Trespass Law, that consigned the poor man to a jail if after that ejectment he was found upon the premises. In this condition 300,000 human beings were placed: and we felt it to be our imperative duty to secure them at once from the operation of this law. We, therefore, invited them, and urged them as soon as they could to obtain a freehold for themselves, to erect their cottages where the foot of the tyrant could not come. (Cheers.) They set to work with all their hearts, and they purchased, through the length and breadth of the island, within the two or three years after freedom, all the land they could find money to procure. It appears, from the best authority, and I am confident that that authority does not overstate the fact, that there have been of the emancipated classes in Jamaica fully 19,000 families settled or are now settling in freeholds; and if you take these 19,000 and multiply them by five, it will give you nearly one third of those who once were slaves—(cheers)—now struggling with the difficulties these purchases involved; for though they purchased these lands they were not able to pay the whole, but, like honest men, they are trying to pay it as fast as they can. There are now in one district, in Jamaica alone, comprising seven parishes, 8,365 free cottages, entirely or partially built. No sooner had I returned to Jamaica on my last visit, the ground being partially or nearly paid for, and the little huts which they put up, and called *Save Rents*, just a few sticks, that they might escape the rent which they would otherwise have to pay, than the Legislature of Jamaica adopted a new system of tyranny. I do not wish to say one word against them except so far as it is necessary to speak the truth, for I am confident that their actions will far more fully denounce their characters than any epithets that I could apply to them. I should not so fully enter into this discussion had not the truth of my statements been called in question by the honourable members of the House of Commons, (Hear, hear.) When I was traversing the bosom of the mighty deep a paper was put into my hands called the *Spectator*. In the slave-contaminated isle of St. Thomas, a person said to me, "Have you any connection with or do you know the individual who is called Knibb—he whom Lord John Russell spoke about?" (Laughter.) I said, "I am the man." (Loud cheers.) I will just read this extract from the *Spectator*, because I do think that if the House of Commons choose to cast a slur upon the veracity of a missionary without any just occasion, knowing that they are shielded, and expecting that he is 5,000 miles off, that the people ought to know that all the truth is not confined within its walls—that a

missionary may speak the truth though he has not as yet the word "honourable" attached to his name. "Lord John Russell admitted," and you will excuse me reading an extract from the paper, "that the West Indies had a considerable claim upon us owing to the recent abolition of slavery, but he denied that the plan would benefit the labourers in the Colony. After emancipation they enjoyed a considerable degree of prosperity;" that is quite true the first two or three years. "But now their wages have been reduced to seven shillings per week. Taxes to support immigration purposes have been made to press heavily upon the labouring population, with the rise in the price of provisions; that taxation has gone to reduce their supply of food, and attempts are made to introduce vast numbers of labourers from the shores of Africa, entailing great danger lest civilization in the West Indies should be swamped by that inroad of people of a barbarous condition. He made these statements on the high authority of Mr. Knibb. This avowal was greeted with loud cries of 'Oh! oh! oh!'" (Loud cheers.) I will now, Sir, with your permission, let this respectable company know where the "Oh! oh! oh!" ought justly to lie. It is necessary to state, that in Jamaica we are almost entirely dependant upon a foreign supply for food to eat, and so long as the cry shall be heard, that Jamaica cannot live unless the inhabitants make sugar and rum, so long as her fruitful soil is exhausted by these articles of export, we must find something to eat from other countries. I have the imports of Jamaica for the last three years, an account of everything that has come into that colony, and the duties paid thereon; but I will only call your attention to the year 1844, as showing the extent to which we are indebted to foreign powers for the food we eat. During the past year, 139,616 barrels of flour were brought in. They came from the United States of America, and the recent tariff has imposed upon each barrel a tax of 6s., the former tax being 4s. (Hear, hear.) Of corn-meal, which is very much consumed by the labouring population, and especially by the children, there were 32,337 barrels imported. In the time of slavery it was purchased by the planter to feed his negroes, and was then subject to a tax of 2d. per barrel. At the time of freedom, when this law was passed, when the free peasant had to purchase it, the tax was raised to 8s. per barrel. (Cries of "Shame.") Of rice, which is consumed, and there is no difference in the tariff between slave-grown and free-grown rice,—rice which is consumed very considerably by the people, there were 14,077 bags brought in, each bag weighing, I should think, about two cwt. The tax, when the slave-owner had to feed his slave, was one shilling per cwt.! It is now four shillings per cwt. (Cries of "Shame.") Salt-fish, which is another article of food very generally consumed, and of which 150,000 cwt. were brought in last year, was without a tax at all, or at most a very trifling one, not amounting to more than 6d. per cwt., but that has been increased to 2s. Pork, and especially American pork, that which the better classes of peasants use, and indeed it is their staple food with which to sweeten their yams, was subjected to a trifling tax during the time of slavery. They have now raised it on American pork to the tune of 20s. 6d. (Renewed cries of "Shame.") There were

brought into Jamaica last year 29,803 barrels of pork, and to show you the difference between that brought from England and that from America, and I have been very particular in my statistics, I must state that 4,718 barrels came from Great Britain and Ireland, which were brought in at a tax of 15s., and 27,106 were from America, and these were taxed by the House of Assembly at 15s. per barrel; the English tax laid by the British House of Commons is three shillings per cwt., or five shillings the barrel. So that from this single article alone, consumed by the peasants, or nearly so, at any rate the lower classes, a tax has been raised of nearly £29,000. This same principle runs through the whole. They will not allow the free man to wash his hands without taxing the soap to a larger amount than they did before. The tax on soap was then 9d. per box, now they have made it 2s. And when I tell you that 80,930 boxes were imported last year, you will see how, in this article, the free man is made to feel it. (Hear, hear.) I was afraid that my friends in England were not fully aware, as I believe they were not, of the extent of the necessity of providing food from another part of the world, and by the wicked conduct, for I cannot designate it by a lower term, of these men who, while they were proclaiming their own distress, fastened such a bond upon their hapless victims. Taxes were made to press heavily upon the lumber that was brought in, though the effect has not been so severe as that arising from the taxes on food they must eat every day. But to show the *animus* of these men, as soon as the freeholds had been purchased there was a demand for white pine, and pitch pine, and lumber shingles. The tax was taken off, or nearly so, from white and red staves, with which puncheons and hogsheads were made, and the hoops with which they were bound. (Hear, hear.) Before the introduction of freedom the duty on staves was 12s.; they have kindly reduced it to 2s. The tax on wooden hoops was 4s., and they have reduced that to 1s. (Hear, hear.) The fact is, they use them, and the people do not; while upon the white pine and the pitch pine, which the individuals wanted to build their houses with, that which was 4s. before is made into 8s. for white pine, and 12s. for pitch pine. (Hear, hear.) Those who have been in the colonies know full well that if the emancipated labourer wished for a comfortable home, instead of thatching it, he must have shingles, almost the whole of which come from America. Before freedom the tax on shingles was 1s., but that has been raised to 4s. and 8s. Now there is just as much more wood in one white oak stave as there are in two shingles, so that on the same amount of wood they have taken off 12s., and put 2s. on, and, with respect to shingles, which were formerly 1s., they have now put on 4s. and 8s. The imports of shingles have been 7,526,293 feet of white pine and pitch pine, while of staves imported for the planter there have been 827,262. The whole taxes raised on imports, principally from the articles to which I have referred, have been as follows:—

	£	s.	d.
1842 . . .	127,821	14	6
1843 . . .	190,250	9	3
1844 . . .	192,517	12	7

making a total of what is raised by the House of Assembly, chiefly on the food which the pea-

sant eats, and the lumber he purchases during three years, of £510,589 16s. 4d. Now, then, who is right—myself, or the gentlemen who say, “Oh! oh! oh!” (Laughter and cheers.) Perhaps it will be said that I ought to tell you how the money is spent. We have to deplore a spirit in the Islands of the West, which appears never to be satisfied when matters are doing well, and hence there has been, especially during the last two or three years, a combined and well-directed effort to deluge Jamaica with other labourers at the labourers’ expense. Lord John Russell stated that this was the fact. There has been expended in immigration, chiefly from 1835 to 1844, for premiums, or salaries, or bounties on ships, the sum of £105,514 9s. 6d., and to erect houses, £22,757 6s. 11d., making a total of £128,271 16s. 5d., and to keep up the tale, they have this year, in the midst of the whole of their distress, voted no less a sum than £95,000 for bringing in labourers, when I could prove, and have stated in Jamaica that I could prove to a demonstration, that they had not work enough for the labourers they possess. (Hear, hear.) You will say, How could they be so blind to their interests? Why, every act they pass puts something into their pockets. There is Mr. Commissioner this, and Mr. Comptroller that, and Mr. Superintendent the other, and snug berths for themselves; and ruin for the Colony is the motto on which they appear to act. (Hear, hear.) There is another source on which these taxes are placed, and fearfully placed. When I last appeared among you, I told you that I felt we might have some difficulty with respect to the extension of the Church. They do not, in my estimation at least, appear to number honesty among the Christian virtues, and I never can have sympathy with any man, however he may pretend to be actuated, who takes from me that which I do not feel inclined to give for the support of a system which he tells me comes from God. (Hear, hear.) It may come from Him, but I think, with all due deference to every Bishop that breathes, and every Archbishop that lives, that that God who has told us to do unto others as we would that they should do unto us, cannot have sent down a system fraught with such injustice and wrong. The public expenditure, raised by these taxes, has been a good deal frittered away by the uselessness of a Church Establishment. In the year 1842 the House of Assembly voted £27,538 9s. 8d., just about the duty they got from the pork. (Laughter.) Then we have another system of wrong. The vestries vote as much as they like to this system; and they voted £23,710 7s. 4d., and for schools £3,185, so that we have to pay for an Established Church, the efficiency of which you shall soon see, a sum of £54,433 17s. (Cries of “Shame!”) This is 371,165 dollars, which is 4s. per head for every man, woman, and child living in Jamaica, for the support of a religion from which nine-tenths of the constituency dissent. (Hear, hear.) This is without what the Bishop receives, and those various grants which are given to Churchmen, and, I exceedingly regret to say, to Dissenters, for their religious establishments. Hence it is, that except with respect to our Presbyterian and Independent friends, we cannot receive any sympathy from other denominations, because they touch the accursed thing. They come to us with hands defiled with it, and

therefore they cannot open their mouths wide about it. (Cheers.) It is right to state that we have in Jamaica 84 clergymen, that the Church has 76 churches, and 11 chapels and school-rooms. They say they have—and it may be true for aught I know—accommodation for 51,000 persons. If so, each person must sit at ease when he visits it; but this includes only about an eighth part of the population. Now there are 267 ministers of all religious denominations. The Church has 84, the rest belong to the Dissenters; and they labour while they are thus taxed with 150,000 of the inhabitants beneath their care. In this and several other ways have taxes been laid on the people for the support of that which they do not approve, and to bring in labourers that are not wanted. To show the extent to which the thing is proceeding I may state, that in the days of Sir Lionel Smith the public expenditure was £158,988. In 1844 it was £391,798, making an excess in this little island of about £232,110. While this has been done, I regret to say, as I ever wish to be the advocate of peace, except so far as the tongue can conquer, they have superadded above all other denominations an armed police, travelling with muskets through the length and breadth of Jamaica, the expense of which comes out of the imports, and amounts to more than £40,000. During the two first years of freedom Sir Lionel Smith disbanded the militia and the police too; and I hesitate not to say, that five-sixths of the quarrels in Jamaica are fomented by the police, that they may have the pleasure of quelling them. Those immigrants who have been brought in from Ireland and Germany, at a bounty of 15s. per head, instead of making sugar are carrying muskets; and so long as this system of immigration continues, you will have little sugar made in Jamaica, but we shall receive an increase of crime and misery. (Hear.) Thus I have endeavoured, though briefly, to lay before you some of the features of the case; it would take more time than you can spare to state the whole, and therefore I have only presented you with a sample. Perhaps you may be ready to say, Why do you not correct this state of things, for you were freeholders long ago? I went one day with the intention of enrolling from 2000 to 3000 freeholders. It is necessary that the names should be recorded twelve months before the individuals are entitled to vote. The Chief Justice was present, and, I suppose, suspected my object, for the House of Assembly was dissolved the ensuing week, and a year before the usual time, in order that the representatives might be returned by the old constituency, thus making the registration null and void; but it is for a time only. (Cheers.) I ought to have said that, during the year, they sent home a petition from the House of Assembly, stating that they were ruined, that they could not support taxation, that sugar could not be made. While, however, they were thus grinding the people to the dust by taxation, they took the very honest care to put their salaries down in sterling instead of currency—£100 currency being £60 sterling. (Hear, hear.) They may say, “Oh! oh! oh!” as long as they please, but I know it, and I cannot be driven from my point—(cheers)—by all the sarcasm to which they can have recourse. While the labourer was to pay for salt fish, they thought that they would eat turtle without paying for it, and

therefore turtle and such like fish were brought in free of duty. (Cries of "Shame.") There is, on every British article—on the coat I wear, on everything that comes from Birmingham or Manchester, a percentage of 4 per cent. before the merchant can sell it. There has been, in connection with this, a want of common honesty among many of those who call themselves merchants. Under the impression that I shall soon be there, and see them face to face, I say there has been a want of honesty in the transactions of business with respect to which the world ought to be ashamed. I aver it without fear of contradiction, for I have on this platform the printed name of every bankrupt for the last four years. There have been failures since I was here to the amount of £1,225,325 4s. 10d. Now, I ask you, with such bankruptcies on the one hand, and those who call themselves the conservators of the soil, should you wonder that a few Baptist missionaries could not struggle through the whole of their difficulties? Have we not a claim? I believe that you will assist us, that we may not fall at the moment they are saying the influence of the missionaries is gone and lost. (Laughter and cheers.) I now turn to a more pleasing part of the subject; but I do think that you will agree with me, that when such mighty principles have to be brought out, and which all feel and lament, it is not inconsistent with the religion of Jesus Christ to plead for those who thus suffer. (Cheers.) If it be, I have yet to learn what he meant when he said, "Love mercy, do justly, and walk humbly with your God." (Cheers.) I wish to clear the minds of any individuals here from the supposition, that if we are now relieved, we shall soon be in the same difficulties again. Difficulties cannot arise from the same causes, however much the inhabitants of Jamaica may be oppressed. Our chapels have been all erected within the last ten or twelve years, with the exception of two or three. We have erected since 1835, 39 substantial chapels; we have 24 mission-houses, and 16 schoolrooms. We have now in the island of Jamaica, 47 chapels, 30 mission-houses, and 22 schoolrooms. These cost, and are still worth, for the purposes for which they were intended—for they are almost all new, slavery having destroyed the old ones, and you having enabled us to put good ones in the place,—the sum of £157,900; that amount of property is vested in the Baptist Missionary Society, and cannot be touched. On this property we owe a debt of £18,000, the interest of which is pressing us to the dust. The chapel with which I am connected is out of debt; but if I had been in the same condition as some of my brethren, I should not have felt the least hesitancy in laying my cause before those who have ever assisted us in times of past distress. (Cheers.) I know that there have been complaints, and just complaints of the largeness of our churches, but, with the exception of one or two instances, that is the case no more. In Trelawney, when I entered in the year 1830, there were without chapels, without houses, without homes, 650 members; and there have been baptized since that time, though I have been in England three or four times, and the island has been placed under martial law, 3,100 persons. I have dismissed, to form other churches, since 1835, 2,050 members; 320 have died; and there have finally left us 100; so that since the

commencement of the church at Falmouth, under the labours of him who addresses you, there have been 3750 members connected with it. (Cheers.) Instead of one chapel there are now the following:—Falmouth, with 1280 members; Refuge, 780; Rio Bueno, 318; Waldensia, 746; Unity, 340; Stewart Town, 814; and last, though not least, there is Kettering, with its 200 members living in their own freeholds; so that from 650, in the space of about ten years, there are 4473 members, and we have seven chapels capable of holding 8400 persons. (Cheers.) We have done what we could to extend the cause of Christ, and as this difficulty has arisen in part from our desire for that extension, we feel assured that we shall receive your sympathy. (Hear, hear.) There are one or two other circumstances with respect to the schools to which I could have wished to advert, but time will not allow. To show how oppressive the tax is to which I have referred, with respect to the Established Church, I will take Trelawny as a fair specimen. After fifty years' toil in Trelawny, the national places of worship being five, they cannot accommodate above 3000 persons; I have been in all of them. In the same district there are nine Baptist chapels, five Methodist, two Free Presbyterian, and one Independent chapel. These chapels, seventeen in number, will hold 14,800 persons;—(cheers)—the population of Trelawny being about 20,000. Now, in the name of common sense, why should these 14,000 free labourers—for we are all labourers there, or nearly so—supply money for the accommodation of 3000 of the white population, when at the same time they pay for themselves? (Cheers.) You will be delighted to hear that morality has increased. (Hear, hear.) I have brought over a list of the number of marriages that have been performed in Jamaica from April, 1841, to April, 1844; and it will also show the relative positions of the denominations there. The Baptists have recorded marriages in these four years, 8446; the native Baptists, those who were there before us, 264; the Wesleyan Methodists, 5120; the Association Methodists, 430; the native Methodists, 21; the Moravians, 2839; the Presbyterians, 2382; the London Missionary Society, 351; the Congregational Missionary Society, 203; the Roman Catholics, 3; the Established Church, 8294, less than the Baptists by nearly 200; so that in these few years, so soon after freedom, (and you know that the licentiousness before was such that it could not be talked of,) there have been registered, in our proper law-books, 20,059 marriages. (Cheers.) I would that America may not have to lift up her voice exultingly and say, The scheme of emancipation has failed. (Cheers.) I trod the other day the deck of the British vessel that conveyed me to these shores, and on that deck, a few weeks before I entered thereon, a poor slave sought refuge from Cuba. Unhappily, he was discovered before the vessel left the shores. The man came on deck, was ordered to get into a boat, and go back to slavery. The poor fellow said, "Never," and taking a razor, slashed his throat in pieces, and fell dead on the British vessel's deck. (Great sensation.) We need your sympathies for the great, the mighty work of freeing man. I do trust that we shall be assisted, if for no other purpose than to carry on the work in which we are engaged. (Cheers.) I love the Jamaica mission as I love my own soul.

Oh that this great and mighty work may advance, and that it may soon be proclaimed from the mountain's top, that a slave exists not on earth, and that no part of the universe is cursed by bondage! (Loud cheers.) Let there be a holy and a generous excitement to-day. God has given some of our friends much, and I rejoice in their prosperity, especially when I see it connected with all that is great in the world, with that holy dependence on Christ which sanctifies and blesses the whole. Farewell, Christian friends, farewell; the interests of my beloved people are committed to your charge; and when the religious part of the work is done, we will ask in Downing-street if they will tax the negro's food, and if they will not prevent such a waste of money, so iniquitously raised, and so unrighteously spent. (Loud and long-continued cheering.)

BAPTIST HOME MISSIONARY SOCIETY.

THE REV. S. J. DAVIS read the Report. It stated that in several of the rural districts bigotry and intolerance had been exceedingly active, and not very scrupulous in their attempts to impede and destroy the labours of the society's agents. Many of the agents stated that no means likely to accomplish the object had been left untried for the purpose of ruining their schools. Their schools, however, were not ruined; on the contrary, there had been a greater increase in this department of the society's agency than in any other. Last year the number of schools was 86; this year it was 112. Last year there were 1000 teachers; this year there were 1344. The number of scholars last year was 6000; this year it was 8136. If the agents had been driven out of one preaching-place, in the kind providence of God they had procured another; if they had been expelled from that, they had preached in the open air. Assistance was given by the society to churches in about six-and-thirty large towns, the number of whose inhabitants ranged from seven to seven-and-twenty thousand. The accounts from these places were, with few exceptions, highly gratifying. The labours of Mr. Pulsford had been continued with unwearied energy, and in most instances with signal tokens of Divine approbation. He did not visit any churches, not even those which received assistance from the committee, without the cordial concurrence, and, indeed, earnest request of both pastor and people. In consequence of an amicable arrangement with the Yorkshire Auxiliary (Itinerant Society), Mr. Burton, the late valuable collecting agent, removed a few months ago to the north, for the purpose of devoting all his energies to the Yorkshire district. During the year 839 persons had been added to the missionary churches. The present number of missionaries was 80, who were assisted in various ways by about 250 gratuitous "fellow-helpers to the truth." The gospel was preached by them in upwards of 800 places every week, to about 23,000 of their countrymen. The sabbath-schools were 112, teachers 1344, scholars 8136. The society had incurred a debt of £200; this had to be added to the £800 reported last year; the committee therefore commenced their new financial year £1000 in debt. They had to record with gratitude the receipt, from a most liberal gentleman and his lady, of a donation of £100, in addition to a handsome annual sub-

scription. There were in the body several friends who had it in their power to imitate so generous an example; and the committee thought they might appeal with confidence to the preceding report, as tending to show that such amounts, and much larger, if entrusted to their care, would, with the Divine blessing, be productive of most gratifying results.

BAPTIST IRISH SOCIETY.

THE REV. F. TRESTRAIL read the Report, which consisted principally of extracts from the correspondence of the society's agents in Ireland, and which showed that they had been steadily prosecuting their work through the past year. Not only had they not laboured in vain, but they were animated by brighter hopes than they had ever cherished before. A spirit of prayer had been poured out on the churches; they were increasingly united and active, and in nearly all considerable additions had been made to their number. The contributions during the past year had been considerably augmented; and though the debt of the society had been increased, owing to the increase of agency, both schools, readers, and missionaries, which the committee could not avoid and be faithful, as they conceived, to their trust, yet it was their privilege to announce that there was an immediate prospect of this debt being reduced at least one-half.

The Treasurer then presented his accounts, from which it appeared that the expenditure amounted to £4421 8s. 3d., leaving a balance against the society of £1904 10s. Towards meeting this sum, however, the Treasurer had a balance in hand of £129 13s. 6d., and a legacy had fallen in of £1000.

BAPTIST BIBLE TRANSLATION SOCIETY.

DR. STEANE read the Report, which stated that the correspondence of the American Foreign Bible Society showed the deep and augmenting interest which was taken in that country in the great cause in which this society was embarked. The sum of £516 1s. 1d. had been received from thence in aid of the Sanscrit version, and an intention was intimated of further aid in a short time for the translations generally. In August last the Bengalee Old Testament was brought to its completion: the New Testament had been previously finished. The process of revising the versions, though it was a tedious and less grateful part of the translator's work, was felt to be of the utmost importance. The severe and repeated revisions to which the Bengalee version had been already subjected, greatly contributed to confer upon it the acknowledged superiority it possessed. In the Hindustanee language a new edition of the entire Testament, with references, had been published. Two other editions, one in the Arabic, the other in the Persian character, containing only the text, were in the press. In the Armenian language the re-editions of the New Testament mentioned in the last report had been published. The Sanscrit version was making satisfactory progress. The number of volumes printed during the year was as follows:—in Sanscrit 2500, in Armenian 2260, Hindustanee 26,500, in Bengalee 23,500; making a total of 54,760. This, added to the number printed since the year 1838, made a grand total of 289,265 volumes. The com-

mittee had been enabled during the year to vote three several sums of £500 each in aid of the translations generally, and £100 to complete the sum of £1500 required for the new Sanscrit version. The contributions received in donations, annual subscriptions, and collections, exceeded those of last year by more than £300, and amounted to £1926 2s.

The Treasurer then presented his accounts, from which it appeared that the receipts of the society during the last year, including a balance at the commencement of £75 10s. 7d., amounted to £2572 13s. 8d.; the expenditure to £2541 2s. 7d., leaving a balance in hand of £31 11s. 1d.

The meeting was addressed by Revds. Thomas Bigwood, George H. Davis, — Jones, J. Edwards, Dr. Sharpe, P. Saffery, and D. Griffiths.

. We have never been much enamoured of this society, and we think it probable we never shall. It has always appeared to us, to say the least, to be a very unnecessary institution; and its annual meetings have, on the whole, been but little calculated to conciliate our regards. The Report, we believe, has been generally marked by sound judgment and Christian propriety; but the speeches, or some of them, have always been more or less objectionable, wanting in social propriety, in Christian spirit, and in pertinence to what ought to be the great object—the diffusion of the word of God. The meeting of the present year, although most of the addresses were decorous and dignified, forms no exception to those of former years. As mixed up with the other Baptist meetings, which we always enjoy, we can view the Bible Translation Society in no other light than as a fly in the ointment; and we regret this all the more because there are always circumstances connected with the anniversary services of our brethren which, to our minds, present an aspect peculiarly pleasing. Having no chapels of their own in or very near the city of sufficient magnitude to accommodate the large audiences which then assemble, it is the privilege of our body to supply them with more ample edifices. This year, for instance, their first sermon was preached in Surrey Chapel, the second in Falcon-square, and the third in the Poultry; and their adjourned public meeting was also held in Surrey Chapel; and in one of these chapels their principal sermon was preached by one of our most eminent men. Now we repeat that, to our minds, all this is truly beautiful; it is a most refreshing exhibition of brotherly kindness and charity. But proportionate to this is our pain at such scenes as those which annually occur at the meetings of the Bible Translation Society, where the Baptist sinks into the bigot, the saint into the sectary, the divine into the witting, and where the “man of God,” throwing aside the beauteous mantle of Christian charity, wraps

himself in the unsightly cloak of a scornful sarcasm! We shall not attempt to describe our feelings on reading the speech from which the following extract is taken.

“This is the precise point, I think, to which we ought to try to bring them, (the Independents,) if they were not so very hard to be brought to this issue. That would place the controversy upon a fair issue before God and before India. Why have they not done this? (*Hear, hear.*) Have they not money? have they not men?—(*hear, hear.*)—have they not scholars? (*Hear, hear.*) Can they not issue from the newly-raised mint of interpretation in the “Congregational Magazine”—(*laughter and cheers.*)—some terms that might be beautifully embodied in the language of India? Might they not say—and I cannot imagine what infatuation possesses them that they will not say—something or other respecting that strange word, *baptizo*?—(*hear, hear.*)—that they will not assert it means to sprinkle invariably—nothing else than to sprinkle? Or let them assert that it means to purify—invariably to purify; that it has a moral or ceremonial rather than a physical meaning; let them take any ground, and we shall be very happy to see that there is decision about them. (*Hear, hear, and laughter.*) We shall honour them for their manliness and fidelity to their own convictions. (*Hear, hear.*) But there is the point; their conviction fails them—(*hear, hear.*)—it is deficient; it will not come forward to meet and to sustain them in inserting, and embodying, and putting in a word that shall endure—a word denoting their own account of the meaning of that word. (*Cheers.*) Why, Sir, if this were done, the world would be able to judge better between us; but as to an affair of this sort, as to imposing a glossary where they had intended a communication, as to putting a term which should be a convention of silence instead of a communication of knowledge, as to putting a term that should operate as a seal instead of unsealing the meaning of the word of God, what have we to say to this matter? (*Hear, hear.*) What but that those whom, in argument, Providence means to ruin, have already been demented to a very great extent? (*Laughter and cheers.*) What course the controversy (for I cannot but believe it is a controversy) which is so intimately, but only incidentally, connected with our principles, may happen to take, I think is now less difficult to predict than it was some two years ago. The Congregational lecture has done us some service. (*Hear and laughter.*) Halley, like Chalmers, has sadly failed the expectation of his friends. (*Laughter.*) I respect him for his manliness. (*Hear, hear.*) Baptists have not been wanting, nor have they been niggardly of their admiration of his noble spirit and temper. He manifests in his work a chivalrous courtesy and a chivalrous self-exposure—(*laughter.*)—that are perfectly admirable and infinitely delightful. (*Continued laughter.*) He has begun to disengage himself from the chrysalis of paedobaptism. (*Laughter.*) His feet are come clean forth out of the power of the Abrahamic covenant—(*hear and laughter.*)—and I would say to him, with all respect, that although that course has been travelled before, no man ever stood in the position in which he is left. (*Laughter and cheers.*) His own brethren are ashamed of him—(*laughter.*)—they will some day

or other put him out of life, as an anomaly of opinion, which ought not to propagate its species. (*Great laughter.*) But he must, I am persuaded, give up what he retains, or he must recover what he gives up, and take his old stand again with his brethren. But whatever be the result, our position is a fair one. (*Hear, hear.*) We take distinct and high ground. We place arguments before them and before the public, which they are open to refute; and especially in the word of God, in these translations, we go forth armed in no panoply but that of light and honesty, fidelity and truth. (*Cheers.*)

"Laughter and cheers." "Hear, hear, and laughter." "Laughter and cheers." "Hear and laughter." "Laughter." "Laughter." "Continued laughter." "Laughter." "Hear and laughter." "Laughter and cheers." "Laughter." "Great laughter." A merry meeting truly, in the house of God, and among an assembly of the saints! Surely a man in bitter mood might exclaim, with the great poet of mankind,

"Nature hath framed strange fellows in her time:
Some that will evermore peep through their eye,
And laugh like parrots at a bagpiper!"

But whence arises this obstreperous mirth? From the fact, as our brethren would have it, that millions of the human race have either blindly mistaken or voluntarily perverted the will of God, both as to the subjects and the mode of Christian baptism! Now, be this their folly or their fault, in either case the fact, if as alleged, is serious, stupendous. In the one case, they are objects of the deepest pity; in the other, of the severest censure; but in either, is it wise, or just, or safe, or seemly, to visit them with banter and mockery? In an assembly of the sons and daughters of Almighty God, should not their sad condition have excited bitter lamentation instead of "great laughter?" It is not thus the error of a world is to be corrected! Misrepresentation, ridicule, and scorn, on any subject, have made but few converts even to truth. Such speeches may, by unreflecting people, be deemed "effective." They are so; but the effect should not be coveted by a wise and good man. According to mental states and moral tastes such effect varies: in one class it is grief; in another, disgust; in a third, contempt; but in none—conviction!

CHURCH MISSIONARY SOCIETY.

DURING the last year, the number of communicants had increased from 500 to 10,000, more than had been gained during the last thirty years. The Society had at present ninety-eight stations, and others were contemplated. The total income of the past year was 105,249*l.* 13*s.* 7*d.*, showing an increase of 92*l.* over the former year. The *maximum* expenditure was fixed at 92,000*l.*, being 5,000*l.* more than that of the previous year.

Sir H. INGLIS, Bart., said, that there were two or three facts stated in the Report which were worthy of special attention. He alluded more particularly to the field opened up in China for the prosecution of missionary labour. By the triumphant arms of England, that great empire had been thrown open to commerce, but nothing had been attempted by the State to extend to the vast population of China the advantages of civilization.

The Hon. and Rev. BAPTIST NOEL said that much as had been done, far more was left undone. It should be the policy of England to govern India in a spirit of peace; to raise the population of that vast empire to an equality in civilization with ourselves. Then, indeed, India would confess, that a union with England was the brightest—the happiest era of her history.

LORD ASHLEY said that it was the duty of Christian men to extend the field of missionary labour. There could be no doubt whatever, that this was the only means by which civilization could be spread abroad, and it was the only means of evangelising the world. The Christian public were therefore called upon to aid the Society in the furtherance of that great object. It asserted a principle as strong, and far more sacred, than that which animated the church of Rome; it was, in effect, a Propagandism to extend the empire of God, not the empire of the Pope. (*Cheers.*)

LORD GLENELG.—When he looked to the present state of the Society, and contrasted it with what it was forty-two years ago, he could not doubt of the excellence of the course in which it was engaged. It was, indeed, a reproach to the Church, that two hundred years should have been allowed to pass away, without sending out even one missionary to carry the gospel to the heathen.

The Rev. HUGH STOWELL remarked that a boundless field of missionary labour had been opened up in China, yet he blushed to confess, that only two solitary missionaries had been sent out there, whilst, as stated in the Report, there were two hundred Popish priests, with a staff of bishops and assistants, established in China, for the propagation of error against which the Established Church in England protested.

The Rev. H. McNEILE said the Protestant Church of England had suffered two hundred years to elapse without sending out a single missionary. It was a deep reproach to the Church, that the duty should have devolved upon Voluntary associations. The system of the Church was not expansive, but the societies were. He should ask why, in this great seat of Christianity, there should not be a college for the training of missionaries? a reformed propaganda for the diffusion of truth? He confessed that Rome put the Protestant Church of England to shame in the use of systematic means.

BRITISH AND FOREIGN SAILORS' SOCIETY.

THE Rev. CHARLES HYATT, jun., read the Report. It stated that the past year had been one of undisturbed peace and universal prosperity. The schools had been well attended since their removal from Bell Wharf; 220 new children had been admitted; 180 had left; the average attendance had been 103. The girls'-school had

been equally satisfactory, and the general attendance had been 73. The labours of the Thames missionaries deserved especial notice. Harmony had prevailed amongst them, and during the past year there had been great awakenings and inquiries among men and masters who had before been dead in trespasses and in sins. 2,096 vessels had been visited, besides boarding-houses, for the purpose of religious conversation with seamen: 50 services had been held on shore; 105 on board ship; 1,561 sailors had listened to the word of life; 93 copies of the Holy Scriptures had been circulated, and 9,834 tracts in English, and a large number in foreign languages, had been distributed. The number of Bethel captains was rapidly increasing; 25 Bethel flags had been issued to captains who were willing to carry them to every part of the world. Two services of a very interesting character had been held in connection with the gift of the Bethel flag—one on board the John Williams, prior to sailing to the South Seas, and another on board the Dove, before she sailed to Africa. It was the custom of the committee to grant a loan library box to every captain who applied for it. Twenty-six had been issued during the past year. There had been circulated upward of 50,000 religious tracts. Some interesting facts were then related, in which, through the means of those tracts, souls had been converted to God. The sailors' boarding-houses, principally resorted to by seamen, had been visited, and the missionary effort greatly blessed. The evils of the crimping system had not been overlooked; and the committee had it in contemplation to establish a register office. The cause of temperance was advancing among seamen. The efforts of local auxiliaries had greatly contributed to the pecuniary interests of the Society. From the treasurer's account, it appeared that the total receipts of the year, including a balance in hand at the commencement, of 27l. 8s. 5d., amounted to 2,075l. 2s. 1d. The receipts were 2,072l. 19s. 6d., leaving a balance in hand of 2l. 2s. 7d. There were, however, liabilities to tradesmen, amounting to 67l. 14s. 3d. From arrangements which have been made, the debt owing by the Society at the commencement of the year, amounting to 1,055l. 18s. 1d., had been reduced to 467l. There was a legacy due of 200l. which had not yet been received.

The Rev. C. PRESBYTER, (Wesleyan).—If Sir Robert Peel were to come into the House and propose a grant of 26,000l. towards relieving them, I do not say in connection with religion—(cheers)—I would not say a word about it—(laughter and cheers).—I would be no party to an application of the public money in connection with religious instruction—(hear, hear)—but I should rejoice to see that amount appropriated for the benefit of seamen, simply because there is a great debt due to them. (Cheers.) I have, however, no hope of it—(laughter)—and we must go on without it; for that would be legislation in the right way, whereas, legislation now, for the most part, is in the wrong way. (Loud cheers.) A brother of mine, with his wife, was going to the East Indies; and although it was stipulated, when their berths were taken, that he should perform service, when they got to sea he discovered that the captain had received orders from his owners that there should be nothing like a religious service on board, ex-

cept by a minister of a certain Church. (Hear.) What has this to do with sailors? It shows that it will become the duty of the friends of seamen to impregnate sailors, to the utmost extent of their ability, with spiritual Christianity. (Cheers.)

Rev. E. HALLIDAY.—There are at least three millions of men who do business on the mighty deep; and of these 300,000 are our fellow-countrymen, are trained under the same institutions as ourselves; but of them, in the judgment of Christian charity, not more than 20,000 are walking in the hope and practice of the gospel, leaving 280,000 walking in that darkness in which they must perish. The proportion between converted and ungodly foreign sailors, we cannot but think, is more unfavourable than with reference to our own. Look at these appalling majorities—thousands upon thousands in the path of the great destroyer; and that which aggravates and gives intensity to our feelings and commiseration is, that, while we speak, they perish; while we are here talking of their case, they are falling into the hopelessness of an undone eternity. (Hear.) One ship in every twenty-five goes to the bottom, and is lost in the mighty waste of waters. From this cause alone 3,000 of our fellow-subjects are annually dashed into eternity, and a similar proportion must be found among foreigners. Year by year thousands launch into eternity, their widows left to wail, and their orphans left to weep. Could the assembly see the man grasping with the last plank which promised life, and, when strength became exhausted, see him sink, to rise no more—could they follow him into eternity, and listen to the wail that comes from its desolate shores, they would surely upbraid themselves that hitherto they had done so little, and resolve hereafter to do and to sacrifice more, that they might have the happiness of knowing that, if any perish, they shall not go to the bar of God, unwept for, uncared for, by them.

HENRY HALSTEAD (a seaman).—I was once placed in trying circumstances myself, not many years ago; both our masts were over the side; there were seven feet of water in the hold, the pumps were choked, and the ship was lying on her broadside. We knew not, from one moment to another, but that it might be the last. I was then surrounded by some of my blaspheming shipmates; and when, at previous times, I had endeavoured to give them a religious tract, I believe they tried to see which would swear the greatest oaths. (Hear, hear.) They were, on the morning of the day to which I refer, swearing bitterly at some little grievance. It was the sabbath forenoon; we were coming out of Yarmouth Roads; the sun was shining beautifully; the heavens were clear; not a cloud to be seen. But at ten o'clock that evening a gale approached, and by four o'clock in the morning the vessel was in the condition I have described. What, then, was the state of my boasting shipmates? The cry was heard, first from one and then from another, "The ship is sinking! the ship is sinking!" No oaths were then proceeding from their mouths, and no wry looks were to be seen. (Hear, hear.) But He who holds the waters in his hand was with us; our lives were spared; and after we got the wreck a little cleared away, got the pumps hoisted up, and cleared them, so that we could go to work, the master as well as the crew being lashed with rope ends, while we took spells at the pumps, I

said to them calmly, "Yesterday was a fine and beautiful day, you were cursing and swearing, notwithstanding it was the sabbath; but since this accident has occurred, I have never heard an oath proceeding from your mouths—tell me, what is the reason of it?" For some minutes no one made any reply. I then said: "Now that death is staring you in the face, and we know not but that every minute may be our last, are you prepared, can you dare blaspheme in the presence of God?" At last one broke silence: "No; please the Lord to spare my life to return to land, I will live a different life from what I have done." (Hear, hear.)

Rev. J. C. HARRISON.—Numbers of vessels are engaged in carrying on the horrible traffic of the slave-trade: and great is the joy which is felt by the hapless victims on board, when captured by one of our cruisers they are again restored to liberty. But, alas! there are thousands of vessels floating on the ocean, in which there are slaves, more to be compassionated than those to whom I have referred. Your Society, however, goes on board and says, "In the name of Christ be free!" (Cheers.) It is a glorious thing thus to convey freedom and gospel light to those who are in darkness, misery, and death; and happy will be the results, when your labours extend to every vessel on the mighty deep. The seamen, then, instead of sitting together and talking licentious nonsense, will be engaged in speaking of the Saviour; instead of the ribald song, there will arise the accents of praise and prayer; and when the storm comes, when danger is imminent, and death stares them in the face, and each plunge in the wave seems as if it would be the last, there will be heard a voice,—

"That awful God is ours,
Our Father and our love;
He will send down his heavenly power,
To carry us above." (Cheers.)

Rev. Mr. MOORE (Truro).—A sailor, in my own town, to whom a tract was given, had it blessed to his mind, and, before he left the port, he sent half-a-crown, to be given to the Tract Society, as a thanksgiving for the benefit he had received. (Cheers.) I have five captains in my own congregation, one of whom was near to death. He had received impressions on his mind, and in what I thought were his dying hours I asked him respecting his state. He replied, "I have my cable and my anchor firm." God was pleased to restore him, and when he was just going on his voyage I asked him what was the state of his mind then; to which he replied, "I have as much need of my anchor in the stormy sea, as I had when I supposed that I was crossing the Jordan," and with these feelings he left the port. (Cheers.)

BRITISH SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE JEWS.

THE REV. JAMES HAMILTON, of the Free Church, read the Report; the introduction of which, he said, he had undertaken to write; but the interesting details were from the pen of their esteemed and valuable secretary, Mr. Yonge. After adverting to the disadvantages under which the Jews laboured, as compared with the other inhabitants of this country, it proceeded to point out that they were as accessible to Christian instruction as any other persons desti-

tute of the knowledge of the gospel. Four missionaries—Jewish converts—had been employed by the Society; another was about to enter on his work; in addition to which the committee were entering into an engagement with an individual to converse with Jewish inquirers, and to give instruction to those already employed as missionaries. It stated that the traditions of the Talmud were to be heard in the house of every Jew, but that the Bible was seldom regarded; nevertheless, their morality surpassed that of their neighbours. The visitors, upon the whole, had been well received, and instances had occurred in which there was every reason to believe that real conversion had taken place. The repetition of the missionaries' visits had been solicited, and the exposition and reading of the Word of God was listened to with attention. Tracts had been received and read; Christianity was beginning to be appreciated by the Jews, and the name once blasphemed, to be treated with respect. Some had been constant attendants on Christian worship; while of others it was believed that they were not far from the kingdom of God. The Report then furnished encouraging extracts from the operations of a similar society in America, and concluded by stating that meetings had been held in several parts of the country to promote the object of the Society.

The TREASURER then presented his accounts, from which it appeared that there was a balance in hand, at the beginning of the year, of 298*l.* 6*s.* 6*d.*, which, with the contributions received during the year, amounting to 1,107*l.* 3*s.* 2*d.* The expenditure was 809*l.* 19*s.* 3*d.*, leaving a balance in hand of 297*l.* 3*s.* 11*d.*; there were, however, large claims on the Society, which would more than absorb that sum.

TOWN MISSIONARY AND SCRIPTURE READERS SOCIETY.

THE SECRETARY presented the Report, which was replete with the most interesting details respecting the operations of the Society. Among other facts, the Report stated, that 52 City and Town Missions had been formed by the Society; that more than 120 missionaries were now devoting their whole time in the various missions formed by the Society, or in the formation of which it had rendered assistance; that during the last year 23 additional agents had been examined, trained, and sent to the various spheres of labour. In the towns of Manchester and Leeds, during the last five years, there had been, by the blessing of God on the labours of the missionaries, 2,171 persons, it is believed, converted to God, 689 of whom have become members and communicants of Christian churches, 2,146 persons had been induced to attend public worship, 2,470 children had been sent to Sunday schools, 80 infidels had been reclaimed, and 280 drunkards had been reformed; and that, in the various districts occupied by the missionaries, 4,932 persons were in a more or less hopeful and inquiring state of mind. These, from deep poverty, sickness, or old age, are unable to attend public worship, and are dependant on the missionaries for what religious instruction they receive. During the last year the Society had extended its efforts to the agricultural districts, by the employment of Scripture readers and

Colporteurs; sixteen such agents are now employed at the Society's expense, and one to the English, Irish, and Welsh labourers on the railroad from Rouen to Havre. One missionary was also sent to the hop-pickers in Kent during the hopping season. The Report detailed many interesting facts connected with the labours of these agents; and concluded by stating, that "it is matter of delight to the committee, that an association has been recently formed, with the sanction of the Bishops of London and Winchester, having for its object the employment of Scripture readers. There is abundant room for the most enlarged efforts of both Societies; and, though their objects are identical, yet their distinctive features are such as peculiarly adapt them for different localities. Most heartily do the committee wish them success in the name of the Lord."

The Meeting was addressed by Rev. Peter Hall, J. Miller, Owen Clarke, Dr. Archer, Mr. Clough, G. D. Paul, Esq., Rev. E. Pizey, and E. T. Carver, Esq.

BRITISH AND FOREIGN SCHOOL SOCIETY.

THE SECRETARY read the Report, which stated that the past year had been one distinguished by increased effort and growing prosperity. The model schools had fully maintained the high position that they had long held as places of popular instruction. In the boys' school 700 were in daily attendance; in the girls school, from 300 to 400. During the year, 823 boys and 500 girls had been admitted. The total number received into the schools since their establishment, now amounted to 44,626. The number of students admitted during the year in the Normal School of the Society, had been unusually large. No less than 217 young men, and 154 young women, had been attending the classes; of those 371 students 99 were passed on from last year, and 272 had been received since that date. Of these, 264 had been appointed to schools at home or abroad, 36 had withdrawn, from ill health, incapacity, or other causes, and 71 were on the books on the 1st of April last year. In the female department, there had been received 154 young women in the training department, 114 of whom had been appointed to schools. During the year, 240 new schools had been established, and 153 localities where British Schools had probably never before existed. Those schools had provided education for 30,000 additional children, and would call forth an outlay of from 15,000*l.* to 20,000*l.* per annum in favour of education; 52 of them had been established in mining and manufacturing districts, 33 in the market towns and villages, of agricultural counties, 18 in and around London, 22 in Wales, and 29 in places not properly falling under any of those heads. Of these, sixty-six had been schools for girls only, ninety-two for boys only, and forty-six in which both sexes had been included; of the latter, ten had mainly consisted of girls with a few little boys, and therefore they were placed under the charge of female teachers; the remaining thirty-six had male teachers. The Report then adverted to a conference which had been held during the past year in Cambridgeshire, and to the advantages resulting from it, as proved by the number of schools which had since been

opened in that county. Great attention had been paid to school inspection. With reference to the finances, it stated that there had been received since the last anniversary 696*l.* 1*s.* from the Congregational Board for Education. With regard to the Government, the principles formerly adopted had been rigidly adhered to, that of not receiving any aid that would compromise the independence of the Society. (Long-continued cheers.) Foreign operations having been detailed, reference was made to the lamentable ignorance still pervading many parts of England, as shown by the statistics of crime. The Report concluded by a powerful and eloquent appeal on behalf of the institution.

The TREASURER then presented his accounts, from which it appeared that the total receipts of the past year were 16,393*l.* 7*s.* 2*d.*, while the expenditure, including a sum of 2,500*l.* temporarily invested for special purposes, amounted to 16,140*l.* 16*s.* 11*d.*, leaving a balance in hand of 252*l.* 10*s.* 3*d.*; but there were liabilities to the extent of 550*l.*

The Meeting was addressed by Sir G. Grey, R. V. Smith, Esq., M.P., Dr. Lushington, Rev. R. Ainslie, J. Crowder, Dr. Barth, Rev. John Aldis, Viscount Ebrington, Lord Howick, Lord James Stuart, and Rev. John Burnet.

*** It is not often we have listened with more satisfaction to a speech than we did to that of the Secretary of the Congregational Board of Education at the above meeting. Both for manner and for matter, it was equally admirable. It contained a clear, strong, and accurate enunciation of just and true principles, under circumstances which rendered that enunciation singularly seasonable, and gave it a peculiar value. From its intrinsic importance, we deem it proper here to give the speech entire.

SPEECH OF THE REV. R. AINSLIE.

The Rev. R. AINSLIE rose, and said: The office which I have the honour to sustain in a kindred institution, has induced the committee of the British and Foreign School Society to entrust to me the seconding of the resolution which I hold in my hand. I have long been in the habit of considering that every place and every scene is a school. Every street, every family, every church, every chapel, this hall, and even the House of Commons, are all of them schools. I have been struck this morning with what was an unintentional progress in the development of opinion; but there has also been a remarkable progress in the development of the acknowledgment of principles. Our noble chairman has avowed most distinctly and unequivocally the supremacy of the Holy Scriptures. (Cheers.) The next nobleman who addressed us, avowed the supremacy of the Scriptures and of conscience. (Cheers.) The next hon. member of Parliament who addressed us, brought before us what he considered to be a remarkable distinction between the people of this country and of others, namely, that in them the people were led by the Government, but in this country, the people guided the Government. (Loud cheers.) It is utterly impossible to listen to sentiments and principles

like these without attending to them; and I consider that this Hall teaches great and important lessons of benevolence and of religion to tens of thousands of our fellow-countrymen—lessons which are first learned here, then taken away and taught in private circles and public schools, so that their influence is sometimes felt even in the highest places of the kingdom. (Hear, hear.) The institution with which it is my privilege and honour to be connected, I believe, agrees in all points but one with the British and Foreign School Society. I most cordially respond to those kind sentiments which were embodied in the Report relative to the Congregational Board of Education. We have proceeded hitherto, and I have no doubt we shall continue to do so, in the most perfect harmony. It has been my happiness since my connection with that institution to be present at the formation of several British schools, and in fact, all our movements at conferences in counties and in other places, bore distinctly and directly upon the formation of schools on the most enlarged and catholic principles. (Hear, hear.) The institution with which I am connected is called, the Congregational Board of Education. It has been chiefly formed in order that the Congregationalists may be roused throughout the kingdom to do their duty in the great work of education; that they may collect funds; that they may found schools, and I am not aware of one school having been founded upon anything approaching to a sectarian principle. (Hear, hear.) About £70,000 has been already raised and promised upon the Voluntary Principle—(hear)—and that money will be chiefly expended upon schools to be conducted on the plan of the British and Foreign School Society. The only point on which we differ from this institution is, that we accept no Government money. (Loud cheers.) All the funds that we can possibly raise for the British and Foreign School Society, we will most cheerfully do. (Cheers.) I was not aware, however, until this morning, that the British and Foreign School Society had come to the determination of accepting this £750, either as a donation or annually towards the support of their normal school—unquestionably, so far as I am personally concerned, I very deeply regret it. (Great cheering.) I cannot at all acquiesce in the justice of the principle that has been laid down in the Report and supported by an honourable gentleman who has preceded me, that this money can be accepted by this institution, because they have stipulated to be independent. I hold, that wherever Government money is received, whether it be for the British and Foreign School Society or for Maynooth, there should be inspection. (Cheers.) I have had the privilege of lately attending several conferences on the subject of education in England, and one very large one in South Wales, where four denominations of Dissenters were congregated by their representatives, amounting to about 120 ministers and lay gentlemen. I am very happy to state, that, with regard to that part of the principality, the Sunday-school system has been not only in extensive but efficient operation; and although they have had comparatively but few day-schools, except in large places such as Merthyr, where there are large manufactories, almost every child is not only instructed in the art of reading, but a knowledge of theology:

this prevails also among the adults. In Essex, there is a very important movement taking place on the subject of education. A conference has recently been held there; and since that time no less than seven district conferences; and there are about to take place several public meetings, agitating the county on the great question of education. (Cheers.) In Wiltshire and Norfolk there have also been conferences. I regret to state, that in both these counties education and religion are in a most miserable and lamentable condition. I feel quite confident, that if education prevailed—and it is certainly not because there is a deficiency of endowment in this country for the religious education of the people that so much ignorance exists—(hear)—if education and religion universally prevailed, we should neither have half a million of money expended annually on the Penitentiary at Milbank, nor hundreds of thousands spent in the erection of new prisons—(hear)—nor a quarter of a million annually, in the metropolis, for the payment of the police force. (Hear, hear.) Thus, if we look upon it in a very low and inferior light, our duty, our privilege, our economy is, universally to educate the people; to bring them under the influence of moral and also of religious principles. (Hear, hear; and loud cheers.) I must express, from the treasurer's account this morning, my unabated confidence in what is popularly called the Voluntary Principle—(cheers)—provided that men's minds are enlightened as to the necessity of our country, and men's hearts properly moved by benevolent and Christian feeling, in reference to their fellow-creatures. It is not that there is a deficiency of money; it is not that we cannot cover this land with religious knowledge and religious education; it is simply that men are not sufficiently impressed with the absolute necessity of these things; and, probably, as there are large endowments given for religion and for education, they feel that the responsibility is not upon them, but that it rests upon others. (Cheers.) If the question be asked, What is it that we wish to accomplish by the universal education of the people? our answer is very simple—we want to see the children now rising up, and who will be, by and by, the men and women of another generation, become Christians; we want to see the enlightened intellect, when formed, Christian. We want them clearly to understand the grounds on which they receive the Scripture, as the Word of God. We want them to have it in their power, by intelligent and sound arguments, to refute every cavil that may be brought against that word; we want, not merely religious feeling to prevail, but we want religious intelligence to be possessed by the rising generation of our country, in every grade of society, and we are not to imagine that it is simply the enlargement of the intellect of the poor that is necessary; we want the intellect of the middle classes enlarged, and we want the knowledge of the upper classes largely increased. We want to see in every family, in every place, even in the senate of the land, the sacred Scriptures, the revelation of God, revered. (Cheers.) We want that acknowledgment to be a national acknowledgment, which we heard this morning from the lips of our noble Chairman, namely, that the Scriptures must be considered as supreme. (Cheers.) We want the rising generation to be trained in all

kind and in all neighbourly feeling; we want the love of God in every heart, and the love of mankind in every breast. We want sympathy for one another, and a just regard for each other's welfare and interests. We want to see kindness and charity universally prevailing; we want the love of truth and justice universally prevalent; and, as men have to occupy other stations, and sustain other relations, we want to see them fitted for them. I wish to see every child in this kingdom, whether of noble parents or the humblest, entertaining correct views even of our political relationship; I want to see them understanding and enjoying the great principles of civil and religious liberty. (Cheers.) The expressions in the Report, read this morning, about religious liberty, were most admirable. We want that religious liberty thoroughly understood. We want a civil liberty that will infuse perfect equality—(cheers)—we want a religious liberty that shall never involve oppression, extortion, nor the violation of our consciences. (Reiterated cheers.) Whoever these individuals may be, whether young persons or old, whether in humble life or in the most exalted stations in society, we hold that it is necessary for them still to learn what is meant by religious liberty. (Cheers.) I cannot forget what has recently been said in another place, with regard to this platform, and to what is said in this hall—I refer to the “braying” of Exeter-hall. (A voice on the platform, “Very right.”) I am perfectly disposed, this morning, to repeat the sentiments of the noble lord and of others who have preceded me, and to add those to which I have given utterance. Whether these things be denounced as braying, or anything else, is to me a matter of little concern. I ask, Are these things true? And, if they be true, never mind by whom they are uttered, never mind in what place they are spoken, I never shall forget, on one occasion, having had the privilege of seeing the Premier, on this platform; to him it was a new scene, and he trembled as much as any speaker who ever appeared upon it. (Laughter.) But I hope that the day is not far distant when, in this hall, and in other places, there shall be uttered those great sentiments by which the liberty, freedom, and enlightenment of the human mind shall be secured and advanced, and by which all sections of our commonwealth shall be united in one sacred and fraternal bond. (Loud cheers.)

SUNDAY-SCHOOL UNION.

THIS, as usual, was one of the best meetings of the season. The report was interesting, the speaking excellent, and the spirit of the meeting such as became the occasion. Of the addresses, there are two that merit special notice, from their highly appropriate character; they are thoroughly Sunday-school speeches. We have given them both. We hardly know where to find, on this subject, within the same space, so large an amount of wise and weighty matter as is contained in that of Mr. Baines, and which deserves the most extensive circulation; and that of Mr. Reed, which produced on its delivery an extraordinary impression, formed an admir-

able close to the proceedings of the night, and will amply repay perusal.

W. H. WATSON, Esq., read the Report, which commenced by referring to the progress of Sunday-schools in Denmark, France, India, Australia, Antigua, the Danish Islands, Jamaica, Bahamas, Nova Scotia, Prince Edward's Island, New Brunswick, and Canada, to which places aid had, in various ways, been rendered by the Union. In reference to home proceedings, it stated, that, in pursuance of the recommendation adopted at the last general meeting, the catechisms on the Society's catalogue had been examined, and the publication and sale of the following had been discontinued:—The Church of England Catechism; the Baptist Catechism, with and without proofs; the Assembly's Catechism, with and without proofs; Brown's Short Catechism; Watts's 2nd Catechism, with and without proofs; and The Collects. The effect of this measure on the trade of the Union had been more injurious than was at first contemplated. A general impression had prevailed, that the sale of all catechisms would be discontinued, and the demand for those still remaining on the catalogue had thereby been much lessened. The committee, therefore, thought it desirable to state that they continued to publish and sell The Little Child's Catechism; the Milk for Babes; the First Catechism; and the Historical Catechism. They also left for sale, the Catechisms of Scripture Biography and of Scripture History; Lloyd's Bible Catechism; Lloyd's Catechism on the Evidences of the Bible, in easy rhyme; and Lloyd's Catechism on the principal Parables of the New Testament. The attention of the committee had been much occupied with the subject of rendering the acquisition of the art of reading less difficult to young scholars. The use of the box of movable letters was gradually increasing. After referring to the publications of the Society, he stated that the sales at the depository this year amounted to 9,561*l.* 5*s.* 5*d.*, being an increase of 85*l.* 10*s.* 8*d.* This large addition, notwithstanding the discontinuance of the sale of many catechisms, and a diminished demand for the remainder, arose partly from the increased number of applications for libraries, and partly from the extending acquaintance with the publications of the Union, which was caused by the visits of the deputations to various parts of the country. The committee had made ten grants in aid of building or enlarging school-rooms, amounting to 260*l.*, making the total number of grants up to the present time 250, and the money granted 5,763*l.* Deputations had been appointed to visit local unions, which had been attended with very beneficial results. The present number of subscribers to the library and reading-room was 130. The following resolution had been adopted with regard to Sunday-school lending libraries:—“That it is desirable to admit into the lending libraries, catalogues, for the use of the senior classes, works of general information, such as history, biography, &c., as well as those of a religious character.” The average number of applications made for grants of lending libraries had hitherto little exceeded 100 yearly; but this year it had amounted to 284, by which the funds of the Union had sustained a loss of 660*l.* 15*s.*, and making the total of libraries supplied to the present time, 1,368. The 284 schools assisted

during this year contained 39,939 scholars, of whom 21,737 were Scripture-readers. The payments made by the Benevolent Fund during the year amounted to 1,489*l.* 6*s.* 7*d.*, towards which there had been received 1,140*l.* 5*s.* 2*d.*, leaving a deficiency of 349*l.* 1*s.* 5*d.* The following is the number of schools, teachers, and scholars, within a circle of five miles from the General Post-office:—

	Schools.	Teachers.	Scholars.
South . . .	123	2,672	25,160
East . . .	145	2,858	28,087
West . . .	122	2,249	21,847
North . . .	135	2,562	24,585
	525	10,341	99,479

SPEECH OF E. BAINES, JUN., ESQ., OF LEEDS.

I speak the sober conviction of my judgment, when I say, that such a spectacle as this I never before saw. I have seen many large and overpowering meetings,—I have seen many assemblages of distinguished persons in this and in other countries; but such a concentration of teaching power and influence I never looked upon till I saw 4,000 teachers gathered within Exeter-hall. What an amount of influence—what an amount of moral and intellectual power—what a weight of responsibility! (Hear, hear.) I do not know a single face before me, and yet know them all. By the instinct of a Sunday-school teacher of twenty-eight years' standing, I could distinctly declare that this meeting was comprised almost wholly of those engaged in that excellent work. I see the calm conviction, the earnest thought, and the pious principle. I see under the quiet bonnet the sweet and lovely concern; I see those things which I have been accustomed to see in sabbath-school teachers—and I exult to see them. (Cheers.) I have long had the honour and privilege of being connected with sabbath-schools, and I declare my conviction, that they rank among the highest means that exist in this or any other country for promoting the sacred observance of the Lord's day—(hear, and cheers)—for advancing the great interests of religion, for raising and refining the character of the humbler classes, and for bringing down a tide of blessings upon those who are engaged in blessing others. (Cheers.) For true, indeed, it is in this, as in every other department of benevolence and philanthropy, it is more blessed to give than to receive. (Cheers.) When I look to the population of this country, and consider the vast addition that has been made to it since the commencement of the present century; when I think that the whole amount of the moral influence of which I see a type before me in the sabbath-school teachers, and whom I may consider as representatives of the sabbath-school teachers of the empire, has been almost entirely created within that period,—that in that period all that amount of Voluntary principle, which has been so well commented upon, has been put forth and called into existence in this country; when I consider what, in that vastly increased, and, in many parts dense population, might have been, probably would have been, the condition of the working classes; what an amount of pestiferous influence might have been disseminated from the press; what an amount of vice, irreligion, and infidelity might have prevailed, what scenes we might have had upon the Lord's-day in our streets and in our fields; when

I consider all that might have been if Sunday-schools had not existed, and when I look upon that which does exist, I am filled with alarm at the reflection at what might have been, and with admiration and gratitude at the consideration of what is. (Cheers.) The extent of sabbath-school instruction has been alluded to in the Report and by the chairman. From your Report I understand that the number of sabbath-schools within a circle of five miles from the General Post-office, is something about one hundred thousand, and your chairman has given the opinion, that about two millions of sabbath-schools exist in the country. I incline to think that that estimate is a very small and moderate one. I incline to believe, that the number is over that amount rather than under. (Hear, hear.) In the population of this vast metropolis, from what cause I know not, you have by no means the same proportion of Sunday-schools to the population that we have in various parts of the country. Here, to a population of two millions, you appear to have, according to the account given in your Report, about one hundred thousand Sunday-schools; but in the manufacturing parts of the country from which I come, according to the best accounts we could obtain, at the time the Factory Education Bill menaced us—and I am sure those accounts were honest, and, I believe, accurate—from a population of 2,200,000 there were upwards of 400,000 sabbath-schools. (Cheers.) Here, therefore, you have one in twenty of the whole population found in your schools: in the manufacturing districts of Yorkshire and Lancashire, we have one in five and a half of the population found in our schools. (Cheers.) A gentleman who has been sitting near me, has told me that in an agricultural village of Northamptonshire, from which he comes, there are only about half-a-dozen children, out of a population of 1,100, that do not attend the Sunday-school. (Cheers.) And in Wales, not only children, but even adults, attend the sabbath-school to a very great extent. I believe, therefore, you would find the ratio of one in five and a half of the population to be nearly the correct amount; whereas with you the ratio is one in twenty. But suppose we were to say one in ten of the whole population of England, Wales, and Scotland, which is a kind of medium between the two, then we shall have the number supposed by your chairman, that is, two millions of sabbath-schools within Great Britain. I believe, as I said before, that it is a very moderate estimate. I am inclined to think the number would be quite as near three as two millions. But you have not given us an estimate of Sunday-school teachers. (Hear.) I find that in our part of the country, the number of teachers is about as one to six compared with the scholars; in London I find the proportion is about one to ten. But, if we suppose we have two millions of Sunday-schools, and that we have one in six of teachers, that would show a number of 330,000 sabbath-school teachers in Great Britain. (Cheers.) Now of that, I say, it is a spiritual militia—(cheers)—that it is a national guard—(cheers)—upon which I have infinitely greater reliance than all the armies and navies ever assembled under the flag of Britain. (Loud cheers.) We have seen that these teachers have proved themselves jealous and zealous for the truth—(cheers)—and, I will add, jealous and zealous for liberty. (Cheers.) So that I firmly

believe there is not in Britain to be found a body of persons more valuable to the highest civil liberties, privileges and immunities that we possess, as well as to the religious interests of the country than the sabbath-school teachers of this kingdom. (Cheers.) But although there can be no doubt as to the extent of Sunday-school instruction, there may, possibly, be some doubt as to its efficiency. There may be a great amount of machinery, and, by possibility, that machinery may be doing very little good. Now, one thing that induces me to believe that it cannot be so, and that the schools are infinitely more efficient than has been supposed by the enemies of Sunday-schools, and by some of their friends, is this, that two years ago, there was the finest possible spirit, the greatest alacrity, zeal, determination, and affection manifested by the teachers of England, in resisting the attack that was threatened upon the schools under their care. (Hear, hear.) Now, if they had been stipendiaries, one might have explained this upon worldly principles; but, not one of them being in the receipt of a single sixpence per annum for their labours, one can account for it on no other principle than this, that there existed in their bosoms an earnest, a strong sense of duty, an ardent attachment to the children placed under their charge, and a sincere desire to promote the glory of God. (Cheers.) This, therefore, gives to me a strong conviction that there is much of efficiency in sabbath-school instruction; for these principles cannot exist in Sunday-school teachers without their being made manifest in the instruction they give, and in the fruits of their labours. Still, I am quite willing to admit that Sunday-school instruction is not so efficient as we might desire it to be. But of this I am quite sure, from an observance of many years, that it is now much more efficient than it was when I was young; and that the Sunday-school Union has done much to promote this efficiency, by pointing out the errors and defects that exist in the modes of instruction, and by holding up the best principles for conducting these schools. (Hear, hear.) We had lately, in Leeds, a visit from a Government Inspector of day-schools. He was an honourable and an estimable gentleman, and seemed to have a very clear appreciation of the value of the sabbath-school instruction which he found prevailing to so great an extent in the manufacturing districts. He came to me for some information with regard to the day-schools, and I invited him to come and see the Sunday-school of which I am superintendent. He said, "I will come, on this condition—that you do not let any of the teachers know that I am coming." I promised I would not, and he came on a Sunday morning. I took him round the school; I showed him the whole of our books and our records; I placed him down beside some of the teachers, and he heard them examining, instructing, and admonishing the children, and enforcing divine truth, either from the Holy Scriptures, or from catechisms, or from hymns. He examined our books, and our records of the attendance of the teachers; and let me say to teachers, that when I showed him the punctual attendance of the teachers, he said, "There, that is the thing you have to depend upon; that is the best of your school, the attendance of your teachers; that is the thing that proves either your weakness or your strength." (Hear,

hear.) After remaining with us about an hour, his testimony at parting was this, and it was the testimony of an honourable, an impartial, and of a good man, though of one who had seen comparatively very little of Sunday-schools: alluding to the battle we had fought in defence of our Sunday-schools two years ago, he said, "Well, Mr. Baines, I say, as King William said, when he saw the plains of Ireland before one of his battles, 'These plains are worth fighting for,' so I say of your schools, 'These schools are worth fighting for.' (Cheers.) Still, my friends, I would not by any means flatter either you or any that are engaged in this important work. It is a vast machinery, and it is of immense importance that it should be kept in the cleanest, most perfect, and most polished state, in the most admirable and efficient working order. I agree in every word contained in the resolution that has already been passed, and in everything said by the gentlemen who have preceded me as to the immense importance of self-cultivation on the part of the teacher. Much yet may be done in regard to it, and in regard to the punctuality of attendance, and the preparation given for the instruction of the Lord's day, with reference to the attendance of the children, and the modes and systems of tuition, and the visiting of the children at their own houses. (Hear, hear.) Much may be done in all these ways; and I do not know whether I am wrong or not, but I have a perfect conviction, which is matured by all the considerations I give to the subject, that we have, as yet, seen but the mere feeble infancy of the moral and religious capabilities of Sunday-schools, and that we shall see that infancy only until there is a general and a systematic visitation of the children and their friends in their own houses—(loud cheers)—by which a great amount of influence may be exerted over such a vast population as that in the midst of which we are now placed. If there are 4,000 teachers present, I suppose they must come from schools containing, perhaps, 60,000 or 70,000 scholars, and these 60,000 or 70,000 scholars must come from families containing, at least, three times, perhaps four times, perhaps five times that number of individuals. See, then, what is the amazing amount of moral and religious influence that would be conveyed by these teachers, and those with whom they are associated in their several schools, if they were regularly to visit the children in their houses, to know their character, circumstances, and the stations in which they are placed, their various temptations, and means they have of encouragement or discouragement, and to convey to their parents that influence which must be conveyed when an earnest good Sunday-school teacher goes with the voice of sympathy, encouragement, or admonition. (Cheers.) I beg to express, on the part of the Sunday-schools in our country, the gratitude that they feel to the Sunday-school Union in London for many parts of its system—gratitude for its valuable publications, and for that system upon which it has recently begun to act, but upon which it is now acting with considerable power, and upon which it must act to a much greater and more valuable extent, that is, by visitation of country Sunday-schools, and of unions in various parts of the country. (Hear, hear.) With all the disposition I have to look favourably on Sunday-schools, I know we have many defects, and that many schools might be

found, of which the most flattering account would not be given by the disinterested, impartial, and intellectual observer. It is important to discover these defects—to point them out in a judicious and affectionate manner; and your union here may do much good by sending down detachments of its members to the country, to convey encouragement, and instruction, and the best modes of imparting the important tuition of the Sunday-school. But there is one suggestion which, before I sit down, I would venture to offer to the Committee, of whom it is my duty to move the appointment. You have, I know, excellent Sunday-schools in London, but I do not know of one which is reputed through England and through the world as a model Sunday-school. (Hear.) I hear throughout the country of the model school of the British and Foreign School Society, and when we come to London we all go to visit it. I hear at Glasgow of the Training School there, and we all go to visit it. Now, is it not of immense importance that there should be, for the instruction of persons who come up out of the country, and those who come from foreign countries, too, to visit this vast metropolis,—a city set on a hill which cannot be hid, to which all nations are flowing,—one central model Sunday-school, conducted by picked teachers, and containing all the most improved methods of instruction, which may be visited by those really zealous to improve their own modes of instruction in other places, and from which, therefore, the most valuable instruction and examples might be furnished? (Hear.) I offer the hint respectfully to the committee about to be appointed; and one thing more I also will venture to say,—it has reference to Infant Sunday-schools. (Hear.) There are comparatively few of our Sunday-schools which have Infant schools connected with them; but there are some which have Infant-schools conducted in the most admirable and efficient manner! one I have seen since I came to London, and I rejoice to have seen it, for I shall have derived advantage from so doing. We do not know how soon the child, even the infant, is capable of receiving religious instruction. I shall never forget the lesson I received from a little boy of my own, about three years old. When I went to assemble the other children, elder than himself, on the sabbath afternoon, to come in for their regular instruction, he pleaded that he might be allowed to come in with them, and he said, in his simple way, “Papa, I can be taught—I can be taught.” And often, often when I have thought of the Infant-schools, I have thought that if we could hear the little children of two, three, and four years old speaking we should hear them say, “I can be taught.” (Cheers.) And if they can be taught, I then remember how great the responsibility is upon us to teach them; and that we should not allow them to live, and many of them even to die, without availing ourselves of the very earliest openings of the intellect and of the feelings, to communicate to them the invaluable instructions of divine truth. (Cheers.) You have, then, a high vocation; you are placed in a situation to be seen by England and by the world. Upon you and upon the committee about to be appointed, consisting of a few zealous individuals, devolve interests which the greatest arithmeticians can never number, which no mathematician can measure—interests moral, spiritual, eternal. Upon you, therefore, devolves

the high responsibility of showing what may be done by this noble modern system of religious tuition of the young, and to you it belongs to set before England and the world the most perfect model and example of scriptural and religious instruction ever witnessed. (Loud cheers.)

SPEECH OF THE REV. A. REED, B.A., OF NORWICH.

At this late hour I fear that I shall not have the ear of the meeting to enable me to say a few of those earnest and warm words which, as an old Sunday-school teacher, at present throb within my heart. (Cheers.) I think I cannot, however, altogether sit down silent on this occasion. (Hear, hear.) I used to sit as you sit, and I have often had the horror of an Exeter-hall meeting before me, and of making a speech there. (Hear, hear.) But now, to my great astonishment, I find myself occupying the very place that was once so great a terror. (Cheers.) At the same time, I have often heard ministers and others say, that, whatever meeting may be formidable in Exeter-hall, the Sunday-school Union never is so. That if ever they were at home in any other meeting, they are sure to be at home amongst Sunday-school teachers. (Cheers.) I regard it as my pride and delight to reckon myself amongst those ministers who began their work for the conversion of souls in a sabbath-school, who continue that work while engaged in the ministry of the gospel, not giving up the name of a sabbath-school teacher, though they have attained a higher degree in Christian operations. I rejoice, I say, to be one of that number; and I am sure that I shall always feel at home in such a meeting as this. (Cheers.) I have come, as some of you know, from the neighbourhood of the late melancholy catastrophe at Yarmouth. My mind is full of it. I preached on the subject on Sunday evening last to a most crowded congregation, thrilled by the circumstances which had transpired. Some of you have heard the details, but I may state that on a bridge in Yarmouth some 400 human beings were crowded together, anxiously observing a frivolous and absurd spectacle, and in the moment of their deepest interest the bridge gave way, the chains by which it was suspended burst, and the astonished and paralysed spectators who thronged the banks beheld that bridge hanging empty in the air, and the stream flowing gently and placidly along, as though nothing had occurred, over the lifeless bodies of many of their fellow-creatures. You may imagine the feelings of some Sunday-school teachers there who had lost their little charge, who, straying in the care of servants and parents, had been carried to the river in order to see the spectacle, and were overwhelmed in the general destruction. You may conceive how, at the corner of every street the same topic was mooted and talked over, and you may imagine the shudder and horror which entered every heart when the painful fact was communicated. But there is another bridge, and upon that bridge are constantly passing myriads of our fellow-creatures, hastening from time to eternity. Generation after generation passes away every thirty years, and numbers fall into a deep and unknown abyss. What are we doing to save them? The gospel is the way of salvation for them. Are we applying it? There were some noble instances of manly spirit in that frightful destruction to which I have

referred. There was one poor fellow, a brave fellow he must have been, who was hanging on by the bridge just over the water's edge: a female in the stream grasped him by the foot, but instead of pushing her away, as many would have done, with a view to his own safety, knowing that his own weight was well-nigh too much to sustain, he said, "Hold firm, hold firm; I can bear you," and she held on till she was rescued by a boat. Very soon the boat came to take him away, but he said, "No, I can hold on yet; go there and save yonder people—see how they perish." At length the poor fellow's strength was exhausted, and he fell into the stream, but the spectators, who had seen his bravery, instantly flung a rope and he was brought safe to shore. (Cheers.) Imitate that man. Sunday-school teachers, go forth in the spirit of your Master, and pluck souls as brands from the burning, and God will bless you, and enable you to save yourselves and those that hear you. (Cheers.) I am called upon to move a resolution which is generally considered a formal one, but I trust that, on this occasion, it will not be altogether so regarded. Our respected friend, the chairman, has come here from other public duties to show his good feeling, and that at some inconvenience to himself. He thought it right to apologise for his unavoidable absence a short period beyond the time appointed, and Sunday-school teachers love to be punctual. (Cheers.) I think, therefore, that we ought to respond to his apology by recording to him our earnest and most sincere thanks. (Cheers.) I like to see those who fill municipal offices—I was about to say condescending, but it is not condescension—(hear, hear)—coming from the discharge of those offices to promote Christian benevolence. In America it is no uncommon thing to see occupying the sabbath-school teachers' seat an officer of Government, or a member of Congress. The late lamented President of that country was at one time a rough soldier, and not altogether a moral one. It should seem that he began to think, at a later period of his history, of the things that made for his everlasting peace. He became a sabbath-school teacher, and he actually had a small class of young females on the banks of the Ohio, under his instruction, up to the very sabbath before he went to take his place as President of the United States—a seat from which he never retired till he went to a better and more glorious rest. If our magistrates, if our members of Parliament, if our municipal officers were men of this spirit, we could trust a nation's weal and woe with them. (Cheers.) These are not the men that would be traitors recreant to every Protestant principle. (Renewed cheers.) Those who had taught on the previous sabbath-day the simple lesson of justification by faith alone to the children of the sabbath-schools, would never be the men who would go and proclaim in the House of Parliament that there was little distinction between one set of opinions and another,—that, whether Jehovah or Jove were Lord was of little consequence; and that whether Papists or Protestants had the power and influence over the minds of men could little signify. These would not be the men thus to frustrate a nation's hopes, thus to barter and sell a nation's dearest birthright. (Cheers.) I do unfeignedly rejoice, under the circumstances of the times, in the progress and advance of

sabbath-school instruction. (Loud cheers.) I think we have not sufficiently understood the worth and importance of those statistical labours which my friend Mr. Baines has been explaining amongst us to-night. I do feel that we owe the deepest debt of gratitude to him. (Cheers.) It was said in the House of Commons, that the manufacturing districts were populated by savages, a horde of barbarians. They were said to have no instruction, no education whatever. But he (Mr. Baines) took on his shoulder a mighty burden, one which the most experienced would have trembled to encounter, and he has proved, and that in a manner that the most philosophical observer cannot find a flaw in, not only that the calumny was untrue, but that the reverse was the fact—that the brightest scenes of the country's civilization were not to be found in time-worn cathedral abodes, but in the newly-sprung and fresh living residences of manufacturing life and industry in the north. (Cheers.) This question is forcing itself upon the public mind. Even in the House of Commons Sunday-schools are mentioned reverently now. And from the very Reports of that House what do you find? In the Manchester statistical Report it is gravely stated, that amongst all the means of education which that borough possessed, nothing has more influenced and benefited the population than the simple and unpretending instruction of the sabbath-schools. The commissioners appointed to investigate the state of the agricultural population—every one of them tell us—that those districts would be destitute of any means of education at all, if they had not these simple institutions upon the sabbath-day. (Cheers.) I am glad that our legislators are thus become enlightened on these vital subjects, and I do trust that they will not be known to libel these institutions again. (Hear, hear.) There is progress—but we need more—in our sabbath-schools. I want to see more fully an alliance between the sabbath and the day-schools. What gave the great impulse to daily education in our country? The simple labours of Raikes. The sabbath-school was the pioneer to all education in the land; and that which the sabbath-school did formerly, it must do still. It must keep up the impulse for education; and I believe that our secular education must be raised in its tone and general character. You will never get an evangelical pious population to feel much interest in the work of education till you make it distinctly religious. (Hear, hear.) I mean not in the sense of priestism, or latitudinarianism, but in the sense of evangelical piety. I think that the spirit of the sabbath-school should begin to pervade, not to absorb, the instruction of the day-school. I am fully convinced that we must endeavour to adopt some of the advantages of the modern day-school system. Normal schools and infant-schools must be engrafted on sabbath-schools. I will tell you how the plan of a Normal school may be carried out. It is by the ministers training the teachers. (Cheers.) I know that our labours are multifarious, but I am not sure whether they would not be lightened in the end by this temporary accession to them. I know many ministers who are constantly making this their object; they have done so for a long time, and find it their greatest delight to meet with the sabbath-school teachers once in the week, and go through with them

the lessons of the next sabbath-day. The benefit to the teachers is exceedingly great. The benefit of the monitorial system in education entirely depends upon this. If there be monitors, however skilful, unless the master trains them, the school goes to ruin. Spiritual intelligence may be given to Sunday-school teachers by similar means. Sometimes, however, it is impossible for the minister to do this: sometimes there are others more suited to the task, and in those cases let some member of the Church undertake the duty. The system of infant-schools should also be carried out in the sabbath-school. I think that we want more distinctness in the object of Sunday-school teaching. I feel that I wanted it when I was a teacher; and, therefore, out of the abundance, and sometimes the sadness, of the heart the mouth must speak. I think we want to feel more fully that the conversion of the children, by the grace of God resting on our efforts, is the only sufficient and full success with which a sabbath-school teacher can be satisfied. (Cheers.) When you look at the adult population of such a country as ours, how little can you hope to overtake it! They are now engrossed in some way, and they are ready to say, that there was a period when you might have reached their ear, and spoken to them the truths of the gospel. There is such a period, and that period is childhood. (Cheers.) It is then that you may gain the human spirit, freed from toil and care, at least from hardihood and worldly selfishness and policy. Therefore, make good use of the opportunity; take under your care, in the sabbath-school, the man who would be the future hardy infidel, the daring libertine, the sceptic—the great agitator of society. Make good use of your golden time. Seek their conversion by the Spirit of God, and your labours will not be without fruit. I will relate an incident that occurred in connection with my own sabbath-school. I think teachers at large will feel it as encouraging to them as it has been to those connected with my own school. There was a little girl that was called, at an early age, to lie down and die. She was visited by her teacher, with great frequency and urgency. The teacher, on the last occasion, found her very weak, and asked her whether she was happy: to which she replied, "Yes." On inquiring as to the ground of her hope, she said she was resting on the word of Jesus Christ. Pausing a little, she said to her teacher, "You have told me that Jesus will give to those who die and trust in him a golden crown in heaven." The teacher, with tears rolling down her cheeks, said, "It is true; you shall have such a crown, according to the word of Christ." "Oh!" said the little thing, "will you get a crown?" The teacher was cut to the heart for a moment, and paused for a reply, and the little darling lifted up its sweet eyes with gratitude to the teacher, mistaking the object of the pause, and said, "Well, if he does not give you a crown, I will take mine from my head and put it on yours." (Loud cheers.) Such a response of gratitude from a child just soaring into Paradise, would surely be enough to repay a large period of toil and labour. I pray that you may have many such, who shall be your joy and rejoicing in the great day of God; who shall be seals of your teaching, and souls for your hire. (Loud cheers.)

LONDON CITY MISSION.

THE REV. J. GARWOOD read the Report of the year's proceedings. After referring to the loss sustained in the death of the late treasurer, Sir T. F. Buxton, Bart., (whose son, Sir E. N. Buxton, had consented to occupy his father's station,) the resignation of the Rev. R. Ainslie was adverted to. The committee desired to bear their public testimony to the zeal and ability uniformly displayed by him, and gratefully to acknowledge that under the Divine blessing, the mission owed much of its present useful position to his vigorous and indefatigable efforts. The Rev. John Robinson, of Wardour-street Chapel, Soho, had now been appointed one of the Secretaries. The Report then having noticed the illness of some of the missionaries on unhealthy districts, detailed particulars of their labours and usefulness in the London Fever Hospital, the Royal Free Hospital, and an asylum and hospital for fallen females. Some large mercantile establishments were also visited, and a religious service conducted before business commenced. The missionary to the cabmen (himself formerly a cabman) had had much success, though his labours were mostly conducted in the street, and among men looking out for a fare; he had induced 17 regularly to attend public worship, and five to give up Sunday-work, while four had become outwardly reformed, seven were admitted to the Lord's table, four backsliders reclaimed, seven now in health gave evidence of conversion to God; and of five who had died, good hope was entertained. The number of cabmen, watermen, conductors, and drivers, was 8,592; being an increase of 244 over the preceding year. Most of the 130 cab-stands in London were under regular visitation; but a second missionary was greatly needed. The contributions, however, for the support of the present one, had fallen from 70*l.* in the preceding year to 17*l.* in the last. The "Madras Missionary" was still occupying himself among the Lascars, and others, around the Docks: 112*l.* had been remitted to the mission this year from different parts of India. A missionary had this year been appointed to the Italians in London—a converted Romish priest, teacher of Italian at Eton College, and a member at St. John's Chapel, Bedford-row. In twenty cases of Italian boys he appeared to have produced a great change in heart and life; but a priest of the Sardinian Chapel in Lincoln's-inn-fields had issued a circular against him. London also contained about 10,000 Germans, a considerable number of whom were Jews. A missionary to them was appointed in February, a converted German, well known to the Rev. Mr. Cartwright (of the Jews' Chapel) and the Rev. R. Herschell. Various other bodies might be usefully approached by a missionary appointed for the purpose; the police, for instance, who, as a body, though guardians of the public peace, lived almost without regard to religion or thought of another world. A special effort had also been made to promote the practice of family prayer; and 554 families had been induced to establish it. The Report then proceeded to the more ordinary operations of the mission. Twenty additional missionaries had been appointed, raising the number to 121. The number of visits paid was 544,089, of which 39,469 were to the sick and dying; there had been held 10,729 meetings for prayer, and reading and expounding the Scriptures; 7,577 copies

of the Scriptures had been distributed, and 573,050 religious tracts; 2,364 individuals had died in the districts, of whom 750 were visited only by the missionaries; 1,884 persons had been induced regularly to attend public worship, and 4,219 children sent to schools; and nearly all the 50 "ragged schools" in London had their origin in the efforts of the missionaries; 86 persons had been induced to close their shops on Sundays; 672 cases of outward reformation had occurred; in 571 deaths some hope was entertained; 140 backsliders had been reclaimed; and 1,041 other individuals gave satisfactory evidence of conversion, while 343 others had been admitted to the Lord's table. In the last three years the number of missionaries had been doubled, but the results were quadrupled, London being more entirely and systematically occupied. In three of the four cases of murder during the year, the missionaries had known the parties; the wife of Crouch (murdered by him) had been under visitation; Hocker was visited after the murder, but before he was suspected; the woman Brothers had been addressed by the missionary about half-an-hour before she was murdered, and another missionary had offered her aid, in getting into the Penitentiary—she had been most faithfully admonished; Connor, now waiting his trial for the murder, was on the books of the adult ragged school at St. Giles's, but attended only a very few times, and left after making but little progress. 500 missionaries, however, would still leave a larger population unvisited than all the ministers in London could attend to. The receipts were £9,579 0s. 1½d., being an increase of £779 11s. 10½d. over the previous years; but the balance in hand would only suffice for three months, and there would be an increased expense in missionaries' salaries, which would now range between £65 and £85, but only three receiving above £80, per annum. There had been perfect harmony in the Committee and among the missionaries.

RELIGIOUS TRACT SOCIETY.

MR. JONES read the Report. It briefly noticed the operations of the Society in China, Siam, Burmah, India, Australia, New Zealand, Georgian, Society, and Navigators' Islands, Africa, Spanish America, West Indies, the United States of America, British North America, France, Switzerland, Belgium, the Netherlands, Spain, Italy, Hungary, Bavaria, Lower Saxony, Austrian Silesia, Norway, Sweden, Russia, the Mediterranean, and adjacent countries. In detailing the home proceedings, reference was made to the opening of the new depository, and the interesting fact that the whole of the heavy and necessary charge has been met without appropriating to the object any portion whatever of the free subscriptions, donations, or contributions, given to the Society for its gratuitous operations. It then alluded to the efforts of the Society for the benefit of Scotland and Ireland, and especially on behalf of Wales. The grants made for various important objects in Great Britain, amounted to 1,749,432 publications, of the value of £2,402 15s. 8d., voted to district visiting, city and town missions, Christian instruction, loan tracts, and kindred institutions; also for sabbath-day circulation, soldiers, sailors, rivermen, British emigrants, prisoners; hospitals, workhouses, railway workmen; fairs, races, foreigners in England, and miscellaneous. The libraries granted, on

reduced terms, for destitute districts, Sunday and day schools, union-houses, and factories, amount to 360, of the value of £749 17s. 10d., exclusive of twenty-one missionary family libraries sent to foreign lands. The number of libraries granted since 1832, for Great Britain and Ireland, is 3,268, of the total value of £9,838. 182 new tracts and books were published during the year; and the publications issued from the depository were 15,880,322, making a total circulation, in about ninety-six different languages, including the issues of foreign societies assisted by the parent institution, amounting to nearly 396 millions. The total benevolent income of the year was £6,355 4s. 6d., including special contributions for China and the building fund. The gratuitous issues were of the value of £6,669 7s. 4d., being £709 11s. 7d. beyond the amount of the contributions. The legacies received have been £815. Total receipts, £54,104 14s. 8d. The Report concluded by adverting to the special duties which the times call upon the friends of evangelical truth zealously and perseveringly to discharge,—the circulation of those works which clearly maintain the great doctrine of justification by faith, the sufficiency of the Holy Scriptures in all matters of doctrine and practice, the right of private judgment, and the supreme authority of the Lord Jesus Christ in his Church.

LONDON MISSIONARY SOCIETY.

THIS being the jubilee year of the Society, instead of the usual Report, the Rev. A. Tidman, Foreign Secretary, read an impressive and perspicuous review of the character, progress, and results of the varied operations of the institution, from its commencement to the present time; concluding with a deeply interesting exhibition of the solid and diversified grounds of hope now enjoyed by the friends of Christian missions to the heathen, and the glorious prospects of the ultimate and complete triumph of the enterprise in which they are engaged.

The Rev. J. J. FREEMAN closed the statement of the Report by presenting a view of the financial condition and foreign statistics of the Society for the past year, from which it appeared that the ordinary income of the year had been £665,563 2s. 2d.: that the expenditure for the same period had amounted to £82,876 9s. 8d., being an excess of expenditure beyond the ordinary income, of £17,513 7s. 6d. The contributions received towards the Jubilee Fund amounted to £21,000. The number of stations and out-stations, according to the last Report, (since the publication of which there had been no material change, in this, or the following items,) supported by the Society in different parts of the world, was 439; connected with which there were 131 churches. The Society employed among the heathen 165 European missionaries, and 603 European and native assistants, and the number of printing establishments in operation was fifteen. The directors had sent forth, during the past year, to various parts of the world, missionaries with their families, amounting (exclusive of children) to twenty-one individuals.

The Rev. J. WILSON said, I stand here as an Irish Presbyterian, under infinite obligations to the London Missionary Society. (Cheers.) What was my church in Ulster when this institution first arose? That church—mark it down—you

have made a missionary church. Had it not been for your deputations, we might, perhaps, have been a Dead Sea still; but now we have our own mission; we have had large additions to our congregations within the last fifteen years, and that amidst the darkness and denseness of Popery. (Hear, hear.) We were not contented. We saw your example; and what was the result? You have carried us to India. We sent out two missionaries at first, and we thought, in our Irish poverty, that we certainly should not be able to send more. Contrary to our expectations, money came in in handfuls, and then we were enabled to send out two more; the money came in still more abundantly, and we have had the means of sending six missionaries to one of the northern provinces of India. (Cheers.) Then we thought, that the Jews should not be forgotten; we sent one missionary to Damascus; but, as the money came in abundantly, we had to send another; it came in more abundantly still, and this day, while I am speaking, a third is in a vessel scudding his way to Hamburg as a missionary to the 10,000 Jews of that dissolute and degraded city. (Cheers.) To your Society, under God, all our ministers principally attribute that most blessed change; it arose in consequence of the influence of your deputations, and let deputations remember it when they are abroad. This may be set down as much to the influence of this Society as any of the other triumphs which, by the grace of God, it has achieved. (Cheers.)

Rev. G. SMITH.—Has our undertaking been a failure? Witness the emancipated converts of British Guiana and Jamaica; witness the death-knell to slavery, as we have heard to-day, in that and other colonies of the British empire, effected, not by political parties in the State—(hear, hear)—but by the missionary church; accomplished not by one section of that church alone, for the united church took the sponge of Christian benevolence, dipped it in the waters of the sanctuary, held it up to the Legislature of the country, and compelled that Legislature to obliterate the foulest blot that ever rested on our national escutcheon, by proclaiming perfect liberty to 800,000 human beings. (Loud cheers.) Has the missionary enterprise been a failure? Witness one nation after another delivered from threatened extermination in Southern Africa; and look at the Hottentot, the Caffre, the Bushman, now rising up to all the dignity of man, and into all the happiness of a Christian in communion with his God, and giving to the present moment, proofs of zeal and liberality in the attempt to convert the world. For the success of the undertaking to which we are devoted, we would point with gratitude and thankfulness to the God of all grace—to the hundred islands in the Southern Pacific Ocean, where all vestiges of idolatry have been annihilated and Christian worship universally set up, as the triumphs of the undertaking with which we are connected. We might talk of schools founded, and Christianity advancing in its triumphant career even in Madagascar. We might talk of the loosening of caste in India, the termination of suttee, and the raising of individuals from a state of complete degradation to one of moral dignity and grandeur. We might talk of the loosening of caste—the caste of the Christian church—the raising up of a native agency in India, that promises fair, in the fulness of time, to be

the means of converting, under God, that extensive population. Already, from the very confines of China, we have reaped the first-fruits of a future harvest to the praise and glory of Christ. (Cheers.)

Rev. R. C. MATHER, Mirzapore.—The aspect of the Hindoo field is abundantly encouraging. In one of my travels I met with a Gooroo, who told me that he had 200 disciples. He stated that he had been to Dinahpore, that he had studied our religion, that he had the Pentateuch, and he declared that he taught many of its doctrines. (Hear, hear.) This opens a new door of hope; you have heard of 5,000 in Krishnagur, who have come over for Christian instruction to the Church Missionary Society, and they were principally of the class I have mentioned, those who had forsaken their shasters. When I came to Berhampore, I had an interview with the Rev. Micaiah Hill, and he told me that he and Mr. Lacroix were in conference with about 500, who were proposing to come over to Christianity. When I left, about a year ago, a proposal was made by a sect of about 200 persons, who agreed that I should be their Gooroo, that they would attend my instructions, and that, together, we would fully investigate the merits of Christianity. I cannot enter largely into detail, for time will not allow; I may, however, say, that circumstances are encouraging with reference to the progress of Christian education in the East. You are aware that the East India Company has assumed quite a new character in that respect. The Government of the country is carried on quite on new principles, and all, from the greatest to the least, are anxious that education should prevail in India. From twenty to thirty schools have been founded for teaching various branches of science, unmixed with religion. I would justify them in that act, as a Government, for there are so many and such various religions, that they could not introduce religious teaching—(hear, hear)—and even science, without Christianity, is quite sufficient to upset the fabric of idolatry. It has done so in innumerable instances. In Calcutta many hundreds of youths have abandoned Hindooism. They are going in search of a religion, and we may hope that the claims of the gospel will be brought to bear upon them; for that is the only system of truth that can satisfy the cravings of man's immortal spirit. Another encouraging circumstance is, the rise, within a few years, of what are called Orphan Institutions. It has pleased God, by means of famines, and other causes, to reduce to destitution a large part of the population of India, and amongst these, many, many children were forsaken of their parents. These have been gathered into schools, supported by Christian liberality, and the children are now being indoctrinated into the truths of the Christian religion—(hear, hear)—some hundreds are being thus educated. At our own station we have two of these schools, and there are 107 orphans under our care, whom it is our business to support and educate. We consider that these schools will become nurseries for the Church of God, and that out of them will arise young men, well acquainted with the truth as it is in Jesus, learned, and well versed in Scripture, and that in four or five years they will become coadjutors. A little army has thus been raised in a country where we had not one soldier. (Cheers.)

. Rev. Dr. CUMMING. I was going the other day to the exhibition of paintings at Charing Cross, when I saw a man with a cage, in which different animals and birds were confined; and it has struck me that that cage affords the most exquisite illustration of the unity of the Roman Catholic Church that I have ever seen. (Laughter.) I will tell you why. The man said, "Will you come and look at this type of the millennium?" I looked, and there were hawks and owls, and pigeons and rats, and mice and cats, all dwelling together, apparently in the most unbroken brotherhood. I happened to be passing one day, however, when the owner of the cage did not observe me, and I saw a cat riveting her eye upon a sparrow or a linnet, which was opposite to her. I noticed that this cat was preparing to spring upon the little creature, and to destroy it; but, at that instant, my friend, who had invited me to see this millennium, pulled a piece of lath out of his pocket, and on his striking the cat upon the head, she immediately became perfectly quiet. (Laughter.) Now this, I say, is a perfect type of the unity which prevails in the Church of Rome. They all seem perfectly harmonious. Nothing could possibly appear more harmonious than the spectacle exhibited; but then the pope stands by, he brings his lath out of his pocket; he brings out purgatory—(laughter)—and he smites the head of the rogue who dares to rebel. (Great laughter.) The unity which prevails in the Church of Rome is produced by force *ab extra*, but the unity which we exhibit is a unity most vital, most scriptural, and, blessed be God, it is not an assumed or pretended, but a real and substantial type of that millennium which shall cover the whole earth when the Church of England shall be no more; when the Church of Scotland shall be no more; when the Independents shall be no more; when the Free Church shall be no more; when the Wesleyans shall be no more; when the Baptists shall be no more; but Christianity shall eclipse everything else by its splendour, and Christ shall be all in all. (Loud cheers.) What we are required to do under the present dispensation, is to forget and merge the minor points in which we differ, and to magnify and dwell upon those great and precious points in which we agree. (Hear, hear.) Of this I am perfectly sure, that the points upon which we differ are microscopic; and it needs Mr. Newman's and Dr. Pusey's ill-favoured microscope to detect them—(laughter)—while the points upon which we agree are majestic as the everlasting hills, and substantial as the attributes of that God who gave them at the first. (Cheers.) More than this, I say, let us forgive one another, as regards the points wherein we differ. Allow me to refer to a single incident to illustrate what I mean. It is stated that a distinguished painter was once anxious to sketch Alexander, the great king of Macedon. But, as you are probably aware, Alexander had a scar upon his right brow, which he had received in one of his most celebrated battles; and the painter was at a loss how to sketch a precise likeness of the monarch, and yet to avoid this annoying and repulsive scar. An idea struck his mind which enabled him to escape the difficulty which presented itself. He sketched Alexander seated on his throne in a musing attitude, the monarch's finger placed just upon the scar, and his elbow resting on the side of the throne, and by this means he

avoided the scar, and left only the majesty of the man. (Laughter.) Now, let us take a hint from this great painter. Heathen as he was, in this case he affords a precedent for us. When I sketch the Church of England, I will try with my finger to cover the Oxford scar—(hear, hear; and laughter)—when I sketch the Free Church, I will lay my finger (for I am more charitable than they imagine) upon the little inconsistent scar by which they are distinguished; and when I sketch my Independent brethren, I will forget all those little exhibitions of feeling against State stipendiaries in which they are found to indulge. (Laughter.) If, however, there should be a Roman Catholic in the room, and he should say, "As you are so charitable to others, perhaps you will just treat me in the same manner?" I say to him, "No, you are all scar." (Laughter.) Sir, I admire and applaud this Society, and I give it my unfeigned and cordial support, because it is not a propaganda for evangelising with the sword, nor a treasury for promoting heresy by bribes, but what it ought to be, a conductor of the life and a vehicle for the principles of the everlasting gospel. (Cheers.) You are not turning men's attention to the manner in which a roof should be constructed, or to tippets and surplices, and other things of that nature; you are not teaching men to look in baptism for an exorcism, or in the Lord's Supper for an idol which ought to be worshipped. I am sure that wherever your missionaries labour, whether it be in India, in Africa, in America, or in Tahiti, if their utterances could all be gathered into one emphatic address to their people, that address would be, "Behold the Lamb of God, that taketh away the sins of the world!" (Cheers.) You have no creeds as Congregationalists; you have none, I believe, as Baptists; and I would go so far as to say—although I have subscribed a creed to which I mean, with your leave, to adhere to the last—that the contrast between a dry, chopped, Procrustean creed, and the full, free, precious page of the gospel, is only to be compared with that between the climate of Iceland, and the burning regions of the South. But although you have no creed ecclesiastical, you have a creed substantial—(hear, hear)—and if I might be allowed to say what it is, I should say, it is this; "No conclusive directory in faith but God's Word—(cheers)—no atoning efficacy in tears, in penances, or in saints, but only in the blood and sacrifice of the Lord Jesus—(cheers)—no sanctification and regeneration in Baptism, or in the Lord's Supper, or in anything else than the Holy Spirit of the living God." (Loud applause.) In fact, if I might embody your creed in one short sentence, I should say, "It is the Bible without a restriction; the cross of Christ without a screen; salvation without money; and heaven, with all its glory and immortality, the purchase of Christ's sacrifice." (Hear, hear; and cheers.) If this be your creed—if these be your principles—then I say your institution is entitled to the support, not only of Congregationalists or Dissenters generally as such, but of Christians, of whatever name or denomination, wherever they may be found. (Loud cheers.)

The Rev. Dr. HALLEY.—Mr. Chairman, if Tahiti be that babe which the French eagle has seized and carried away, here is the mother of Tahiti, and our babe we will not forget. (Great applause.) We will climb the rock, though our

sailors have failed; we will climb the rock, though the Highlander from Aberdeen has failed—(hear, and cheers); we will climb the rock, for we feel those pangs of love, those tender sympathies, those blessed yearnings, which become our Society as the mother of regenerated Tahiti—(cheers)—and let the French eagle, with his talons, carry her where he may, our eyes will follow her; and if we cannot climb the rock, our prayers shall ascend to the Father of us all; and that Father, who listens to the mother's prayers, and has taught the mother to feel for her babe, will, in due time, and in the best way—for we can never give way to despondency, we can never cease to exercise faith—that Father will rescue the sweet babe from the talons of the eagle who has so cruelly fastened upon it. (Cheers.)

Rev. Mr. DAVIES, (Berbice).—Piety, Sir, is sometimes seen in liberality to the cause of God; it is so seen there. The erection of the large and beautiful chapel in New Amsterdam, at which I have the honour to conduct my ministrations, affords a striking instance of their liberality. During the five years of my pastorate there that congregation contributed no less a sum than £7000 sterling towards the cause of God in various ways. Nor is their liberality

diminished, now that the excitement connected with emancipation has subsided. (Hear, hear.) During the very last year my congregation raised the sum of £1100 sterling towards the Redeemer's cause. (Cheers.) We have there no idlers. (Hear, hear.) All do something; all do what they can. Nearly all the congregation are in the sabbath-school, either as teachers or as scholars; tract distribution all over the town is attended to on Monday evenings; twenty prayer-meetings are held in private houses, to which persons invite their neighbours and friends. Almost every member of the Church makes it his solemn duty to try each month to be the means of bringing one soul to the Saviour; and at the end of each month they meet, to tell the success or discouragement which has attended their labours. It is in this manner, by the activity of the Church, rather than by any efficiency on the part of the pastor, that, during the last five years, we have added 300 members to the Church, besides about 50 candidates, who now stand proposed for the same privilege. "This is the Lord's doing, and it is marvellous in our eyes." (Hear, hear.)

The Rev. C. Prest, (Wesleyan) and Dr. Codman, of America, spoke to the last resolution.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES; OF THE BOARD FOR GENERAL EDUCATION; AND OF THE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

PROCEEDINGS OF THE FIFTEENTH ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

FIRST SESSION, Tuesday, 13th of May, 1845.—The assembly met in Crosby Hall, Bishopsgate-street. At nine o'clock, a.m., the chair was taken by the Rev. John Burnet, of Camberwell.

The Chairman commenced the proceedings with devotional services and an opening address.

A letter was then presented from the Rev. Thomas Smith, A.M., in the name of the church at the Nether Chapel, Sheffield, desiring to be received into the Union; and it was thereupon moved by the Rev. Dr. Morison, seconded by the Rev. J. Blackburn, and cordially adopted:—

That the church worshipping in the Nether Chapel, Sheffield, be, with its pastor, the Rev. Thomas Smith, A.M., received into the fellowship of this Union.

A second letter to the like effect was presented from the Rev. H. M. Gunn, of Alton, Hampshire, on behalf of the church there of which he is pastor; and on the motion of the Rev. E. Man-nering, seconded by the Rev. J. Reynolds, the church at Alton, with its pastor, was cordially received into the fellowship of the Union.

The following brethren, delegated from other bodies of Christians, were then presented to the Chairman, and by him welcomed in the name of the meeting:—the Rev. Noble Shepperd, of Sligo, delegated by the Congregational Union of Ireland; the Rev. Mr. Davies, of Cardigan; the

Rev. Hugh Pugh, Mostyn, Flintshire, North Wales; the Rev. Mr. Panchaud, pastor of a Congregational church in Brussels; the Rev. Mr. Cullen, of Leith, from the Scottish Congregational Union.

The Report of the Committee was then read by the Rev. A. Wells, and the cash statement by the Treasurer, Benjamin Hanbury, Esq.

It was then moved by the Rev. G. B. Kidd, of Scarborough; seconded by the Rev. A. Jack, of North Shields; and adopted unanimously:—

I. That the Report of the Committee now read be approved and adopted, and that it be printed and circulated as part of the minutes of the proceedings of this Assembly.

The Report of the CHRISTIAN WITNESS was then read by the Rev. A. Wells, as follows:—

Report of the CHRISTIAN WITNESS, and of the Fund in aid of Aged Ministers, derived from its profits, for the year 1844, presented to the Fifteenth Annual Assembly of the Congregational Union of England and Wales—Tuesday, 13th of May, 1845.

BRETHREN,—Accept the heartfelt congratulations of your committee on the results for the first year of your attempt to publish a cheap and popular magazine, devoted to the principles of your denomination, and to the support of your Union.

Those results your committee will briefly state:—

The sale of the CHRISTIAN WITNESS for its first year was of unexampled extent. For every month through the entire year it reached about thirty-one thousand copies.

The profits for the year, notwithstanding the extreme cheapness of the work, and the extraordinary charges of advertising, &c., unavoidably

incurred in commencing a new periodical, amounted to £708 0s. 8d.

A confidential committee, consisting of your secretaries and the Rev. Dr. Matheson, has conferred regularly every month with the Editor on the conduct and interests of the magazine.

A finance committee, consisting of the Rev. W. S. Palmer, and Messrs. East, Peachey, and Spicer, has managed the trade department with great vigilance. The treasurer of the magazine account is Joseph East, Esq.

The literary and trade property of the work is legally invested in the trustees of your Union, and the copyright is secured in their names by regular entry at Stationers' Hall.

Yesterday, according to appointment, the distributors of the Fund in aid of Aged Ministers, consisting of the profits of your magazine, met; and considered with much interest and feeling twenty-eight applications from aged brethren, to whom the distributors voted grants amounting in all to £261, in sums varying from £5 to £20. The meeting deemed this first distribution an experiment, and thought it not wise to divide the entire fund for the year among the comparatively few brethren, from whom applications had been received—as, if that had been done, much larger sums would have been given, than, in all probability, can be continued in future years; and hence, disappointment and dissatisfaction might have resulted. The balance of the fund remaining in the treasurer's hand, the meeting directed to be invested in Government security.

The brethren of the Wilts and East Somerset Association have renewed to your committee the appeal they addressed to the last autumnal meeting at Norwich, that this fund should be made available to assist brethren in their earlier years in making provision for the decline of life, by commencing on easy terms insurances for deferred annuities. Your committee wishing that so weighty a proposal should receive full consideration, has advised that it be presented in a well-digested form to the meeting expected to be held at Manchester next October.

The distributors have appointed Mr. East treasurer of the fund entrusted to their care; and have constituted the confidential and finance committees of the magazine with the Editor; a committee to receive applications, and to prepare for the business of their future meetings. Mr. Wells, for the present, acts as secretary of the distributors, and of their committee.

The statements explaining and supporting the applications yesterday considered, were of a character to give full proof that no interest connected with our churches stands in greater need of consideration than that of their aged pastors. Any aid that may be afforded to them has been well and hardly earned. It is quite as much due as wanted. It is not charity but justice. It must not be considered an act of benevolence, but a discharge of obligation.

This Report would be, indeed, deficient in justice, were it to close without a warm acknowledgment of the invaluable services of the Editor. It is as well known to this assembly, as it is to the committee, how largely the great success of this work is due to him, and to his well-earned reputation and favour in our churches, and especially with one devoted and intelligent class of our friends—the sabbath-school teachers. No reader of the magazine can need to be informed how thoroughly its editor has given him-

self to his work, and what care and effort he is employing to render it all that the churches wish, and all that the times require. But this work is his delight, and cheered by your approval, he will continue his labours, which not only demand incessant effort, but interfere with many cherished projects, feeling himself summoned by the voice of Providence, and of his brethren, to a work of high importance and most extensive usefulness.

The following resolution thereon was then moved by the Rev. J. Morison, D.D., and seconded by the Rev. J. Blackburn:—

II. That this Meeting receives with entire approval and satisfaction the Report on the CHRISTIAN WITNESS and on the Fund for Aged Ministers derived from its profits for the year 1844, and directs it to be placed on the minutes of the Assembly. The Meeting warmly congratulates the Editor on the gratifying success of his labours, which it gratefully acknowledges, and earnestly requests him to continue. Also the Meeting considers its distinct and thankful notice due to the strenuous efforts by which many pastors and other friends have most effectually contributed to the extensive circulation obtained by the CHRISTIAN WITNESS.

This resolution having been cordially adopted, was responded to by the Editor of the CHRISTIAN WITNESS, upon the earnest call of the Meeting.

The Rev. James Hill, of Clapham, then read the letter to the churches on their public worship, upon which the following resolution was moved by the Rev. Robert Halley, D.D., of Manchester, and seconded by the Rev. Andrew Reed, B.A., of Norwich:—

III. That the Assembly adopts the letter on worship now read, and directing that it be printed and circulated, commends it to the devout consideration of the churches and their pastors, with hope and prayer that it may promote every desirable improvement in the public worship of our congregations. The Assembly also presents to the brethren by whom this able letter has been prepared and presented its best thanks for their most acceptable service.

Discussion arose on the subject. Various alterations in the letter were suggested. In the issue it was confided to the writers of the letter, in concert with the Committee of the Union, to revise it in accordance with the views expressed; and with this understanding the resolution was adopted unanimously.

The Rev. J. A. James, of Birmingham, then explained to the Assembly a design that has originated among brethren in Scotland zealous for Christian Union, to convene, if possible, a conference of evangelical Protestants, both ministers and other brethren, of various denominations, and from all parts of the world, to consider the present state of the great Protestant cause throughout Christendom, regarding Protestantism as strictly a religious interest, and meditating no proceedings but such as are simply spiritual. Some preliminary meetings, Mr. James intimated, are proposed to be held in the course of the summer, perhaps at Liverpool or Manchester, of delegates from various Protestant bodies, for preliminary discussion; and he submitted whether this Assembly might not send representatives to such preparatory meetings.

Upon the close of Mr. James's address it was moved by the Rev. Thomas Smith, A.M., of

Sheffield; seconded by the Rev. Samuel Thodey, of Cambridge; and unanimously adopted:—

IV. That this Assembly has heard with great interest the statements now given explanatory of a design for convening a conference of ministers and other brethren, of every evangelical denomination, and from all parts of the world, for consideration of the present state, prospects, and wants of the great Protestant cause throughout Christendom, and would desire to be represented at any meeting which may be held for preliminary discussion and arrangement.

The Rev. James Matheson, D.D., then read the brief statement from the Directors of the Home Missionary Society on its affairs for the past year:—

Brief Statement of the Proceedings of the Home Missionary Society, presented by the Rev. Dr. Matheson from the Directors, to the Annual Assembly of the Congregational Union of England and Wales, Tuesday, 13th of May, 1845.

There being no time for sentiment, we must at once proceed to facts. In doing this the Directors would place before this assembly:—

I. The stations of the Society. The state of the funds at the last annual meeting was such as to compel the Directors to relinquish 4 missionary stations, and to withdraw 7 grants from pastors. This, however, was done in such a way as to produce as little injury as possible to the several localities. The means of Christian instruction are still continued by others, though in some instances the stations are not so regularly or so efficiently supplied as they formerly were. The Directors are, however, happy to say that so great an improvement began to take place in the income, that after six months of the year had passed by they felt justified in responding to the pressing applications of county associations; 3 missionary stations have been adopted, while 11 grants have been made to pastors. The number of the principal stations is 150; the out-stations, as far as they can at present be ascertained, is 495, being in all 645.

II. The agency. Five new missionaries have closed their connection with the Society during the past year; 8 grantees have also ceased to receive assistance. During the same period of time 3 new missionaries and 11 new pastors have been added to the list of agents. The number of missionaries is 67, of grantees 80, exclusive of six young men under the care of Mr. Frost, who preach regularly, being in all 153 agents.

III. The funds. Everything appeared unfavourable as it regarded the income of the Society at the last annual meeting. Urgent appeals were therefore made to the friends of home, and they were kindly and liberally responded to. The income reported last year was £7,275, the expenditure was £9,177, being £1,900 beyond the receipts. This year the income has been £8,100, being £800 more than last year; the expenditure has been £8,600, being £500 less than last year. This is considered favourable when compared with the income and outlay of 1844.

It should be considered that reduction in expenditure cannot be hastily or easily made, when missionaries and stations are concerned. The want of prudence and kindness here would be most injurious, rendering in vain the efforts of former years, and exposing the agents

to great inconvenience and suffering, which it cannot be the desire of the churches to inflict. The reduction, however, has been effected without injuring any one, while the increase of funds has been effected during a year, when special appeals were made for other important objects to those from whom the Home Missionary Society receives its chief support. Favourable, however, as the statement now given is, compared with last year, it will be seen that the outlay is still £500 beyond the income. Even, therefore, though by additional arrangements the reductions should continue, and the income and outlay should be equalized, there can be no extension of effort, no increase in the number of agents, unless there is an addition to the resources of the Society. This only can enable the Directors to listen to some of the pressing applications at present before them.

IV. The result of the operations of the Society. The account is favourable. Great good is being done. The temporal welfare of the people on many of the stations, and their protection from open persecution and from petty annoyance have been to a considerable extent secured by the agents of the Society. The intellectual improvement going on among the people also deserves special notice. Let one fact suffice. On fifty of the missionary stations, where not many years ago religious periodicals were hardly known among the people, upwards of 3,000 copies of such publications are now purchased every month. Besides, nearly 100,000 tracts have been distributed during the year, while during the same time about 2,000 copies of the Scriptures have been sold. About 2,000 volumes have also been added to the Sunday-school and Vestry Libraries. The number of hearers on the stations is, as far as can be ascertained, (some returns not having been yet received,) 50,000; Sunday-schools, 223; Teachers, 1850; Children, 14,000; Bible classes, 120; Pupils, 1,950. The number of members added to the churches on the stations has been already ascertained to be nearly 800, being a larger number than in the former year. Such is the outline of the abstract of the Report. Encouraging it will no doubt appear, and sufficient to show that God is honouring the faithful preaching of his servants. The Directors commend to God and to the pastors and churches the great object of the Society.

The Rev. Thomas James next read a similar document in the name of the Committee of the Irish Evangelical Society, as follows:—

Brief Statement of the Affairs of the Irish Evangelical Society for the past Year, presented by the Rev. Thomas James, from the Committee, to the Annual Assembly of the Congregational Union of England and Wales, Tuesday, 13th of May, 1845.

The Irish Evangelical Society is too well known to the ministers and delegates, who comprise this assembly, to require any explanation of its nature and object. The committee may, however, venture to say, that passing events, which are agitating the public mind, demonstrate more clearly than ever the necessity and importance of such an institution. To preach the gospel unalloyed by the superstitions of men, and to diffuse abroad the great principles of evangelical truth unshackled by state endow-

ment, are the work to which this Society is devoted; and which for thirty years it has endeavoured faithfully to discharge. It has been the honoured instrument of calling into existence, or preserving from dissolution, the greater number of the Congregational churches now found in that land. It still ministers to the necessity of most of them,—which, but for the liberality of British Christians, would languish and expire. It employs 34 agents, who as pastors, missionaries, or Scripture readers, are diligently pursuing their several avocations with gratifying tokens of the presence and blessing of the great Head of the Church. These brethren occupy 134 stations and out-stations, have nearly 500 in church-fellowship, and more than 1100 children in Sunday and day schools; whilst they are engaged in preaching the gospel steadily or occasionally to no fewer than 20,000 persons.

The committee during the past year have resolved on commencing a mission to the Province of Connaught, in many respects the most necessitous and destitute portion of the country. For this work they have secured the services of some well qualified individuals, whose knowledge of the Connaught dialect of the Irish language, and whose well-tryed Christian character justify the expectation entertained of great and extended usefulness. These brethren, with others who have for a long period laboured with success in connection with the Society, are prepared to commence this enterprise as soon as the committee can determine the most eligible locality. The sympathies, the contributions, and the prayers of British Christians are earnestly solicited, that this interesting and important undertaking may not disappoint the hopes which it has excited, but may be followed by those results which are so ardently desired.

The committee have endeavoured, by an economical disposal of the funds entrusted to their management, to prevent those difficulties and embarrassments which an accumulation of debt always occasions. But in doing this they have been compelled to decline applications which they have received from districts, which, had they the necessary funds, could at once be occupied, with a prospect of great and immediate success. To meet all their liabilities, the committee will require by the end of June no less a sum than £500. In addition to which there is a considerable sum due to the Irish Congregational Union, for which the Committee are responsible, and which they must pay when the precise amount is ascertained. They cannot, however, suffer themselves to think that it would be difficult to obtain this, if our British churches were fully awake to the importance of Ireland, as a sphere of missionary operations. Seven millions of the inhabitants of the sister country are under the debasing superstitions of the Church of Rome. To deliver them from this thralldom nothing can avail but the circulation of the Scriptures and the faithful preaching of the gospel. These are the means employed by the Irish Evangelical Society, and the committee would therefore appeal to this Assembly, and to the churches it represents, to aid them in the work to which they are devoted.

The like document from the committee of the Colonial Missionary Society was then read by the Rev. A. Wells, to the following effect:—

Brief Statement of the Affairs of the Colonial Missionary Society for the year ending 31st March, 1845, presented by the Committee to the Annual Assembly of the Congregational Union of England and Wales, at its Session, Tuesday, May 13, 1845.

Christian Brethren,—The state and prospects of your Colonial Missions may be regarded with much satisfaction, encouragement, and hope. The past year of their operations, now to be briefly reported, has not been barren of success and advance.

In Canada West the progress is cheering. Your churches and their pastors in that province are now organized and efficiently active for the growth and extension of the great cause throughout the region in which they have been but newly planted. They have a Congregational union, a college, and a Home Missionary Society, all these working well to bind together in holy brotherhood all the churches, to train a native ministry, and to occupy new stations.

For Canada East the same statement may be made. In that province, also, there is the same threefold organization. The college and the Home Missionary Society have been during the year now reported brought into a more organized and efficient state.

In his last communication Mr. Roaf intimated that were an efficient minister planted and sustained at Kingston, that important city, midway between Toronto and Montreal, might be made the centre of a third region, with the like organizations and activities to those already at work in the eastern and western provinces—that vast tract of country embraced under the name of Canada, being far too extensive to be effectually pervaded by the labours of only two associated bodies of ministers. May this be accomplished in God's good time!

But your Committee seem to consider that the lower, or Atlantic British colonies, would have a prior claim for an extension of your missions whenever the liberality of the churches shall make advance in your important work practicable. There Mr. Galloway had no sooner commenced his mission at St. John's, which he is prosecuting with great success, than he found a wide field for efforts opening around him, especially in Nova Scotia. Were a suitable minister introduced and sustained at Halifax, but few years would elapse before the three brethren at that city, St. John's, and Sheffield, with the aid of others entering on different rural districts, would soon unite for advancing the work throughout those important provinces.

The Australian colonies are more recent; they are wide apart; they contain some important cities; but not any extent of rural settlements at all equal to the American colonies. There is, therefore, more difficulty in arriving at any combination among the churches planted in those regions for joint fellowship and effort. There are flourishing churches at Sydney, Hobart Town, Adelaide, Melbourne; but they are remote from each other. Still hope is entertained that before long a college may be established at some one point, sustained by all the Australian churches, and training a native ministry for those wide-spread and growing colonies.

Your financial position is more favourable than it was a year ago. The churches have assigned a most encouraging portion of the sums raised for British missions to this society,

no less than £1,605 15s., proving that it has secured in a most gratifying degree, their approval and confidence. The whole income for the year has amounted to £3,388 14s. 8d., being £271 16s. more than the expenditure, and reducing the debt with which the year was commenced from £979 16s. to £708. This is not, indeed, all that was hoped for and aimed at; but it is enough to occasion much thankfulness and encouragement. One point the Committee must distinctly mention. The arrears of the society, and the circumstance that by much the larger portion of its income is obtained in the latter months of its annual operations, make the borrowing of money on interest unavoidable. No less a charge than £40 16s. 4d. has been this year incurred on this account. Now no society, great or small, can be considered in a satisfactory and safe financial position which does not close each year's account with a balance in hand equal to, at least, half its annual expenditure to meet the demands on its funds which will unavoidably accrue before any considerable portion of income can be obtained.

You would probably judge that the committee took very inadequate views of both the importance of the society entrusted to its management, and of your readiness to sustain it, were anything less proposed as the effect of the coming year, than the entire removal of the remaining debt; and if such be your view, then the committee may confidently reckon on your strenuous efforts for its accomplishment.

Upon these statements of the affairs of the Society for British Missions, the Rev. John Yockney, of Islington, moved, and the Rev. John Jukes, of Bedford, seconded the following resolution, which was unanimously adopted:—

V. That the assembly derives great pleasure from the reports presented on the operations and support of the British Missions of the Union; and especially rejoices to learn that the simultaneous collections for the past year have exhibited so gratifying an increase. The meeting would therefore encourage the conductors of British Missions to make more strenuous efforts than ever to secure their advancement through the ensuing year.

The following honoured brethren present from other bodies of Christians, then successively addressed the assembly:—

The Rev. William Lindsay Alexander, of Edinburgh, deputed by the Congregational Union of Scotland.

The Rev. Mr. Panchand, of Brussels, pastor of a Congregational church in that city.

The Rev. Noble Shepperd, of Shigo, delegate from the Congregational Union of Ireland.

The Rev. Daniel Davies, of Cardigan, deputed by the Associations of Cardigan, Pembroke, and Carmarthen.

The Rev. Dr. Codman, of Dorchester, Massachusetts, New England, who informed the meeting that the General Congregational Association of Massachusetts, at its annual meeting, held in June, 1844, had delegated to attend in its name at this assembly the Rev. Dr. Burgess, and the Rev. Gardner B. Perry; but whose arrival had been prevented by some causes which Dr. Codman was unable to explain, but which he deeply regretted.

In response to these interesting communications, the Rev. J. H. Godwin, President Tutor of

Highbury College, moved, and the Rev. Robert Ainslie, of London, seconded, the following resolution, which the meeting cordially and unanimously adopted:—

VI. That this meeting greets with warm affection the delegates by whom it has been now addressed, and through them the bodies of beloved Christian brethren they represent; and rejoices in every opportunity of extended fraternal fellowship with different sections of the Church of Christ obtained through the medium of this Union.

The morning session was then closed with prayer, conducted by the Rev. John Burder, A.M., of Bristol.

FRIDAY MORNING, May 16th. ADJOURNED SESSION.—CROSBY HALL.

CHAIR was resumed soon after nine o'clock by the Rev. John Burnet, who, after a hymn, and reading Scripture, invited the Rev. H. B. Jeula, of Greenwich, to conduct prayer.

The first business introduced was a series of resolutions, declaring the judgment of the Assembly on the Maynooth Endowment Bill. These were first read at length, on which—

The Rev. James Carlile, of Hackney, moved; and the Rev. J. H. Rook, of Faversham, seconded:—

VII. That the draft of resolutions now read be received for consideration.

Which having been agreed to, they were read and considered, *seriatim*. As the first of the series declared the Assembly's approval of the documents published by the Committee of the Union on the same subject, these were also read through. When the meeting arrived at the resolution relating to the Irish Church Establishment, it was not deemed satisfactory, and the following brethren were requested to retire as a committee, to propose another more in harmony with the views of the Assembly: the Rev. Drs. Morison and Campbell, Rev. Messrs. Burder and A. Reed, jun., and J. C. Evans, Esq. Subsequently the Rev. Dr. Hailey, and the Rev. Dr. Massie were requested to join that committee, and add a distinct resolution on the endowed Presbyterian churches in Ireland. While these brethren were thus engaged, the assembly proceeded with the remaining resolutions in the draft presented by the Committee; and after their return into the meeting, those prepared by them were also considered and approved. The whole series, after being considered, amended, and severally adopted by the meeting, stood in form as follows:—

1. That this assembly approves and confirms the proceedings of the committee, in opposition to the Maynooth College Endowment Bill.

2. That the assembly declares in the most distinct manner, that its hostility to the measure in question is primarily based on a solemn religious conviction, that by the law of Christ, unalterable by human authority, the pecuniary support of his religion is confided to the voluntary contributions of his disciples—a principle equally opposed to every grant whatever of money raised by taxation in aid of religion.

3. That the objections of this assembly to the endowment of Roman Catholic institutions are rendered peculiarly strong, by decided convictions that the ecclesiastical system of Rome, fatally corrupts Christianity, and is decidedly hostile to all religious freedom.

4. That notwithstanding these convictions, this assembly most decidedly condemns all civil restrictions or disabilities on Roman Catholics, for the sake of their religious sentiments, and would advocate for them equal liberties with every other class of the community, without distinction.

5. That this assembly, deeply concerned for the spiritual regeneration of Ireland, and entertaining the warmest sympathy and affection for the evangelical clergy of the Established Church in that country, cannot withhold its conviction that the Irish Establishment presents one of the most serious obstacles to the spread of the gospel among its Roman Catholic fellow-subjects,—that the course of events must speedily force this conviction upon the consciences of the Irish clergy themselves,—and that, whenever such shall be the case, they will not hesitate to abandon the emoluments they now enjoy in connection with that establishment,—but, in giving expression to this conviction, this assembly can have no sympathy with those statesmen, who would, in whole or in part, apply the church property of Ireland to the establishment of the papal system in that country.

6. That in the same spirit this assembly would express its affectionate attachment to the people of God, holding the fellowship of evangelical Presbyterian churches, for whose ministers the *Regium Donum* is granted annually by Parliament: yet, inasmuch as the continuance of that grant perpetuates the inequality and injustice of which Roman Catholics have so reasonably complained, it cannot but anticipate that those brethren, when they have duly considered the whole subject, will concur in this opinion, and at once renounce emoluments which operate as a most serious obstruction to the prevalence of Divine truth among the Irish people.

7. That it is clearly foreseen by this assembly, that the legislature of the country will soon advance to further measures for the endowment of Roman Catholicism in Ireland, as well as pursue more extensively than ever, its system of grants in aid of various religious denominations in different parts of the empire.

8. That the views on ecclesiastical subjects entertained by the Protestant Nonconformists of the nation are most inadequately represented in the Commons House of Parliament, at a time when their assertion is of vital consequence, and, therefore, that this assembly strongly advises all Nonconformist electors to use their franchise, and to employ all constitutional measures in a Christian spirit, at the next general election for returning Members of Parliament qualified to vindicate their views and rights.

The following resolution and form of petition on the English *Regium Donum*, were then submitted; and the adoption of them having been moved by the Rev. Dr. Massie, of Manchester; seconded by the Rev. J. Pullar, of Gateshead; and supported by the Rev. Dr. Reed, of London; was agreed to unanimously:—

VIII. That in the view of this assembly it is of great consequence to the consistent and efficient advocacy of the Voluntary principle by the Congregational Churches, that they should stand entirely clear of the receipt of any grants from Government, of whatever defence or apology they may seem to some brethren susceptible on special grounds—therefore this assembly earnestly desires the discontinuance

of the receipt of the *Regium Donum* by Congregational Ministers; adopts the following petition to the House of Commons to withhold the grant; and stands prepared to co-operate in such efforts as may be necessary to preserve from loss, any deserving brethren at present in receipt of the same.

FORM OF PETITION.

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled:—

The petition of the Undersigned, being members of the Congregational Union of England and Wales, assembled in public meeting; and connected as ministers, deacons, and otherwise, with many hundred churches of Independent, or Congregational Christians, in all parts of England and Wales:

Sheweth—

That your petitioners being conscientiously convinced that grants by Government in aid of religious bodies are contrary to the method ordained by our Lord Jesus Christ for the pecuniary support of his religion—and to civil justice—

Request your Honourable House to withhold the grant annually made to the three denominations of Protestant Dissenters—Presbyterians, Independents, and Baptists; and commonly called the *Regium Donum*, so far as the body of Christians with which your petitioners stand connected, is interested therein.

The Rev. Dr. Reed then moved, the Rev. T. Mays, of Wigston Magna, seconded:—

IX. That the Committee be instructed to transmit a copy of the resolutions on the *Regium Donum* now adopted, to each of the Distributors thereof connected with our body, and to every Member of the House of Commons.

Edward Baines, Esq., of Leeds, moved; and the Rev. Edward White, of Hereford, seconded the following resolution, which was unanimously adopted:—

X. That the following brethren be appointed delegates from this assembly, pursuant to Resolution No. 4, adopted in the Session of Tuesday, to the anticipated meeting for discussions and arrangements preliminary to a general conference of evangelical Protestants. And that these brethren be requested to report to the Autumnal Meeting, at Manchester, the result of any preliminary conferences they may attend.—The Chairman of this Assembly, Rev. J. Burnet, Rev. J. A. James, Rev. Dr. Ratliff, and Rev. A. Wells.—Sir C. E. Smith, Bart., Sir J. B. Williams, Kt., Samuel Fletcher, and Samuel Morley, Esqrs. Subsequently, the Rev. James Sherman was added by unanimous vote of the meeting.

A fraternal letter from the General Assembly of the Presbyterian Church in America, addressed to this Union, and signed on behalf of the Assembly by the Rev. E. R. Mason, stated clerk, was presented and read; on which the following resolution was adopted, upon motion by the Rev. R. Robinson, of Witham; seconded by the Rev. J. Pierce, of Wrexham:—

XI. That the letter from the General Assembly of the Presbyterian Church in America, now read, has been heard with great interest and pleasure, and is received with every feeling of respect and affection for that great body of Christian brethren. The Assembly directs that

the letter be placed on its minutes, and that the Committee do prepare an answer thereto, and present it for consideration at the adjourned meeting of this Assembly, to be held at Manchester in October next; also, that on the same occasion letters to other bodies of Christians in foreign parts, with which the Union has heretofore held correspondence, be submitted for adoption.

The Rev. J. A. James then moved, and Henry Dunn, Esq., seconded the following resolution, which was unanimously adopted :—

XII. That the Assembly having received with peculiar satisfaction the statements of the Committee, reporting the happy success of the Conference on the Education given to the rising ministry in our colleges, would now distinctly and earnestly call on the Churches for greater interest in the Colleges, and greater efforts for their pecuniary support. Particularly the meeting would advise every pastor to plead with his people regularly, once every year the cause of that College with which, from whatever circumstances, he may be most closely connected, and the meeting offers this advice, not only to secure a greatly needed increase of pecuniary resources for the colleges, but to promote among the people a more enlightened appreciation of a well-educated ministry, and a greater spirit and habit of prayer for the Tutors and Students in the colleges.

The Assembly next proceeded to the business of the Board of Education, the Report of which was read by the Secretary, the Rev. R. Ainslie; and the cash account was presented by Samuel Morley, Esq., Treasurer, on which the following resolutions were unanimously adopted :—

Moved by the Rev. J. Yockney: seconded by the Rev. James Sherman :—

XIII. That the Report now read be adopted and printed, and circulated, under the direction of the Board.

Moved by the Rev. J. W. Davids; and seconded by the Rev. J. Reynolds :—

XIV. That while this Assembly rejoices in the increased attention given by Congregationalists to the education of British children, it renews the expression of its deep conviction that enlarged efforts should everywhere be made to collect accurate information; to strengthen existing schools, to found new ones; to secure the best-qualified teachers; and to place all schools for the benefit of the humbler classes in the most efficient state for giving the best education to the children of the poor which the short time they can afford for school learning will permit.

Moved by the Rev. Thomas Stratten; and seconded by the Rev. Jesse Hopwood :—

XV. That the thanks of this Assembly be presented to the members of the Board for the manner in which they have conducted the business of this institution during the past year; and that the following gentlemen be the members of the Board for the year ensuing. (Names read.)

The following resolution, expressing the views of the Assembly on foreign missions, and its special interest and regard for the London Missionary Society, was then moved by the Rev. Mr. Ward; seconded by the Rev. Robert Ainslie; and adopted unanimously :—

XVI. That this meeting, on every ground of humanity and religion, feels the deepest interest in Christian missions to the heathen, regarding them as in entire harmony with the design of God

for the universal prevalence of the gospel, and with the command of Christ that his churches should labour for this glorious object. The Assembly believes that aspirations for the advance of Christ's holy kingdom on earth, have ever been cherished by His devoted servants, even in ages which afforded no opportunity for active efforts to promote it; and therefore deems it to have been the peculiar glory of more recent times, that when their light and liberty opened the way for widely extended missions, eminent men, who will long be held in deserved veneration, were raised up to originate the modern missionary enterprise on the largest views and purest principles. While rejoicing in the labours of all evangelical missionary societies, the special and deepest sympathies of this body are cherished on behalf of the London Missionary Society. In its history, labours, and successes for fifty years, the meeting discerns, with devout gratitude, the blessing of God; in its recent and present difficulties, the meeting sees cause for deep inquiries, humiliation, and prayer; and in order to supply the pecuniary resources needful for its still growing operations and charges, the deficiency of which at this time the meeting has learned with deep regret, it would urge on all churches connected with this Union, continued and self-denying liberality on its behalf.

The Rev. T. P. Bull, of Newport Pagnell, then concluded the morning session with prayer.

After refreshment, the meeting resumed business, when it was moved by the Rev. Dr. Halley, of Manchester; seconded by the Rev. Thomas Stratten, of Hull; and adopted unanimously :—

XVII. That the subject of the next Annual Letter to the Churches be, the wisdom and necessity of more general and systematic support of public institutions immediately connected with their own denomination, and intended to promote its strength and usefulness; and that the Rev. J. A. James, F. Watts, J. Roberts, and J. Hammond, be respectfully requested to prepare the draft of such letter for presentation to the Annual Assembly in May, 1846.

Moved by the Rev. J. A. James; seconded by William D. Wills, Esq.; and unanimously agreed to :—

XVIII. That the Committee and Officers of the Union be re-appointed, subject to the following changes: the Rev. Messrs. Burnet, Sherman, and Woodwark, in place of the Rev. Messrs. Arundel, Aveling, and Yockney; and Messrs. E. Thompson, H. Rutt, and M. Letham, instead of Messrs. Conder, Lund, and Owen.

Moved by the Rev. Dr. Morison; seconded by the Rev. James Sherman; and agreed to unanimously :—

XIX. That this Assembly, at the close of its present session, do stand adjourned for a meeting at Manchester, to be held on such days in October next as shall be arranged by the Committee, in concert with brethren in that town.

Moved by the Rev. Dr. Campbell; seconded by the Rev. John Blackburn; and most cordially adopted :—

XX. That the most cordial thanks of the Assembly are hereby presented to its Chairman, the Rev. John Burnet, for his very able and successful services in presiding over all its proceedings.

To which the Chairman having made a most happy and effective reply, the meeting separated.

THE
CHRISTIAN WITNESS,

AND
CHURCH MEMBER'S MAGAZINE.

JULY, 1845.

Theology and Biblical Illustration.

BE A CHRISTIAN.

By W. Jay, Bath.

THINK of the danger of hesitation. If you stop without a full decision, the impressions you feel will soon diminish and decline. And are not some of you instances of this? You were once easily alarmed: but your tremblings have ceased. You have not, perhaps, assassinated your convictions, but you have starved them. Oh! had you nourished them; Oh! had you yielded to them! what might you now have been?

They will leave you worse than they found you. You will be less receptive of pious influences. The heart, too hard before, is now more hardened through the deceitfulness of sin, and familiarity with the means of grace, and the judicial impenitence to which provocation induces God to leave a man, so that in seeing, he sees not, and in hearing, he hears not; and the savour of life unto life becomes the savour of death unto death.

They will increase and aggravate your final condemnation. In themselves these excitements were blessings. They had a merciful design. They were calls of love, but they were not answered; they were visitations of grace, but they were rejected. Therefore, says the insulted Sovereign and Benefactor, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded: but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh: when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish come upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel; they despised all my reproof. Therefore, shall they eat of the fruit of their own way, and be

filled with their own devices." And, therefore, a thousand times better would it have been for you if you had never known such thoughts and feelings as you have neglected and abused. O how dreadful will it be to see the glory of the saints, and to know that you might have shared it, and were just within reach of it! In a word, though you hover between sin and holiness, religion and the world now, you will not be left in a middle state when you come to die, but be turned into hell, with all the nations that forget God. Though enlightened and convinced, you will have your portion in the same misery with the vilest profligate; yea, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for you.

Can you be satisfied with the acknowledgment of this poor, wretched portion—and behold, and wonder, and perish?

If *you* can be satisfied, your *preacher* cannot. He therefore beseeches you not to give sleep to your eyes, or slumber to your eyelids, till you have some reason to conclude you are Christians in truth.

How long halt ye between two opinions? Who is on the Lord's side? Who will consecrate his services this day unto the Lord?

Will any of you, my dear *children*? You remember little Samuel, who, when the Lord called to him, said, "Speak, Lord, for thy servant heareth." The same Lord, though invisible, is not far from any one of you. Go to him by prayer, and say, Lord, receive me graciously, and make me and keep me thine for ever. In the days of his flesh he rebuked those who would have hindered them, and said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Yea, he showed not only his tenderness towards them as infants, but his regard for them as disciples, and therefore said, "Whoso receiveth one of these little ones in my name, receiveth me."

Will any of you, my *youthful* friends? O that *you* would exemplify the language of the prophet, and show that the eye of inspiration saw you, and you, and you, when it pronounced, "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel!" O how lovely would you appear, dedicating to the Lord the best of your time, and the prime of your affections, dressed in all the graces of the Spirit! How useful would you prove in beginning so soon to serve your generation by the will of God! What distinguished regards would you acquire from Him who has said, I love them that love me, and they that seek me early shall peculiarly find me! Thus, if your days should be prolonged till time shows upon you, the hoary head shall be a crown of glory, being found in the way of righteousness: or if a mortal messenger should early call for you, you will the sooner only leave a vale of tears and enter the joy of our Lord.

Or will any of you, my *old* friends? *You* should seriously and earnestly have thought of this a great while ago. How sad and sinful is it that you have allowed so much of your threescore years and ten to run to waste! Your life is nearly ending, and your work is not even begun! What can you see in looking backwards, but guilt; or in looking forward, but gloom? Need I tell you what everything else tells you, that there is but a step between you and death? It is time, it is high time to awake out of sleep; and let me add, with hope and trembling, that it is not too late. You cannot, like Mnason, be an old disciple in grace, but you may be an old disciple in age, and be accepted at the eleventh hour. But to-day, if you will hear his voice, harden not your heart, lest this should be the last call, and you should suddenly be destroyed, and that without remedy.

Or will none of you who are in the *midst of life*, with all its engagements

around you? We do not ask you to abandon society, and resign your secular concerns; but we beseech you to remember that you have souls as well as bodies, and that you are heirs of eternity as well as citizens of time. Be not slothful in business, is a divine command; but no less binding is the added injunction, Be fervent in spirit, serving the Lord. The hand of the diligent maketh rich; but with all your gettings you will be poor and miserable without the one thing needful. Labour, therefore, not only or chiefly for the meat that perisheth, but for that meat which endureth unto everlasting life.—*Works.*

THE CANNIBAL CONVERT.

AFORO, a native teacher, said, "In our heathen state we sat like beasts in ignorance; and as dogs, seeing others with something good in their mouths, snatch it from them and fight, so we fought and killed each other. When a woman was found guilty of adultery, the tribes to which the parties concerned belonged, made war and killed the innocent as well as the guilty. When any one broke the *tapu*, murder was committed; when our women were confined, we put up a sort of *tapu*, and if any man approached, we allowed him to come near, and when he retired, we pursued and killed him. In our wars in former times, we were not satisfied with the death of a few of our enemies, but sought for the entire destruction of the tribe to which they belonged, that we might take possession of their land. If murder was committed, we sought revenge for generations on the children and children's children of the murderers. If our friends and children died, we considered them as gods, and looked to them for support in war, and supposed they came and whistled to us. Our priests said they could see these gods, and from their appearance tell whether we would be successful. We used to make as many mounds of earth as we wished to represent tribes, over which the priests prayed; and at night they said the gods came, and so marked them as to inform us what would be the fate of each tribe. Those who were slain in battle were cut up, as we cut up pigs; to each man was given his share; we then made a fire, burned off the skin, and when the flesh was cooked, beat it with a stick, to make it soft, and ate it with potatoes. The heads we stuck upon posts." I asked if he had eaten any. He replied, "Yes; and we used to think it sweet, like pork." Pursuing his narrative, he said, "Our attention was first drawn from these things by European

articles. This commenced at the north, and afterward found its way down here. The articles were axes, guns, spades, and pipes. We supposed the musket to be a god, and were much delighted when we got one. We thought it would go off by blowing into the touch-hole; but when we found it would not, we applied a piece of burning stick. It went off immediately, and we were sure it was a god. When the muskets came, we began fighting with them from this place to Kawia and Taranaki, killing all we met with. As the thing just named came from the north so did the good things. We heard that while we were fighting, missionaries and their followers were praying. By and by Mr. W. came here, went to Kawia, and returned by way of Waipa, leaving two native teachers. Another teacher came from Mangungo. Through their instructions a young Chief embraced Christianity; and at length a number of others. Afterwards Mr. Woon came, and then Mr. Whiteley and Mr. Wallis; and by their means a great number embraced the gospel. Then the missionaries left; I did not turn Christian while they were here; but I went to look on, while a native teacher was addressing the people. I saw myself a sinner, and thought I should be left behind, as many were turning to God. I felt sorry on account of my sins, and had great distress of mind. I thought of my friends long since dead, and prayed, to God, and said, 'Though my friends are hidden or lost, God shall be my friend.' I found relief, not by going back to my old practices, but by looking constantly to God, and remembering that Christ, the Son of God, made the payment for my sins. Then peace was made between God and my heart, as peace is made between two tribes who have been at war. They break a stick in two pieces and lay them down between the tribes; then two of the principal men lay their hands on them, and peace is made. My peace is

of the same kind, but it is liable to interruptions. If old things come upon me, and throw me down, my peace will be broken; but if they do not my peace will not be broken, and I shall get to heaven."

THE RUSSIAN CONVERT.

HE was a baker. One day a servant girl went to him to purchase bread, and handed him her basket, into which he might put the bread. She had immediately before been to the tract depôt, and purchased a few tracts, which were lying in her basket when she gave it to him; taking up one of them, he said, "Where did you get this?" "Not far from here," was the reply of the girl, to which she added, "If you would like to read it, you may keep it till to-morrow; I can get it when I come for the rolls." He thanked her; kept the tract; read it; and next day found out the tract depôt, from the directions given him by the girl. He went in the evening, and giving an account of what had passed, and of what he had read, asked the shopman if he had any such books? "Oh, yes!" replied he. The man purchased a few; read them; returned, and again purchased; read again, and again purchased; until he had obtained and read, it is supposed, a copy of every German book and tract in the depôt. Nor did he read in vain; a change of heart was soon apparent in a change of conduct. He had before been accustomed to go to church once a year, to receive the sacrament; he now became a regular attendant at public worship. He had been a devourer of novels and romances, and had a large collection of them. These he gathered together one morning, and committed the whole to the flames. He had been before a proud Pharisee, who thought, as he said, that he was almost perfect, for he had never injured any man, but had often borne injuries from others in quietness. Now he was the humble sinner, ready, with the apostle of the Gentiles, to call himself the chief of sinners, and a ransomed sinner, who had found peace in the blood of the Redeemer. The theatre, the gaming-table, and the bowl, were his former resources to kill time, after the hours of labour. But now, the reading of religious books, comparing their statements with the declaration of God's word, and conversation with our depositary, were his delight; and, to the solicitations of his wife to accompany her to the theatre,

(for she thought, and still says, he must have been deranged,) his reply was, "In anything which I do not believe to be sinful, I will join with you; but I cannot sin against God." About three weeks since he came in from the bakehouse, and said he did not feel quite well; requested his wife to attend to the shop, laid down upon a sofa, and in a few hours he breathed his last. He had not an opportunity of giving his dying testimony to the power and grace of God; but his life showed his desire to live not unto himself, but to Him who died for us, and rose again for our justification.

REMARKABLE JEWISH CONVERSION.

THE name of the convert is Israel Boothrod. He is a young man, of pleasing manners, and apparently fine talents, a native of England, where his parents and other relatives reside. He has been in this country but a short time. Before he left home, his grandfather, who is a Jewish high-priest, enjoined upon him in the most solemn manner never to read the New Testament, or believe in Jesus of Nazareth as the Messiah. At Liverpool he became acquainted with a Christian lady who took an interest in his welfare, and urged upon him to read the New Testament. He refused; but she without his knowledge, placed the forbidden book in his trunk. Finding it on ship-board, he could not restrain his curiosity, and read it through twice carefully, but still regarded it as fictitious, and its Divine Author as an impostor.

How he came to this region we did not learn, but last week he went to a camp-meeting of the Methodist Episcopal Church, near Beaver, and while attending in a listless manner to the preaching of the gospel, his mind was suddenly arrested by the words of the preacher, and he began to inquire in his own mind, "What if all this is true?" His feelings became so excited that he attempted to leave the ground, but on second thought concluded it was not fair to reject the testimony of the preacher without a hearing. He returned and listened, and after the discourse was over, retired to the woods under great agitation of mind, and began to pray to the God of Abraham, and Isaac, and Jacob—the God of his fathers—to show him whether the Shiloh had come, and whether Jesus Christ was the Messiah. His anxiety increasing, he returned to the meeting, and earnestly

sought salvation in the name of Jesus Christ, as the only true Messiah, who had already come into the world. His petition was attended with success. He found peace in believing. His exclamations on being enabled fully to confide in a crucified and risen Saviour, were, "The Shiloh has come! The Shiloh has come!"

On Monday last he attended a Methodist camp-meeting, near this city, and took upon himself the profession of Christianity in the ordinance of baptism. Previous to the ceremony, in the presence of the assembled congregation, he gave an account of his early life and Christian experience, and in a most affecting manner professed his faith in Christ, and when

the holy rite was performed in the name of the adorable and ever blessed Trinity, his joy was so great in the confident belief and trust in a Messiah already come, that he sunk to the ground under overpowering emotions.

His parents are said to be very respectable and wealthy, and it is supposed that his profession of Christianity will seriously affect his worldly prospects. May we not hope that he will be instrumental under Divine Providence in leading many of his erring race to a full belief in the only Messiah who will ever bless our world—the only star of hope ever to arise over the mourning and desolate tents of Jacob?—*American.*

Table Talk and Things to Think On.

A SINGULAR SERMON.

FOUR gentlemen and an old minister were assailed on the highway by three robbers, who demanded and took possession of all their funds. The old minister pleaded very hard to be allowed a little money, as he was on his way to pay a bill in London. The highwaymen, as our authority informs us, "being generous fellows, gave him all his money back again on condition of his preaching them a sermon." Accordingly, they retired a little distance from the highway, and the minister addressed them as follows:—

"Gentlemen:—You are the most like the old apostles of any men in the world, for they were wanderers upon the earth, and so are you; they had neither lands nor tenements that they could call their own; neither, as I presume, have you. They were despised of all, but those of their own profession, and so, I believe, are you: they were unalterably fixed in the principles they professed, and I dare swear so are you; they were often hurried into jails and prisons; all of which sufferings, I presume, have been undergone by you; their profession brought them all untimely death; and, if you continue in your course, so will yours bring you. But in this point, beloved, you differ mightily; for the apostles ascended from a tree into heaven, where, I am afraid you will never come: but as their deaths were compensated with eternal glory, yours will be rewarded with eternal shame and misery, unless you mend your manners."—*Methodist Magazine for February, 1797.*

BEAR YE ONE ANOTHER'S BURDEN.

"Two," says Solomon, "are better than one; for if one fall he can help the other; but woe unto him who is alone when he falleth." The cobbler could not paint the picture, but he could tell Apelles that the shoe-latchet was not quite right, and the painter thought it well to

take his hint. Two neighbours, one blind, and the other lame, were called to a place at a great distance. What was to be done? The blind man could not see, and the lame man could not walk! Why the blind man carried the lame one; the former assisted by his legs, the other by his eyes. Say to no one, then, "I can do without you;" but be ready to help those who ask your aid, and then, when it is needed, you may ask theirs. "Mankind are so much indebted to each other," says one, "that they owe mutual attention."

MORAL GREATNESS.

"WHAT constitutes a state?" said a very able and observant man, who had travelled much, seen the cities and the manners of different nations, and inspected narrowly the causes of their prosperity and decay. His thoughts are none the less true and weighty because clothed in poetic language:—

"What constitutes a state?

Not high-raised battlement or laboured mound,
Thick wall or moated gate;

Not cities proud, with spires and turrets crown'd;

Not bays and broad-armed ports,
Where, laughing at the storm, rich navies ride;

Not starr'd and spangled courts,
Where low-brow'd baseness wafts perfume to pride.

No! men—high-minded men,
Men who their duties know,
And know their rights, and knowing dare maintain:

These constitute a state."

CHURCH MEMBERS.

THE American Almanac for 1845, fixes the whole number of professors of religion in the United States at 4,181,292. Of this number

about 3,000,000 belong to denominations usually termed evangelical. These statistics, however, only approach the truth. From the imperfect reports usually made by religious denominations, of their numbers, it is impossible to arrive accurately at the whole number of those who profess religion. The whole number as given in the Almanac is not quite one-half the adult population over twenty-one. Perhaps full statistics would make the number one-half.

MATRIMONY AND CRIME.

WE do not know but the remark has often been made, that matrimony is a great preventive of crime. A thousand reasons might be adduced to show why this is so, but we merely now wish to state a fact in support of the theory. In the Western Penitentiary of Pennsylvania, there were 130 prisoners the past year. Of these there were—

Married . . .	16
Unmarried . . .	101
Widows and Widowers .	13

When we read statistics like these, we always feel alarmed for our bachelor friends. We are half tempted to believe that some of them in town will be tempted into the commitment of some crime that will send them to the state prison, unless they speedily voluntarily assume the *silken* chains of Hymen.

The drinking habits of these 130 convicts are thus classified:—

Temperate . . .	9
Moderate . . .	11
Intemperate . . .	110

SLAVERY.

THE *St. Kitt's Advertiser* intimates that news had been received in that island that a revolt of the slave population of Martinique was daily expected. That they are in a state of dangerous excitement we can well believe. They have been taught, for several years past, that emancipation would be secured to them at no distant day, and yet the period of freedom seems no nearer than when they were first taught to expect it. We learn, through the ordinary channels, that two packets of anti-slavery publications have been detained by the Government of the island. Surely every liberal man in France must feel indignant that light should thus be shut out from the minds of those that require it. —*Anti-Slavery Reporter*.

It has been established by a decision in Boston, that a slave can only serve on board a United States vessel while that vessel is within the slave limits of the country, and that the moment the vessel passes without those limits he can claim his discharge.

Dryburgh Abbey, where the body of Sir Walter Scott lies buried, is the property of the Earl of Buchan. Over the large gate, at the entrance to the Abbey grounds, is a sign on which is painted, in large letters placed there in all seriousness, by order of the Countess of Buchan. **SLAVEHOLDERS FROM AMERICA NOT ADMITTED.**

The *New York Evangelist* says:—It will rejoice every heart of flesh to learn that Cuba, heretofore the city of refuge of the traffickers in human bodies and souls, is to be henceforth free from that curse. The Captain-General has lately issued a proclamation declaring all vessels arriving at Cuba with slaves on board, to be confiscated. So much for English influence—would there were more of it!

In one of the last sittings of the States of Denmark, a motion was brought in in order to request the King that he would be pleased to abolish slavery in the Danish colonies. The Assembly decided unanimously, that in a next sitting it would nominate a commission, charged to propose the best means of removing the serious and numerous obstacles which still prevent the realization of this step.

THE JEWS.

THE influx of Jews to the Holy Land has been very great of late. There is no more room in Jerusalem for them; they have already spread over a part of the Turkish quarter. Jaffa has been selected by them for the establishment of a *Joshiba*, and several Rabbies have been appointed for that purpose. Many new comers have settled at Jaffa and other places along the coast.

The Rev. C. F. Frey has received a letter from an Eastern city, containing about 4000 Jews, announcing the conversion of one whose learning and wealth give him a great amount of influence. He is actively engaged in promoting the cause of Christ—has established a school of eighty select Jewish boys, and assists in its management. The means blessed to his conversion was the perusal of "*Joseph and Benjamin*," a work written by Mr. Frey.

The Russian Government has given to an Israelite, named Elbinger, a quantity of land in Poland for the establishment of an agricultural colony for the support of poor Jew orphans.

A Hamburg letter says:—The Senate and College of the Ancients have declared in favour of emancipating the Jews. What principally decided our two highest bodies in the State to consent to this act of justice, is the immense sacrifices which the Jews of Hamburg made to succour the numerous victims of the fire of 1842, and the spirit of patriotism and charity with which that body has been animated for a long series of years. The emancipation of the Jews will be, it is said, complete, except that they cannot form part of the Senate.

There were five Jews on the list for High Sheriffs of counties in England at the recent term.

The Jewish writer, Lombroso, who resides at Turin, has just embraced the Christian religion. This is undoubtedly one of the most important conversions that has occurred for many years.

Preachers and Preaching.

In following out our object of promoting a revival of the work of God among our churches, begun in former Numbers, we give in this a portion of the gatherings of a year, both original and selected, from all sources and countries, which bear upon the spirit, character, and labours of those upon whom, instrumentally, everything depends—the ministers of the word. Our next will supply a corresponding chapter on Hearers and Hearing.

MINISTRIES OF THE PAST AND PRESENT TIMES.

THE time was when the Baptist ministry, like their primitive predecessors, gave themselves continually to prayer and to the ministry of THE WORD; now, they are partly the ministers of the word, and partly the ministers of morality, of philanthropy, and of literature. They minister to the Lyceum, to the temperance society, the abolition society, and the political meeting. We raise no question but they do much good in this way, but we ask, Is this *preaching* the word? It is not enough that the professed minister of Christ who is thus employed may reply that he is labouring to do good. He might say as much if he were devoting himself to the advancement of chemistry, or of navigation, or to labour on the farm. His commission is to PREACH THE GOSPEL. That work simply and alone was so vast in the estimation of one of the greatest minds that ever existed on earth, as to force the exclamation, "Who is sufficient for these things?" Are the ministers of our day more than sufficient, that they should desire additional labours? What is the Divine command? "Meditate upon these things; give thyself WHOLLY to them." And who does not know that a feeble unlettered ministry, *wholly* consecrated to the work, has been far more successful in winning souls, than a talented and learned ministry *partly* devoted to other objects? Ministers thus dividing their labours, and scattering their strength, may, and probably do, suppose that they are not neglecting any part of their appropriate ministerial duties; but they are much mistaken. Their own hearts are not kept; their sermons are consequently deficient in that holy unction which is the fruit of prayer and deep meditation on the things of God; their flocks are not visited and admonished.

And have not the churches departed from the principle that they are called into union, constituted, and set apart to the work of spreading the gospel, promoting a constant revival, and saving lost sinners? Is not this object alone great enough and good enough to be entitled to all the influence and the energies of this one society, seeing there are so many others already formed for other purposes? Why should a church endanger its peace and unity by agitating subjects not embraced in its articles of faith or covenant, not connected with the purity of its doctrines or its discipline? Can a church which is attempting to influence public opinion reform

the state of society, or effect a change in the laws of a civil state by the passing of resolves, be at the same time growing in holiness, and bringing sinners to Christ? Are the two things compatible? Was there ever a church which could debate and argue on subjects not properly within its constitutional powers—subjects which divide the opinions of the greatest civilians, casuists, and divines, and after all clashing opinions have been heard, come to a test vote, in which brethren are arrayed on both sides, and yet keep in exercise the spirit of prayer? Let experience answer. No matter how desirable or philanthropic the subject is which absorbs their thoughts, if it be not the glory of Christ in the salvation of sinners, it will be found a strife of words without profit, but to the subverting of the hearers.

These remarks might be extended to the manner in which the sabbath and houses for public worship are in part wrested from the service of Christ. But as our purpose is to throw out brief hints merely, leaving others to judge of their correctness, and to carry out and apply them according to their own views of duty, we forbear. It cannot be denied that the days of greatest prosperity to the cause of Christ have been those in which the ministry and the churches have been distinguished for simplicity of purpose and singleness of aim. The success of their efforts puzzled and confounded their opponents. But now, when their visible means of success are increased, the world is surprised at their inefficiency. Is there not a cause?—*Christian Watchman.*

DEFECTIONS OF MINISTERS.

I CONSIDER it as worthy of notice and reflection, for it is very important that ministers should walk worthy of their high calling. We know, however, their fallibility, and that they are earthen vessels, liable to be broken, but He who hath called them is able and willing to bestow upon them every needed grace if they take heed to themselves and to the doctrines which they preach. Paul's charge to Timothy should be kept in remembrance. And ministers should give all diligence to add to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. If these life-giving principles were cherished and did abound in the hearts of ministers, then would their imperfections grow less, and the greater would be their influence. But it is saying no more than the truth to say that some do not seek to become wise, and to know duty, and to act in all things prudently; hence the wisdom of the serpent and the harmlessness of the dove are not found blended in them. By such there seems to be a departure from sound principles and a consistent gospel course, and this may account for many of their defections.

Another error in many is overacting, or acting inconsiderately and out of their sphere. They go abroad for work, when their own people need

all their time and labour. I do not mean to convey the idea that ministers have nothing to do abroad, and ought always to stay at home. But to go from home to engage in business which belongs to somebody else, is a great mistake, and often proves injurious to themselves and to others, and ought not so to be.

If a minister has no congregational duties to attend to, or pastoral visits to make, he will better honour himself and his calling by retiring to his study for prayer, meditation, and to make preparation to meet his congregation on the sabbath, than by leaving these lovely duties to go away from home to engage in matters which do not properly concern him. Above all should ministers seek for the things which make for peace; this is expected of them, and thus they will manifest more of the spirit of Christ, and be better prepared to preach *the word*, their name will be like precious ointment, greater confidence will be placed in them, and Zion will appear in her glory with a prudent faithful ministry at her gates.—*Christian Watchman*.

A WARNING VOICE AGAINST A PREVAILING EVIL.

I AM always troubled by levity in those calling themselves Christians, and especially in Christian ministers. I ask myself, Can it be that they who thus indulge themselves have ever beheld the dazzling, soul-subduing glories of God, as manifest in his Son? There is an awful purity, an ineffable majesty in God the very thought of which is a foretaste of heaven, and it seems to me an extinguisher of unhallowed mirth. Could an Isaiah or St. Paul have descended from their rapture to the trivial discourse which we so often hear; and hear, too, among those whose position and office are no less dignified than those of prophets and apostles? Who ever heard from the lips of these ancient servants of the Most High the trifling and witticisms too often heard among their successors? The bare suggestions of such impropriety in them is shocking to us all.

It is not, however, gloom, or the appearance of gloom, nor the absence of joy, for which I plead; but the admission and cherishing of those indescribable joys after a foretaste of which, common satisfactions, and especially those of worldly mirth, are felt to be mere chaff in the eater's mouth. Christians are taught to "rejoice with joy unspeakable and full of glory;" and such blessedness is accompanied with a hilarity far better than the world knows or even dreams of. It cannot permit the gloomy aspect sometimes ascribed to religious emotions; rather does it make the face shine, and speak to every beholder the joys habitually within.

Ministers of the gospel are often strongly tempted to those displays of wit and skill in anecdote which so readily gain favour in the social circle. But can they thus indulge themselves without great loss in their own souls, both in peace and purity, and especially without great risk to the cause of their Saviour? A distinguished clergyman has so far erred in this way, and that on occasions calling for particular care in such respects, that in one instance, I have been told, a lady said she never wished to see him again in her house. In the particular case of this clergyman we see a lamentable proof of

the loss that a good man, as he is universally accounted, may sustain in reputation and influence by departing from the obvious proprieties of his office and Christian profession. One that may be a favourite in the church, and most extensively a blessing to the world, is shorn of half his power and half his honour, by a fault which he perhaps may think it unnecessarily severe gravely to censure. One such example ought to be a sufficient warning to all that behold it.

TEMPTATIONS PECULIAR TO MINISTERS.

THE sacred calling of ministers does not secure them from temptations: but such is the corruption of their hearts and of the world, that it exposes them to dangerous temptations. The devil scales us on the temple side, and often gets possession of our heart. Ministers are often guilty of a spiritless formality in the managing of holy things. In the composing of sermons the mind is exercised about the matter, order, and impressions, without holy affections suitable to divine truths; and partially because from custom the most solemn communings pass through the soul without serious regard and application—and partly because the ministerial office obliges us to furnish ourselves with the knowledge of the admirable mysteries of godliness for the instruction of others, we are apt to make that the only end of our studies, like vintners that buy great quantities of wine for sale, and not for their own use. There is not in many ministers a spark of that heavenly fire which the reflective meditation on spiritual and eternal truths inspires into the soul, which our Saviour came to kindle. Their knowledge is so lively and operative, but like a winter's sun, that shines without vital heat. If they are enriched with rare talents, they are apt to profane that holy ordinance of preaching, by secret aims and desires of vain-glory; the temptation is more dangerous, because esteem and praise for intellectual excellences that are peculiar to man, and wherein the eminence of his nature consists, are very pleasing, even to those who are of an unspotted conversation and free from carnal pollutions.

Chrysostom confesses of himself that when he preached to a thin auditory his words died on his lips, and his spirit was quenched; but when he was encompassed with a numerous, full assembly, his spirit was inflamed, and he breathed fire. The attention and applause of the hearers, the regarding one another with wonder, as if never man spake better, the reigning over the spirits of men by powerful oratory, are apt to inspire vain-glorious conceits into the preachers. And many, carried along by the current of their injudicious auditors, are curious to bespangle their discourses with light ornaments, to please the ear, and are not studious to preach Christ and him crucified in a style distant from all shadow of vanity, to save the soul.

MEN TESTED BY THEIR FRUITS.

ONE fact will not be denied: men who practise iniquity under the cloak of religion, often consider the highest and purest creed, and the holiest pretensions, the safest covering. And

another fact is true and important to be remembered; unworthy ministers in some denominations are much more likely to be publicly exposed than in others. On the subject of inferences the *Christian World* has the following remarks, which contain some truth:—

“We may infer that when men busy themselves in attacking the faith of their neighbours, they have very little real faith of their own; that when they employ themselves in lengthening the creed, they are very apt to make up for it by shortening the commandments. We may infer that when a man spends his time in exciting prejudice against other denominations, in fanning the flame of party spirit, he very probably is covering up some secret sin by this vehement and boisterous partizanship. There are two ways by which men may acquire influence and distinction in our churches. One is, by leading pious and virtuous lives, by sound learning, by philanthropy, eloquence, and devotion. The other is, by becoming champions of their sect, by being ready to ridicule, denounce, and oppose all who differ from it, by devoting their energy and talent and cunning to increase its numbers and its power. To attain distinction by the first way requires goodness and wisdom; to acquire it by the other demands only an unscrupulous partizanship. No wonder, therefore, as long as the church chooses to reward with influence and honour its sectarian leaders, that hypocrites enough should be found to seek distinction in this way.”

PRETTINESS IN A PREACHER.

COWPER, who must be regarded as a judge in matters of taste, and who had a keen sense of propriety, has said,

“I seek divine simplicity in him
Who handles things divine.”

And though some wild flights and extravagances may be charitably overlooked in a youthful herald of the glad tidings, yet a straightforward plain English utterance has its advantages over “fancy’s airy flights.” Stephen’s address to the Jews was a very direct story, if we may form a judgment from that portion which is left on record; but his adversaries were not able to resist the wisdom with which he spoke.

South says of Paul’s preaching that it was therefore mighty and successful, because plain, natural, kind, familiar, and by no means above the capacity of his hearers; nothing being more preposterous than for those who are professedly aiming at men’s hearts, to miss the mark by shooting over their heads. He did not preach the gospel with the enticing words of men’s wisdom. To adorn and clothe the most necessary and important truths is to obscure and cover them. A substantial beauty needs neither paint nor patch. There is a certain majesty in plainness. This was the apostle’s way of discoursing of things sacred. Nothing in him of the “fringes of the north star;” nothing of nature’s becoming unnatural; nothing of the “down of angel’s wings,” or “the beautiful locks of cherubims;” no starched similitude, introduced with a “Thus have I seen a cloud rolling in its airy mansion,” and the like. No, these were sublimities above the rise of the apostolic spirit. For the apostles, poor mortals, were

content to take lower steps, and to tell the world in plain terms that he who believed should be saved, and that he who believed not should be damned. And this was the dialect which pierced the conscience, and made the hearers cry out, “Men and brethren, what shall we do?” It tickled not the ear, but it sunk into the heart; and when men came from such sermons, they never commended the preacher for his taking voice or gesture, for the fineness of such a simile or the quaintness of such a sentence; but they spoke like men conquered by the overpowering force of evidence of the most concerning truths, much in the words of the two disciples going to Emmaus—“Did not our hearts burn within us while he opened to us the scriptures?”

These censures of incongruous and extravagant imagery must not be interpreted so rigidly as to exclude legitimate tropes. Nothing is more gratifying to a correct taste than an apposite and truly expressive figure. Figures seldom fail to please, where they are the utterance of strong emotion, and proceed from the roused energies of the mind—where they are the legitimate gatherings of the excursive faculty, or the fair offspring of an inventive fancy—when they are truly illustrative, and are of a piece with the discourse in which they are employed. It is patchwork that offends—the straining after something which, when obtained, is not worth the labour of acquisition, and sorts not with the connection into which it is forced, but destroys the homogeneity of the discourse.

We have heard of a student who was accustomed to make his collection of figures before he commenced writing his composition, or had come fixed upon his subject, and afterwards connect them together as he could by interposing such words and sentences as he could succeed in forming. But a sermon is too serious a thing to be made for the mere purpose of holding a figure.

EXTEMPORANEOUS PREACHING.

It is obviously becoming the duty of every minister to be independent of his manuscript, and acquire such a habit of extemporaneous speech that he can use it whenever he chooses. There will be times when he will be much crippled and mortified unless he can do so, and not a month will pass that does not show him the convenience and power of the gift. We take no extreme ground; we make no war against written sermons, much less would we advocate *impromptu* preparation for the pulpit, if preparation it can be called. A man must write well if he would speak correctly, and speak freely if he would write fluently. What Quintilian says upon this point in reference to the orator, is doubly true of the preacher. Perhaps it would be the best for the readiest speaker to write half his sermons and use his manuscript, unless he has the rare gift of remembering his own composition without the drudgery of learning it by rote, and can speak it without the air of a schoolboy saying a lesson. We must have a habit of accurate and regular writing, else our literary culture is in great peril; and it is generally much better to preach from the manuscript than to try to remember it—a work much more difficult than to speak without trying to remember. As to *impromptu* preparation for the pulpit, if such

there can be, it should be entirely condemned, unless in cases where necessity is the excuse. By extempore speaking we mean the utterance of premeditated thoughts in such language as presents itself at the time of speaking.

All will allow that this is the most natural and effective mode, other things being equal. A child perceives at once the difference in our tone when we once cease speaking to him and begin to read. His languid attention marks the effect of the transition. The same result appears in all popular meetings, where some of the debaters read and others speak as they are moved. Why should the pulpit be an exception to the general law, and a practice be held indispensable there that would be the ruin of the orator of the bar or senate-hall?

Almost all the objections brought against extemporaneous preaching are unjust, because directed against abuses rather than fair specimens of the art. No man should try to speak in the pulpit until he has learned the rudiments of the art. And it is from the failure of those who have not learned that the art is condemned by so many. Let men follow up the culture of extemporaneous preaching as assiduously as that of composition, and it will be found that there is no more difference between preachers in their faculty of speaking than of writing, and that all may learn to speak extemporaneously as easily at least as they learn to compose.

WRITTEN SERMONS.

MUCH has been said of late against written pulpit discourses. The evil felt by the community is, we think, not in the writing of sermons, but in the awkward and dull use sometimes made of them in the pulpit. We have seen in some exchange paper an essay on the subject, in which the writer, Rev. W. Balkam, says:—

"Henry Melvill is the most popular preacher in London. He prepares and preaches but one sermon in a week, which he always writes twice, very often three times. Professor Park, in his eloquent Memoir of the late Mr. Homer, communicates the following facts:—The editor of Massillon's Lent Sermons regards it as a prodigy that he finished a discourse in so short a time as ten or twelve days. This eminent preacher sometimes rewrote a single sermon fifteen or even twenty times. A distinguished scholar in our own land rewrote the most useful of his sermons thirteen or fourteen times, and laboured in connection with a literary friend two whole days on as many sentences. A living divine, who has been called the prince of our pulpit orators, spent a fortnight on a single discourse, which has already accomplished more good than 4000 sermons which were written by another of our pastors, at the rate of two a-week. On the blank leaf of one of Dr. Griffin's manuscripts, it appeared that his discourse had been preached ninety times! Thus it had been touched and re-touched, reviewed and re-written, till, so far as the author's power availed, it was perfected."

STYLE FOR THE PULPIT.

THE style of the pulpit with us should be Saxon-English. Such a style is distinguished for simplicity and force. Its language is that

which is used by common people, and in fact it is common every-day language of the more enlightened classes. It has the advantage of being intelligible to all classes. It is a natural straight onward style. It conveys the ideas of the speaker to the hearer in the shortest way, in a straight line. No effort required to ascertain the meaning of the language, or trace the ideas through a cumbrous circumlocution. The ideas alone are the objects of attention. They so stick and pierce the mind, that it must think and feel to some purpose. "In all cases," says Mackintosh, "where we have preserved a whole family of words, the significance of a Saxon over a Latin term is most remarkable. 'Well-being arises from well-doing' is a Saxon phrase, which may thus be rendered into the Latin part of the language: 'Felicity attends virtue,' but how inferior in force the latter." In the Saxon phrase the parts or roots, being significant in our language, and familiar to our eyes and ears, throw their whole meaning into the compounds and derivations; while the Latin words of the same import, having their roots and elements in a foreign language, carry only a cold, conventional signification to an English ear.

The preacher addresses all classes. He needs a style that shall not be offensive to the man of letters, or unintelligible to others. Saxon-English is adapted to both the higher and the lower classes. For distinguished as it is for simplicity and force, it is by no means difficult in taste. The style of some of the finest productions in English literature is almost pure Saxon. The best specimens of English verse are monuments of Saxon simplicity, majesty, and beauty. No hearers but those of a morbid taste can prefer any other to a pure Saxon-English style. It is best adapted to please, as well as to profit even the most cultivated and refined. But were it not so, Saxon-English should be the style of the pulpit, except in some very rare cases; for such is the language of the great mass of hearers. The preacher can meet their wants and wishes in no other. He must speak to them in plain, simple, forcible Saxon-English, their mother tongue. Thus will he convey his ideas into their minds and hearts, and lodge them there. Saxon words are the goads of our language, and the wise preacher uses them.

MINISTERIAL SMALL CHANGE.

It was once remarked of a certain learned divine, that all his funds were in large bank-notes; that he had no small change to throw out on common occasions.

After all, it is this small change that frequently does the most good: these weighty and solemn sentences, brief, but direct and personal, dropped into the sinner's ear, as occasion and opportunity present. Not long since I heard the remark from a young man, recently converted, in reference to one of our most distinguished clergymen, "I admire him as a preacher, but during three or four years' acquaintance, though I was frequently in his family, he never said a word to me, *out of the pulpit*, upon the subject of religion."

An instance of the successful use of "small change" was recently related to me by an eminent minister of another denomination, who passed a few days under my roof. "Some years ago," said he, "Mr. B., a worldly business man,

who dealt in lottery tickets, was one of the committee of supply for a rich Congregational society in the city of —. At the request of several individuals, Rev. Dr. L., a faithful evangelical preacher, was invited to supply the pulpit for a sabbath or two. On their way from the meeting-house to the residence of Mr. B., Dr. L., who had discovered that several were opposed to his being invited to preach, remarked, 'If I had known that so many were opposed to me, I do not know that I should have preached; but I have one consolation, I preached *the truth* to them.' 'Yes,' replied Mr. B., somewhat hesitatingly. The faithful minister then looked him full in the eye, and said to him, solemnly and emphatically, 'Why do you NOT BELIEVE IT THEN?' The inquiry seemed to strike him dumb; he retired to reflect, to weep over his misspent life, to repent and pray. The solemn inquiry, (of which conscience told him the justice,) was like 'a nail fastened in a sure place.' He was soon brought to the feet of Jesus, clothed and in his right mind, and is now one of the most active and useful Christians in the city of —."

Brethren in the ministry! while we spare no pains to add to the value of our pulpit bank-notes, do not let us forget, wherever we go, to have ready at hand a good supply of this SMALL CHANGE.

THE WAY TO BE USEFUL.

No man ever had more solemn views than Mr. Rowland Hill, of the true nature of the ministerial work, and of the necessity of an humble dependence on the Lord's assistance, for a blessing in it. One of his remarks was—"If favoured at any time with what is called a good opportunity, I am too apt to catch myself saying—'Well done I,' when I should lie in the dust, and give God all the glory." Another was—"Lord make me distrustful of myself, that I may confide in thee alone—self-dependence is the Pharisee's high road to destruction." "Oh dear," he said, "what poor stuff makes a preacher in the present day!—a useful minister must have brains in his head, prudence in his conduct, and grace in his heart; which is more than too many of the *made-up talkers*, who set up in these times for preachers, have."

"Some folks," he would say, "appear as if they had been bathed in *crab verjuice* in their infancy, which penetrated through their skins, and has made them sour blooded ever since—but this will not do for a messenger of the gospel; as he must manifest a spirit of love." A minister having observed to him, that notwithstanding the fault found with his dry sermons, there were hopes of their usefulness, for Samson had slain the Philistines with the jaw-bone of an ass—"True, he did," replied Mr. Hill, "but it was a *molt* jaw-bone." He used to like, Dr. Ryland's advice to his young academicians—"Mind, no sermon is of any value, or likely to be useful, which has not the three R's in it—Ruin by the Fall—Redemption by Christ—Regeneration by the Holy Spirit." Of himself he remarked, "My aim, in every sermon, is a stout and lusty call to sinners, to quicken the saints, and to be made a universal blessing to all." It was a favourite saying with him—"The nearer we live to God the better we are enabled to serve him. O how I hate my own noise, when I have

nothing to make a noise about. Heavenly wisdom creates heavenly utterance." In a letter to Mr. Jones he observes—"There is something in preaching the gospel with the Holy Ghost sent down from heaven, I long to get at. At times, I think I feel something like it, and then I bawl almost as bad as a Welchman. If we deal with divine realities, we ought to feel them such, and then the people will in general feel with us, and acknowledge the power that does wonders on the heart."

A GOOD MINISTER.

WE were some time ago visited by a friend from a distant church which was vacant, and desirous of obtaining the services of a minister. After some conversation concerning the state of the congregation, we named to him a worthy young brother, who we thought would be useful in that parish. "Is he a smart man?" immediately asked our friend. We replied that his abilities were respectable, although he could not be called a splendid orator; but that he was a very good man and adapted to be eminently useful as a preacher in the pulpit and as a pastor among his people. Our friend affords only one instance out of many in which superior talents and splendid oratorical powers are sought for in a minister of the Gospel, in preference to genuine goodness and real worth. Extraordinary attainments and captivating eloquence are certainly not to be despised, for when combined with humble piety, they enable their possessor to wield the sword of the Spirit with powerful effect; but we think that these are by no means the most important requisites in a Christian pastor. If his literary and theological attainments are such as command respect, and his public discourses indicate good sense, and are instructive and useful, and at the same time he possesses sound piety and love for the souls of men, and is exemplary in word and deed, he should be prized as a most valuable minister. We have heard persons use language, somewhat like the following: "It is true that our minister is sometimes rather hasty in temper, and unguarded in his expressions, and frequently when strangers witness his jovialities, they can scarcely be persuaded that he is a minister, but then he is such a splendid orator, that everybody admires him." Much rather would we have heard them say, "Our minister, it is true, is not as eloquent a speaker as some others, but then he is such a good man, we all respect and love him."

DOCTRINAL PREACHING.

PUBLIC attention has of late been called to the necessity of hearing from the pulpit more of this kind of preaching than we have been accustomed to hear within a few years. That there exists such a necessity, few will doubt; but whether such kind of preaching will be *popular*, or even acceptable, is quite another point. Permit us here to say, that by doctrinal preaching we do not mean a dry and formal discussion of nice points in theological science, but such an exhibition of the doctrines of the Bible as will *instruct* the hearer, and aid him the better to discharge all the duties of life.

We will mention two facts which have called our attention more especially to this subject. A

few evenings since, in company with an elderly lady and her children, the conversation turned upon religious subjects. The doctrine of election passed under consideration. "Why," said the lady, "people used to believe in this doctrine, but they do not now." This lady is a regular attendant at a Baptist church in this city (Boston).

The other fact is more striking. A gentleman, a friend of mine, and a teacher of a young man's Bible class in one of the Baptist congregations in this city, had occasion to speak of the Divinity of Christ. Said a young man, a member of the church, "What, sir, do you mean to say that Christ was Divine?" "Yes," replied the teacher, "don't you think so?" "Why, sir, such an idea never entered my mind!"

STEEP YOUR SEED.

THERE was a husbandman, says Flavel, that always sowed good seed, but never had good corn. At last a neighbour came to him, and said, "I will tell you what probably may be the cause of it. It may be," said he, "you do not steep your seed?" "No, truly," replied the other, "nor did I ever hear that seed must be steeped." "Yes, surely," said his neighbour, "and I will tell you how: it must be steeped in prayer."

When the party heard this, he thanked him for his counsel, reformed his fault, and had as good corn as other persons. ✓

May not this little anecdote afford a useful hint to those whose office it is to sow the good seed of the divine word? Too frequently it is found that but very little good fruit is produced within the limits of their exertions. What can be the cause? Alas! the seed which they sow, although of the best quality, even of heavenly origin, is not steeped in prayer. To the want of scrupulously attending to this practice, may be traced the barrenness of our favoured land. Let then the spiritual husbandman in future be more diligent in his attention to that important duty, and then may he hope to see the vineyard committed to his care abounding in all the fruits of righteousness.

MASSILLON'S IDEA OF A PREACHER.

I LOVE a serious preacher, who speaks for my sake and not for his own: who seeks my salvation, and not his own vain glory. He best deserves to be heard, who uses speech only to clothe his thoughts, and his thoughts only to promote truth and virtue. Nothing is more detestable than a professed declaimer, who retails his discourses as a quack does his medicine.

Singers and Singing.

LEGH RICHMOND ON MUSICAL FESTIVALS.

WE return to the Musical Exhibitions at Exeter Hall, and elsewhere, that we may renew our solemn protest against their support and countenance by all who profess serious godliness. It fills us with the deepest grief to hear of the presence of Christian pastors, office-bearers and members of churches at those unholy scenes. Such conduct is utterly indefensible; and on the part of every section of the church of Christ it ought to be visited with the severest reprobation! We blush all the more to think, that such a prostitution of sacred things should find admiring patrons in the ranks of Nonconformity, while even Churchmen, the strong abettors of a more secular system, view that prostitution with devout abhorrence, and bear their honourable and indignant testimony against it. It is with the most lively satisfaction that we send forth the following declaration of the opinions of one of the best of men—the late Legh Richmond, in a letter from Scotland to his wife, and in a communication to a friend.

"Edinburgh, Aug. 25th, 1818.

"MY VERY DEAR MARY,—The approaching grand musical festival occasions almost daily

discussions in every party where we are visiting, and there is but one feeling amongst all our Christian friends, that *no serious and consistent Christian will go*. Mary,* of course, hears nothing from either her father's lips, or from those of his estimable friends, on this side of the Tweed, but determined objections to the whole plan, its accompaniments, its gaiety, its dissipation, its ensnaring character, and its inconsistency with every principle of nonconformity to the world. Neither she nor I could appear again in Scotland, in a religious, and much less in a missionary character, if we were to be present at these amusements. I have never had but one opinion on the subject of these prostitutions of religion and music, at these theatrical, and, as I think, unwarrantable medleys. I wish you had the sentiments of dear John Newton on the public Oratorio of the Messiah at home. I deeply lament that any who, in other respects, so justly deserve the name of consistent Christians, should so little fathom the corruptions of their own hearts, and be so insensible to the dangerous tendency of public amusements, which unite all the lovely of the world, with the professed sanctity of religious performances. We have sworn all these things on principle, and what is religious character and credit worth, if consistency is to be sacrificed? Numerous as my faults and errors may be, I hope to be preserved from ever deliberately consenting that my children, of whatever age, should enter into societies, intimacies, or amusements, which I deem forbidden, so as to wound my conscience."

The same subject is thus resumed, in a

* His eldest daughter, who accompanied him.

letter addressed to an active friend of the Tract Society.

"I can truly, deliberately, and conscientiously, add to the testimony of my friend Pellatt, that I do consider the ordinary musical festivals, conducted as they are, amid a strange medley of wanton confusion, and most impure mixtures, as highly delusive, fascinating, and dangerous to youth. I consider the oratorio performances in churches as a solemn mockery of God, and forbidden by the clear principles of the gospel. The making the most sacred and solemn subjects which Heaven ever revealed to men, even to the passion of Christ himself on the cross, a matter for the gay, critical, undevout recreation of individuals who *avowedly* assemble for any purpose but that of worship; and who, if they did, could hardly pretend that it were very practicable, in such company, and on such an occasion, I do from my heart believe to be highly offensive to God. Playhouse actors and singers (frequently persons of exceptionable character) are hired, supported, applauded, and almost idolized, in these exhibitions, and encouraged to persevere in their immoral and dangerous profession. Vice rules triumphantly in such proceedings.

"I am happy to say that in the case of the festival at Edinburgh, none of the serious people, either ministers or laymen, have countenanced it with their presence, excepting two clergymen, one of whom left the oratorio in the midst of the performance, shocked and confounded at the abuse of holy things, and ashamed of being found there; the other is deemed by all his brethren to have acted very wrongly, and to have countenanced much evil. The spirit of the world, the pride of life, the lust of the eye, all enter into these public gaieties; and their false pretensions to partial sacredness only render them more objectionable. If young people do not learn this lesson *early*, they will greatly suffer in all hope of their spirituality. The less they may now, in the infancy of their Christian state, see and feel this, the more dangerous it is to yield to their ignorance and inexperience. What is morally and religiously wrong can never become right through the error of youth. And it would be a strange departure from every moral and religious principle to say, 'I know an act to be wrong in itself, but my child has not grace enough to see it as I do; therefore I may lawfully permit him to do what I know to be wrong.' Would not this open a door to every species of sin and error? As to the examples of good people, sin does not cease to be sin because some good people unhappily fall into the snares which the great enemy of souls spreads for their delusion. It is, and it shall be for a lamentation, that good men err so deplorably, and thereby countenance what, eventually, their principles condemn, and what they may some day have deep cause to regret.

"No man in England loves music—sacred music—more than I do; therefore, my sacrifice to principle and conscience is far greater than that of many others; but I dare not countenance sin and danger because it is clothed in the bewitching garb of good music and pretended sanctity. Tender and affectionate husband and father, as I hope I am, (however I may sometimes be misapprehended,) and consequently sorry to interfere with the comfort of those most

near and dear to me, yet I rejoice from my heart in having prevented the sanctioning any part of so promiscuous and unjustifiable a medley, by the attendance of any of the members of my dear family; and they will one day thank me. When the object is avowedly an *act of amusement*, religion, rightly felt and understood, forbids the profane performance of singing men and singing women, trifling with the things which belong to our everlasting peace, and turning them into mockery."

ORGANISTS AND LEADERS OF CHOIRS.

To the Editor of the Christian Witness.

SIR,—I have ventured to address you on this subject, with a view of drawing your attention to a few of the many errors which exist in this department of our worship, and which are, in some measure, the cause of its low condition, committed often by those who ought to know better, I mean the conductors of our choirs and our organists.

Amongst our choirs, where shall we go to find a whole choir who fully appreciate their work? Or where shall we go to find a conductor whose only aim is the glory of God? Perhaps there are many who would say, "It is mine;" but, alas, how often do we see things which convince us there is something else! I have seen choirs where the conductors have professedly been endeavouring to raise the character of the congregational singing; but the plans taken are, in my opinion, far—very far—from being such as are at all likely to accomplish so desirable an object. I have seen the choir meet for practice once a week; and, as often as possible, the conductor has brought a new tune he has met with somewhere, ready cut and dry. They try to sing it; but, instead of the choir endeavouring from their own knowledge to sing it, or the conductor to teach it them by explaining the different intervals and modulations, he sets to work by bawling into their ears the different parts until they have half learned it by ear; and though the choir alone have heard the tune, and only imperfectly learned it, he ventures to bring it into the chapel, and attempt to sing it during divine service. The congregation, perhaps, disappointed by this means, and prevented altogether from taking a part in singing the hymn, because they have never heard the tune before, and therefore must listen to see if they can learn it, fix^a their eyes probably on the choir, to see what they are doing, and perceive that there is no little commotion amongst them; for the choir themselves have but partially learned it, and the leader finds that he has to sing every part in turn; and, in order to help them as well as he can, his hand begins to go like the wand of a conductor at a choral meeting; and turning round first to bass, and then to each of the other parts, accomplishes the task of *pulling through* the hymn, not singing it to the praise and glory of God; and all are so much edified by the display, that when they have retired from the house of God, each one amuses himself by relating how he got over his part, and how well the leader pulled them through their difficult task, and the congregation commenting on the beauty or not of the tune, and regretting they

were not able to join. This I have known to be no unfrequent occurrence, and the reason assigned—"a desire to improve the congregational singing!"

Then, how seldom do we find any *standard selection of tunes* amongst our congregations! and I conceive this is one very great reason why our singing is so bad. And how often do we find a number of tunes which are indeed rubbish, and have no attraction beyond that of enabling the people to make a noise!

Would it not be better, too, if we had *fixed* tunes for our hymns, instead of leaving it to the conductor to choose one often on the spur of the moment, and thus frequently choosing tunes the most unsuited? This would prevent so much of that *display* which many of our conductors are so fond of.

How often do we find that noble instrument, the organ, so well calculated to add solemnity and effect to our worship, deprived of its beauty, and turned to an improper use, by those who play it, who, instead of solemnly accompanying the singing, display their knowledge and ability by introducing modulations and symphonies into the psalm tunes, and by playing so loud that those who are singing can scarcely hear themselves; in order, I suppose, as I heard one say, not long ago, to "pull them anywhere!" And thus, I presume, he meant the praises of God to be "pulled" by himself and his organ, not sung by the congregation! These things ought not to be so; and I trust you will not let the subject rest until you have awakened our churches to their duty in this respect.

Yours truly,

A CONGREGATIONALIST.

Manchester, 18th July, 1844.

TO GALLERY SINGERS.

BY THE LATE ROWLAND HILL.

Wherever the cap fits, let them wear it.

IN solemn ranks behold we stand,
Selected as a choral band,
While o'er our tuneful notes we glide,
Only to gratify our pride.
But how impossible to sing
The praise of our most holy King,
Till hearts are tuned by grace divine,
To celebrate such love as thine.
And which of all the choir can say,
"We've lips to praise and hearts to pray?"
But how can ever prayer be found
Where sin and wickedness abound?
And how disgraced the cause of God,
While such can sing Christ's cleansing blood,
That bids all hateful sin depart,
When grace divine renews the heart!
What strange hypocrisy and guile
Must that black sinner's heart defile
Who emulates an angel's song
With such a heart and such a tongue!
And, oh! what scandal and offence
Proceed to God's dear cause from thence,
While such, with heart and lips profane,
Pretend to celebrate his name!
Let silence seize that lying tongue
That can presume to lift its song
Before that great heart-searching God,
Whose awful sin-avenging rod
Might send the sinner down to dwell
Amid the darksome shades of hell!
Great God! in mercy yet impart
Thy powerful grace to change the heart;
And make such sinners meet to shine
Where angels chant their songs divine.

Essays, Extracts, and Correspondence.

THE DUTY OF CHURCH MEMBERS TO ATTEND CHURCH MEETINGS.

For the Christian Witness.

A CHURCH meeting is a meeting composed of persons who are united in Christian fellowship, or who constitute a church of Christ; not a meeting of a few, or of many of these persons, in a promiscuous manner, or for any object, but a meeting convened for religious purposes, and constituted on scriptural authority. There might be a meeting of the members of a church, which could not strictly be called a church meeting, as the objects and the sanction necessary to constitute it of this character might be wanting, and attendance at such meeting could not be enforced on scriptural ground.

A church meeting is a meeting of the members of a church, for the worship of God, for mutual edification, for conference

and prayer, and in short, for the objects designed in their organization. The duty of believers on the Lord Jesus Christ to assemble in their church capacity is implied in their union, as this union was not intended to be merely nominal, but practical, and effective; and as the union of Christians is of Divine authority, (which is admitted by church members,) their assembling for the objects of their union, is, by undeniable inference, also of Divine authority. It is not necessary to enter upon the question, what day a church meeting should be held, whether on the sabbath or on another day, as this is not material to the subject proposed, which is not the observance of days, but the duty of the members of a church to assemble, to carry out the design of their union.

A church without church meetings would be a church merely in name. If

church meetings ought to be held, which none can deny who admit the Divine origin of churches, it is the duty of the members to attend, and the duty not merely of a few, but of all the members. One has no more ground for absence than another, except from some unavoidable circumstance; and persons who negligently absent themselves have only to suppose all to be guilty of the same omission, to discover the error of their conduct. If all were to give up attendance, the Divine institution of a Christian church would be made void, or of none effect; and consequently a member who habitually absents himself is chargeable, not merely with slighting, but, as far as he himself is concerned, with destroying an appointment of God, of the highest importance, and of incalculable benefit to mankind; and surely none can hesitate to declare, that it is a duty to avoid a sin so flagrant in its nature, and disastrous in its consequences.

In reply to these remarks, some persons may say, we admit the truth of the statements advanced, in cases of total absence from the meetings of a church, but we do not entirely dis sever ourselves from the brethren, we meet with them in the public means of grace, and at the table of the Lord; and as to other meetings, we do not see that attendance upon them is strictly binding. The persons who thus reply do not certainly go the full length of destroying a Divine institution, but they fail to carry out its full design, and as far as their conduct limits its development, are guilty of retarding the cause of Jesus Christ. They perform a part, but not the whole of their duty, and to the extent of their omission are unfaithful. Besides, every man who joins a Christian church binds himself, by the act of union, to discharge the duties arising out of it, and to fill up his place among the members; but if he neglects to attend the meetings of the church, he breaks the obligation into which he voluntarily entered, and incurs the guilt of unfaithfulness to his own vows, to the brethren whom he pledged himself to sustain by his presence and co-operation, and to the Saviour whose interests he undertook to promote.

If the existence of a church was ordained for certain purposes, the means necessary to the accomplishment of such purposes are binding upon the members; they are laid under obligation to do whatever may be indispensably requisite to promote the objects of their union; and

if they have duties to perform, it is incumbent upon them to attend to the things by which these duties may be discharged, and to avoid whatever might operate against their fulfilment.

Many duties devolve upon the members of a church besides the duty of attendance at a place of worship, and at the Lord's table, on the sabbath,—duties which cannot be fulfilled except by the church in its collective capacity; and consequently it devolves upon the members to assemble, that these duties may be discharged, and at the time which may, by mutual consent, be determined; for as none can claim exemption from church duties, none are free to forsake the assembling of themselves together. A Christian church is constituted subject to laws and rules of discipline as laid down in the New Testament. The executive of these laws is the church itself, in its collective capacity, and therefore the members are bound to assemble, that scriptural organization and discipline may be maintained. By the suffrages of the church members are to be admitted, officers are to be chosen, and its affairs are to be administered; and by the voice of the church offenders are to be reprov'd or expelled, when their conduct may demand special cognizance: but if all the members of a church were to abstain from attendance, how could its affairs be carried on? and as one is under no greater obligation to be present than another, the persons who are habitually remiss in their attendance are, as individuals, as guilty as would be the whole church were church meetings abandoned, and organization and discipline entirely neglected.

A Christian church is described in the New Testament as one body, and each member is admonished to seek the good of the whole, and this not only in a negative manner, by the cautioning of each other against sin, but in a positive manner, by the encouraging of one another to love and to good works.

Every church is bound to promote its own edification, by which is meant, not simply the advancement of some of the members in faith and holiness, but the progression of the body, as we learn in Ephesians iv. 15. That the body may be edified, the members must assemble to use the means appointed for their edification; and that they may edify one another, they must meet in their church capacity, for the purpose of building up each other on their most holy faith; and hence the apostle Paul admonishes in

Hebrews x. 23, "Let us hold fast the profession of our faith without wavering, for he is faithful that promised; and let us consider one another, to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." If the public means of grace do not answer all the ends for which believers are united in fellowship, and if duties devolve upon them which cannot be fully discharged in public ordinances, but which demand their assembling together at other seasons, it is obvious that other meetings are necessary; and that the design of their union may be accomplished, that the duties which devolve upon them may be discharged, they are bound to attend these meetings; if they do not, they set at nought things of Divine appointment. It is admitted that all have not gifts to render them directly instrumental in the edification of the brethren; but all need to be edified, so that none who by possibility can attend have a legitimate excuse for absence.

The members of a church are enjoined in the Scriptures to love one another, and to keep the unity of the Spirit in the bond of peace. Absence from the meetings of the church has a tendency to destroy that unity of spirit, of purpose, and of aim, which ought ever to subsist, and to weaken that love which should bind heart to heart, and soul to soul, and all to Jesus Christ. It evinces a want of interest in the prosperity of the church, and of love to the brethren, and detracts from that complacency with which they may be desirous to regard us. It induces neglect of the "new commandment," and of the duties which arise from obedience to it; and as it is our duty to love and to obey, it is our duty to avoid that course of conduct which weakens love and prevents obedience. The duty of church members to attend church meetings might be shown by reference to the duty of the church to disseminate the gospel, and also by the evils which neglect occasions; but the length of this essay forbids further remarks.

Derbyshire.

T. A.

IMPORTANCE ATTACHING TO OUR YOUNG MEN.

Our chief hope, under God, is in our young men. When we shall have reason to believe that 100,000 of them cherish the views and breathe the spirit of the

following letter, we will reveal to them a secret, and point them to an enterprise worth embarking in.

"SIR,—As one of your young men readers, I cannot refrain from returning you my thanks for your insertion of the spirited extract from the *American Methodist Review*, on 'The English Language; or, Lessons on Fine Writing.'

"Your office as Editor of an extensively circulated periodical is one of great responsibility, and it is rendered peculiarly so by the nature of the times in which we live. The religious horizon appears dark and threatening, while the minds of all good men are filled with the liveliest anxiety concerning the future welfare of the church of Christ. The powers of darkness are already mustering their hosts for the battle, and ever and anon we hear their trumpet blasts of defiance. It is then our duty to prepare for the battle. That day may come when our fathers shall have gone to glory. How important, then, is it that those who are to constitute the future church should have a healthy tone infused into their piety! One of the most powerful instruments for the attainment of this end is a well-conducted religious periodical; one dealing with the stern realities of time and eternity, giving no quarter to the fopperies of a luxurious age, disdaining to make its pages the receptacle of 'fine writing,' and excluding from its columns all attempts at sinking the sublime down to the beautiful, in order that the graceful periods might fall sweetly and soothingly upon the ear of sickly sentimentalism. We wanted such a periodical; but now the need is supplied, and the CHRISTIAN WITNESS stands forth to the world as the advocate of truth—plain, heart-stirring truth.

"I trust, Sir, that you will ever proceed as you are now proceeding. We young folks want a great deal of stirring up; we want to hear the voice of the press raised fearlessly and constantly against all conformity to the follies of the world; we want to be made to think, to consider well the nature of our belief, and to be prepared vigorously to defend the truth. I trust, Sir, that it will ever be your most strenuous aim to put the members of Christ's church in their true position—a position of determined opposition to the manners of a corrupt world; to teach them to win souls as Christ himself wishes them to be won, by love; and to this end we must be reminded that the battle is not against the men, but the manners of the world.

"If I might be permitted to offer a suggestion on any one subject, it is this, that you should give us an article on *working for God*, and condemning the too frequent practice of sending proxy guineas, and neglecting to come *ourselves* 'to the help of the Lord against the mighty.'

"Wishing you all good success in your honourable work, and that you may be strengthened thereunto with power from on high,

"Borough, May 13.

"H."

HUMILITY.

THE bird that soars on highest wing

Builds on the ground her lowly nest;
And she that doth most sweetly sing,

Sings in the shade when all things rest:

In lark and nightingale we see

What honour hath humility.

STATISTICS OF THE CONGREGATIONAL CHURCHES IN THE BOROUGH OF LEEDS.

COMPILED FOR THE CHRISTIAN WITNESS, JUNE 2, 1845.

Pastors and Date of Settlement.	Deacons.	Members.	Village Preachers. <i>g</i>	Sabbath-school Teachers.	Sabbath-school Scholars.	Contributions to Missionary Objects.	Name of Chapel and when built.	Debt.	Population in 1841.
						£ s. d.		£	
Richard Winter Hamilton, LL.D., D.D. Leeds, 1811 <i>a</i>	11	279	4	71	595	277 14 0	Belgrave, built 1835	Paid.	Township of Leeds, 88,741
Thomas Seales, Leeds, 1819 <i>b</i>	8	328	4	91	444	140 16 0	Queen-street, built 1825 <i>c</i>	Paid.	In the entire borough, 152,054
William Hudswell, Leeds, 1832 <i>c</i>	8	190	1	45	185	45 7 6	Salem, built 1792 <i>d</i>	Paid.	
John Ely, Leeds, 1833 <i>d</i>	7	490	4	76	392 <i>h</i>	488 16 0	East Parade, built 1840 <i>m</i>	Paid.	
Robert Leslie Armstrong, Wortley, 1826 <i>e</i>	3	70		60	140	5 0 0	Bethel, built 1815 <i>n</i>	300	7,090
John Wilcock, Potter Newton, 1837		24		12	50		Tabernacle, built 1837 <i>o</i>	300	1,941
John Hughes Morgan, Holbeck, 1843 <i>e</i>	4	60	1	24	130	1 1 0	Marshall-street, built 1837 <i>p</i>	600	13,346
Edward Brown, Hunslet, 1845 <i>f</i>	2	22		10	60	1 8 0	Old Methodist Chapel <i>q</i>	350	15,852
	43	1,463	14		1,906 <i>i</i>	960 2 6 <i>j</i>		2,050	

a Prior to the erection of Belgrave Chapel, Dr. Hamilton occupied Albion Chapel, formerly the Scotch Kirk Meeting-house.

b Mr. Seales removed from Wolverhampton to Leeds, and succeeded Mr. Eccles, at the White Hall Chapel.

c Mr. Hudswell's father was for many years minister of the Old Meeting-house, at Morley, near Leeds.

d Mr. Ely removed from Rochdale, and succeeded the late Mr. Parsons, at Salem Chapel.

e Mr. Armstrong and Mr. Morgan were both educated for the ministry at Alrcedale College, under Messrs. Vint and Scott.

f Mr. Brown removed to Hunslet from Brigg, in Lincolnshire, having previously laboured in Ireland.

g There is in connection with the Leeds churches an Itinerant Lay Preachers' Society, which supplies the destitute parts of the town and neighbourhood with the word of life, and is assisted by the resident ministers. Its printed plan comprises 24 preachers, 24 conductors of prayer-meetings, and 28 stations. The Leeds Town Mission employs 14 agents; annual expense, about £800.

h Mr. Ely's congregation have recently opened a day-school for boys and girls, and have 170 scholars.

i The Leeds Sabbath-School Union in 1844 included 2,617 teachers, and 12,635 scholars; this is exclusive of the Methodist and Church schools.

j The contributions of the churches to the London Missionary Society, to Home and British Missions, are comprehended in this return.

k Previous to the erection of Queen-street Chapel, the congregation assembled in the White Hall Chapel. This was the first regular Independent chapel that was built in Leeds, and was erected for Mr. John Edwards, who was born at Shrewsbury, and was converted in Ireland under Mr. Whitfield's ministry. For several years he preached in connection with Mr. Wesley, but disagreeable circumstances existing in the Leeds Society, he and a respectable number of his friends withdrew, and built the White Hall Chapel, where he preached for more than thirty years. He settled in Leeds in 1755, and in 1758 he cut off at one time twenty members for holding

Antinomianism. He died on the 17th of February, 1785, aged 71 years. To Mr. Edwards succeeded Mr. Parsons, who had assisted Mr. Edwards for some time before his death. When the new chapel (Salem) had been built, and Mr. Parsons and his friends had removed to it, the pulpit at White Hall Chapel was supplied by Mr. George Wilson for about fourteen years, when the pastorate was taken by Mr. Eccles, now of Hopton, near Huddersfield. When he removed to London he was succeeded by Mr. Seales. For several years prior to his death Mr. Wilson was in connection with the Baptists, and was a printer and bookseller in Leeds, where he died, at the advanced age of 79.

l Salem Chapel was occupied by Mr. Ely's church and congregation from 1793 to 1840, at which time Mr. Hudswell removed to it from George-street Chapel, now converted into a day-school by Mr. Ely's friends.

m This handsome chapel was erected at a cost of about £15,000, and its entire debt was liquidated by the munificent liberality of its congregation in January, 1845. The noble example set by the East Parade congregation was immediately followed by those of Belgrave, Queen-street, and Salem, who unitedly raised upwards of £10,000 for this purpose.

n To this chapel is attached a good burial-ground and school-house.

o The interest at Potter Newton was principally established by the agency of lay preachers.

p The first minister of this place was Mr. Cummins, who is now labouring at Cowick and Pellington.

q The Wesleyan Methodists having built a new chapel at Hunslet, their old one was purchased for the Independents, and the first minister of the place was Mr. Orgar, who removed to Stubbin, near Barnsley, about two years ago. This is a Home Missionary Station, and is connected with the West Riding of Yorkshire Society.

r N.B. Officers of Congregational Institutions:—Dr. Hamilton, Secretary of the Leeds Branch of the London Missionary Society; Mr. Hicks, solicitor, Treasurer, and who is also Secretary to the Board for Chapel Cases; Mr. Seales, Secretary for the Silicoates School. Mr. Ely, Secretary of the West Riding Home Missionary Society. Mr. Reynolds, Secretary to the Leeds Lay Preachers Society.

MIXED MARRIAGES.

For the Christian Witness.

MUCH has been said, but not too much, against the alliance of the church with the State. It is justly denounced as incongruous, fruitful of the most serious evils, and a violation of the spirit and precepts of the New Testament. But the very objections apply, at least with *equal* force, to another kind of alliance of frequent occurrence, and to a great extent tolerated among Christians, the marriage of believers with unbelievers. If so, to be consistent, ought we not to condemn the latter as well as the former? It is admitted that the former may and ought to be dissolved, but that the latter is for life. This, however, only strengthens the argument against it. Such an alliance is incongruous, for "what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" Its consequences are evil, and a "good tree cannot bring forth evil fruit." It is a violation of the Divine command, and the transgression of the law is sin.

The parties thus united disagree in principle and practice; their opinions and feelings do not harmonize, and there is a want of sympathy on subjects of all others most deeply interesting to the Christian. Religion so alters the views and modifies the tastes and feelings of those who embrace it, that, however similar in other respects, a pious person cannot find a companion in one who is a stranger to it. "Can two walk together except they be agreed?" Their attachment may be mutual, and in secular business they may act together, but here their co-operation ceases, at this point the parties separate; and the Christian is left to pursue alone the path to heaven. However desirable the sympathy and assistance of a friend, in those affairs which are at once the most momentous and the most difficult, they are sought in vain from one, who perhaps in every other respect, is all that could be desired. This disadvantage must be painfully felt, and the grief augmented, by a recollection of the spiritual condition of the individual so closely allied. Perhaps the kindest admonitions and the gentlest counsels are heard in silence, or meet with an angry reply; and the conscientious discharge of duty, instead of being encouraged, is obstructed. The chosen company of one is no society for the other, and the wish to gratify becomes a snare.

In the conjugal relation, especially, example has an irresistible influence. That influence may be imperceptible, but its power and success are so much the greater. An example of indifference, to say nothing of hostility to religion, constantly before the eyes, is likely to have the most baneful effect, and to place even piety itself in jeopardy. Many who did run well have been hindered, have deserted the ranks of the pious, and left vacant their place at the table of the Lord. And what has been the cause? The influence of this unhallowed union. And is this to be wondered at, when even Solomon himself was enticed to idolatry and vice by an intimate association with the enemies of religion?

Happy would it be, if the evil were confined to the parties themselves, but others are deeply involved. It is felt in the rising *family*. The parents being divided on the subject of religion, the fulfilment of the precept, "Bring them up in the nurture and admonition of the Lord," is all but impossible. The efforts of one are weakened and neutralized by the opposition or indifference of the other; and the education being in consequence defective and powerless, the children are ruined. It is felt in the *church*, and operates as a blight on its prosperity. Though *avowedly* separate from the world, its members uniting themselves with the ungodly, it becomes *really* blended with it. The effect is to lower its character and paralyze its energies. Separation from the world in one sense, is more than counterbalanced by a union with it in another. The consequence is not merely a *loss* to the church, but a *positive injury*. How often have the interests of the church been betrayed to its enemies, by its members communicating to their unfriendly partners what ought to have been concealed; but what, in so intimate a relation, it was quite natural to divulge! Hence it has been assailed by scandal, prejudice, and persecution; inquirers have been checked, and the progress of religion retarded. But its greatest mischief is, in opening a door to worldly and corrupt influence, and affording a facility for its ascendancy. Why has the church so often been carnal in spirit, lax in discipline, and formal in worship? May it not be traced to its connection with the world, through the medium of the intimate relationship of its members, as one cause? It is seen in the old world: the sons of God took unto them wives of the daughters of men; the consequence was,

the rapid decline of religion, the triumph of wickedness, and the ripeness of the earth for the impending deluge.

But to the law and the testimony is our last appeal. What saith the Scripture? "The friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God." A declaration strongly denouncing an intimate and voluntary association with the worldly; which the union in question *approaches*, if it does not constitute. "Be not unequally yoked together with unbelievers." Whether the apostle intended marriage here or not, the application is unavoidable. Again, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Is marriage an exception? If not, the Christian forming an alliance so derogatory to the honour of God, cannot be guiltless. But the precept is express, "*only* in the Lord." The liberty to marry is universal, but the individual must be a *Christian*.

Where no connection exists, then, the path of duty is clear; where it does, if not consummated, it is incumbent on the Christian seriously to reflect on the step about to be taken; to consider the *character* of the party with whom it is formed, and if evidence of piety be wanting, at once to break it off. The engagement may be explicit and of long standing; but being contrary to Divine command, it cannot be obligatory, and ought to be dissolved. If this can be effected by mutual consent, it is highly desirable; and by a faithful statement of the reasons this object may generally be secured. But if not, there is no alternative, the will of God is imperative, and his approbation paramount to every other consideration; and therefore no plea of fidelity, or fear of consequences, can justify the fulfilment of such an engagement. It may, indeed, do violence to the tenderest and the strongest feelings of our nature to take this course, and will demand a courage which nothing but the fear of God and Divine assistance can inspire. But it will be a noble stand for the honour of religion, and may have the happiest effect on the individual discarded, by awakening reflection and leading to conversion. The contrary would risk the peace of conscience, spiritual prosperity, and even temporal happiness.

Let Christian parents and guardians therefore beware of encouraging a connection so fraught with mischief and opposed to the will of God. Let them

remember, that, however flattering the prospects for this world, by advising or countenancing so unhallowed a union, they would not only incur the Divine displeasure, but most certainly sacrifice the *real* comfort of those whose happiness they are solicitous to promote, for the *present* life, and hazard the everlasting welfare of them and their posterity.

And let young disciples be on their guard against making or accepting proposals where evidence of piety is absent. Let them not forget, that they are bound by the most solemn profession, at every step in life, and therefore especially this, to consult first, not inclination or worldly advantage, but the will of God and their *spiritual* welfare; and cautiously and resolutely avoid a course so baneful to the cause of religion, dishonourable to God, and dangerous to their own interests, temporal and eternal. N. S.

SACRAMENTAL COLLECTIONS.

To the Editor of the Christian Witness.

SIR,—Several times I have felt prompted to address some fruits of thought to you, particularly on the subject of "Benefit Societies," an interesting specimen of which has been set up here. But when I have looked at the long array of names in your list of acknowledged contributions, I have felt as if, were I to persist in writing, I should commit the ludicrous absurdity of sending coals to Newcastle.

However, on looking through your very interesting Number for last month, the perusal of an article on "Sacramental Collections," awakened a fresh impulse to write, which has, at length, prevailed.

Of the writer I know nothing; but, judging from what he has written, I should deem him to be a truly Christian man both in his spirit and his aim; and I am the more anxious to say this at the beginning, because it will be seen from what follows that I differ from him considerably both in sentiment and experience. He has given one view of the subject; but I doubt not that he will kindly bear with me, and "consider what I say," while I place the same subject before the minds of your readers in another point of view.

I am far from intending to advert to all that he says, but, anxious to spare both your readers' time and my own, I will confine myself, as nearly as I can, to two particulars.

First, as to the general principle and practice in our churches of making sacramental collections. To the scripturalness and propriety of making such collections at the Lord's supper, your correspondent, J. B., does not object; but he wishes that some alterations should be adopted in the mode of making them. Especially he seems to desire that the parties communicating should, in sitting, be so arranged, as to enable "the deacons who superintend the collection to distinguish between those who can afford to contribute, and those who rather need themselves to receive the aid of their Christian brethren." But, where in the New Testament, I would ask, is there to be discovered any ground for such a distinction? In what single instance is any party named who are to be exempted from giving? Is not, on the contrary, a doctrine the opposite to this very largely inculcated? Christians in the lowest grade of society, earning their daily bread by "the sweat of their brow," are not only enjoined to give, but to labour the more with a view to be able to give; "working with his own hands that which is good, that he may have to give to him that needeth." If any might be exempt, surely it would be a widow, whose "whole living" amounted to but "two mites." Yet, when such an one cast all her living into the treasury for the poor, the Lord, our exemplar, saw, and commended. And Paul publishes through all the churches the praise of them who, "out of their deep poverty, abounded unto the riches of their liberality."

There is a noble sentiment yet to be inculcated in all our communions, which is, that our Divine Christianity both enjoins and inspires an ANTI-PAUPER SPIRIT. I hear a cheering voice addressing the Christian poor, and saying, "Let the brother of low degree rejoice in that he is exalted." But part of his exaltation is, that from the degradation of a mendicant spirit he is raised to participate with God, and Christ, and angels, in being a donor; and to taste of that divine "blessedness" which belongs to him that gives, rather than to him who receives.

"It is painful," says J. B., "to present a plate or box for contribution to a brother who is too poor to give, and it is no less painful to the poor brother to let it pass without contributing." Unhappy deacons! Unhappy poor brethren! But there are deacons and poor members who have outlived this "painfulness," having been "shown a more excellent way." I

could tell your correspondent of some, so prompted by dutiful liberality, and so touched with thankful love, that, both they who present the plate, and they who drop into it their humble offerings, "*rejoice together.*" And a third party has rejoiced with them—the pastor, when he has seen, as the fruit of his scriptural exhortations, the piled up pence, gifts of that disinterested charity which melts away the frost of pauper selfishness. To such, no part of the service is more delightful than this *evangelical* offertory, gathered, not while singing the hymn, but in sweet silence, while the heart is swelling with a Saviour's love, and prompts the hand to prove its sincerity by its works.

But I must restrain myself, and hasten to the second point; which is, *In what proportion should our sacramental donations be given?* In reply to this question, I would first observe, that, after supreme love to Christ, the next great duty continually insisted on, in the New Testament Scriptures, is that of administering to the wants of the poor of his flock. Christian charity is to begin at home. The injunction is, to "do good unto all men, as we have opportunity, but *especially* unto them who are of the family of the faith." Therefore, if a Christian can give but to one object, he is to give to this; and, in the last day his Saviour will say to him, "Forasmuch as ye did it unto one of the least of my brethren, ye did it unto me."

But "cases have come to J. B.'s knowledge in which church members have staid away from the ordinance solely for this reason—that they had not a sixpence to spare for the collection." But, had they not a penny or a halfpenny? And if this were given in love, would it not have been as acceptable as "thousands of gold and silver?"

Yet more, J. B. has known "many instances of young persons, of decided piety, but of very restricted pecuniary resources, who have been induced to postpone uniting themselves to a Christian church for the same reason." That in this assertion your correspondent speaks truthfully, I doubt not for a moment. Yet, what deplorable ignorance of the will of Christ and of the spirit of the gospel, is indicated here! Was their poverty so abject that they could literally give nothing—not even *one* mite? Or, having it in their power to give a small sum, did a regard to an unscriptural custom, or did pride prevent them? And further, one feels impelled to ask, What

sort of religious instruction can such persons have been receiving? No wonder the writer speaks of "painful" feelings. To one who knows "many instances" of such things, the frequent occasions of mental pain must be sad indeed. The greater reason must they have to be thankful, who, like myself, after a pretty long acquaintance with churches and church-members, have not met with a single such instance. "No, not one."

But the question before us is that of *proportion*. If a Christian can give to more objects than the first, his ability to give, and the scriptural claims of other objects, must be his main helps in coming to a decision. If a good man should think that more is contributed at the sacramental collection than the wants of the poor members require, he would, I conceive, be justified in giving less to that object, and more to some others; but nothing, I hold, could justify his not contributing at all to the necessities of his poor fellow-members. All Scripture resounds with the truth, that *they* have the first claim.

"Surely," says J. B., "our richer brethren will spontaneously come forward, and take upon themselves to do what is needful in this department." In answer to which I fervently exclaim, Never may the rich presume to "take on themselves" that which their common Lord has laid both on the rich and the poor. If there be a disciple of his who can give to a brother disciple still poorer than himself "a cup of cold water only, in the name of Jesus," let him have all the joy of doing it. The care of the rich for the poor is a lovely fruit of our religion; but more lovely are sympathy and kindness shown by a poor brother to him that is poorer. Let this disposition be cherished and abound, and all our religious institutions—Bible, Missionary, Educational, will be the gainers; for that charity will spread most widely, which, as its author enjoins, shall begin at home.

H. MARCH.

Newbury, March 12, 1845.

THE WINE QUESTION; OR, THE WINE USED BY THE REDEEMER AT THE PASSOVER.

To the Editor of the *Christian Witness*.

British and Foreign Temperance Society,
Aldine Chambers, 13, Paternoster-row,
June 7th, 1845.

SIR,—In a communication on this subject inserted in the last Number of the *CHRISTIAN*

WITNESS, the writer endeavours to show that the wine used by the Lord Jesus at the passover and at the institution of the supper did not possess the alcoholic or intoxicating property. This assertion he endeavours to support by the works of the Rev. C. F. Frey; M. Noah, Esq., an American Jew; and by the highly respectable secretary of the Jewish synagogue in Great St. Helen's, a letter from whom he introduces in his communication to you. These witnesses your correspondent regards as giving conclusive evidence against the propriety of Christian churches using fermented wine at the Lord's supper.

It has been our practice to avoid controversy with our teetotal friends; and we have pursued our own course without losing time or weakening our efforts in fruitless discussions with those who have adopted different views to our own on the wine or other questions; but as so much evil has resulted to Christian churches of different communions from the unhallowed agitation of this question, and as the weight of a communication admitted into your columns may be applied to stir up and increase this agitation, I feel assured you will allow me, as a lover of truth and peace, to correct the error which your correspondent has promulgated through your pages.

The Rev. C. F. Frey, when he was last in England, personally called my attention to the improper use which the teetotalers had then made of the facts mentioned in his work entitled "Joseph and Benjamin," and which your correspondent has again repeated. Mr. Frey assured me that the Jews confine the meaning of the words "leavened" and "fermented" to the yeast of grain only, and not to the natural and proper fermentation of the grape; and that, as the wines in common use are known to be generally adulterated with spirits made from grain, the utmost care is taken to have the wine made expressly for the passover, so that nothing leavened, the produce of grain, may be mixed with it. This wine is made in the ordinary way, by parties duly appointed for the purpose, undergoes its due course of fermentation, and is therefore intoxicating, as is well known to our Jewish brethren, and to those who are acquainted with the practice of the modern synagogue.

Mr. Frey's remarks enabled me at once to see the error of your correspondent; and as the very respectable authority of Messrs. Lindenthall, father and son, were applied to its support, I waited on these gentlemen with a copy of your *CHRISTIAN WITNESS*, and requested them to inform me whether your correspondent had correctly represented the wine used at the Jewish passover. They at once explained the error; and stated that their great care was to exclude from their wine any mixture that might have proceeded from the leaven of grain. Mr. Lindenthall kindly produced some of the wine prepared for the last passover, in which it was evident, both from its taste and appearance, there was a large proportion of the spirituous property.

Messrs. Lindenthall kindly explained, also, the practice of blessing the cup at the passover. It is usual for each member of the family to partake of four cups of wine, and teetotalers have asserted, that as the contents of each cup are drunk by even the youngest person present,

a proof is hereby given that the passover wine is not intoxicating: the fact, however, is, that the cup is only tasted after the blessing has been pronounced each of the four times; and although the wine is intoxicating, inebriation does not follow, from the smallness of the quantity used by each person.

In my communication with the Messrs. Lindenthall I pointed out the propriety of their making a communication to yourself, more fully explaining the facts of the case, as well as to your correspondent. This I believe they have done, as I am just favoured with the copy of the note they have addressed to that gentleman. It is as follows:—

Copy of a Note from Mr. J. L. Lindenthall to the Correspondent of the Christian Witness.

"Sir,—As some misconception apparently prevails in reference to the word 'fermented' employed in my letter to you, I deem it my duty, in order to prevent misapprehension, to state that I intended the word to convey,—'mixed with extraneous leaven;' for the wine used by the Jews at the passover service has unquestionably undergone the process of fermentation, *i.e.*, the spirit therein contained has been permitted to become evolved; but it is pure, and free from any adulterating admixture, and undoubtedly possesses the power of intoxication. I remain," &c.

In conclusion, Mr. Editor, you will kindly permit me to say that I am truly thankful that you are so well disposed to bring your energy and talent, with the large circulation of the CHRISTIAN WITNESS, to the furtherance of the Temperance cause, and while I rejoice in all your efforts to advance the general interests of the Redeemer's kingdom, I shall regard your Temperance department with peculiar satisfaction. With the first four articles of your Temperance Creed I most cordially agree; with the

four remaining I somewhat differ. Total abstinence, or even a less restricted system, I conceive, can only be a *sure* means of preservation, or of recovery, as it is combined with faith in the Lord Jesus Christ, and as it is blended with and sustained by that change of heart, and that renovation of the whole man, which can alone be effected by the word and Spirit of the living God.

The history of the British and Foreign Temperance Society, and you will permit me to say it is a glorious one, shows that the word of God and the pure gospel of the Lord Jesus Christ are the only sure and effectual grounds on which the labours of Temperance societies can proceed, so as to enjoy the Divine blessing, or become ultimately useful in permanently promoting the great work of Christian temperance.

Affectionately uniting with your valued friends in fervent prayer that the Divine blessing may rest on all your labours, and that the CHRISTIAN WITNESS may be rendered eminently useful in gathering souls to the Lord Jesus Christ,

I am, Mr. Editor,

Your friend and fellow-labourer,

OWEN CLARKE,
Secretary.

*** Here the matter must end. The testimony of Mr. Lindenthall, in our view, is quite decisive. It is supported equally by common sense and sacred Scripture. Our "Creed" is before our readers; and, for the present, we must abide by it. Our own minds, however, are open to further light; but till we obtain it, our columns are closed to all further controversy on the Wine Question. Nevertheless, our best efforts, in due proportion, shall continue to be given to the earnest advocacy of the claims of the Temperance Reformation.—EDITOR.

Periodical Literature.

THE CHRISTIAN WITNESS; ITS PRESENT STATE AND FUTURE PROSPECTS.

TO THE CONGREGATIONAL CHURCHES OF ENGLAND AND WALES, WITH THEIR PASTORS AND DEACONS.

BELoved AND HONOURED FATHERS, BRETHREN, AND FRIENDS!—The season has now come for the performance of an act of justice to a large body of obliging and esteemed correspondents,—an act which will necessarily, at the same time, bring before you the results of the experience of the first eighteen months of our labours. At the beginning of 1844, the idea of the CHRISTIAN WITNESS was new, the plan an experiment, and the success a speculation. On both sides the notion of the thing to be produced was necessarily loose and undefined. We had but a general and very imper-

fect conception of what we were to create; nor had you a more settled view of what you wanted. Where all, therefore, was so vague and indefinite, it was not easy to say whether the supply would correspond with the demand or not; and if it should, it might clearly be considered as less the result of intelligent design and unerring execution than of happy accident and felicitous circumstances. The first year was absolutely necessary for ourselves to give substantive existence to our ideas, form to our plan, and harmony to the several parts of our scheme; and for you to judge of its adaptation to promote the good of the community. Time only can test the merits of the principle of such a project, and determine the public estimate of

its execution. Ignorance and rashness, prejudice and predilection, as usual,—all confident and all wrong,—may each pronounce their jarring decisions, and vent their antagonist predictions; but the result must be left to a higher tribunal. No sagacity can enable an Editor to foresee with certainty the light in which his labours will be viewed by a circle of readers counted not by thousands, and tens of thousands, but by more than ten times ten thousand, comprehending persons of every conceivable variety of talents, culture, tastes, habits, rank, condition, and circumstance. The grand problem to be solved, therefore, was, How shall we meet, in the largest possible degree, the wants and wishes, claims and necessities of this vast multitude?

The history of our experiment comprehends, the first entire year, and the first half, which is, virtually, that of the whole of the second year. The results of the former are already before you in the Dedication to our first volume; and we shall now record those of the latter. The issue of the circular of the Committee, at the close of last year, accompanied by our own appeal, has been attended with much instruction. Although no reply to this document was solicited,—which was, perhaps, an oversight,—yet such was the zeal and the kindness of a portion of our friends, that about forty spontaneous answers were returned to us, all of them in various ways calculated to yield instruction, or direction, or encouragement, to illustrate the subject of circulation, and to promote our grand design. This valuable body of letters, mostly received about the middle of December, 1844, which we have kept back till now, as the proper time for their production, may be viewed as the record of a Select Conference on the interests, character, and prospects of the CHRISTIAN WITNESS. We have only to conceive of some forty intelligent and educated Christian men, consisting chiefly of pastors, gathered together from the principal districts of England, met in council, and thus reporting on facts, and expressing their opinions; and the results, classified, will stand as follows. The first division consists of statements relative to increase; the second, to decrease; and the third, to general opinions.

I.—INCREASE.

I.

"Before I left * * * * *, all the students pledged themselves to do all they could to extend the circulation of your Magazine, believing it to be the means of doing an inconceivable amount of good. I came here on the last sabbath in last year, and began to think of redeeming my pledge. I announced it from the pulpit twice, as plainly and as accurately as I could,

and the result was, that instead of four copies, which were the number taken last year, we have thirty-five taken in my small congregation. My Wesleyan brother in this place takes it, and praises it; so also do many of his people. A Baptist brother in the neighbourhood lately told me that his people take more copies of the CHRISTIAN WITNESS than of any other periodical. The number of readers is also encouraging. Sometimes two or three families of limited means join to have it. Some, when they have read their copies, circulate them extensively. I find it profitable to refer to various articles from the pulpit, as illustrative of any point which may be under consideration. Requesting the people to read certain articles again, increases their attachment to it, as well as excites the attention of those who have it not. The people seem well pleased with what they get for their money, and I believe it will be of the greatest value here. There is such lamentable ignorance and stagnation of mind. We want something like this to create an appetite for instruction as well as to supply it when created. May I ask, Why is it that members of respectable Congregational churches in London are to be found who scarcely know that such a publication exists? Such I can prove to be the case. I can also prove that a minister may mention it from the pulpit so as to excite no attention at all, or he may recommend it in such a way as not to fail in extending its circulation."

II.

"Last year I introduced twenty-four copies; this year I have introduced seventeen; making together forty-one copies. Of last year's list, eight have declined; with this deduction, the present number for our people is thirty-three, which is a gain of nine. Our average attendance does not exceed 150, which will enable you to form some opinion of the proportion in which the Magazine is taken. In this statement, of course, I exclude the Sunday-school children, which are about 120. I shall make it my business, from year to year, and on all occasions, to seek its introduction, wherever practicable. I am convinced a notice from the pulpit is insufficient. I have, therefore, in both instances, called on the families, and, having obtained the order, have put it into the bookseller's hands. I am sure, if all our ministers would take this trouble, and exercise prudence and skill, there would be no difficulty in raising the circulation beyond 100,000 a month. I know that many ministers have too large a congregation to do this; at the same time, there is not a doubt, that a large majority can do *very far more* than they have yet accomplished. I have, at various times, in different localities, inquired of ministers as to their success, and have found it sadly deficient. I have also found the cause to be, depending on a pulpit announcement, and have invariably urged them to a personal application. I did this the other day to several, in a neighbouring town; they were surprised at the success of my mode, and declared their intention of going home to do likewise. It appears to me that our energies have been foolishly scattered, and that the time has come, in which wisdom says, — Concentrate them. We have censured Wesleyan tactics; I am deeply impressed with the conviction, that we *must*

imitate them. They have worked, one and all, for Wesleyanism. We must labour for Independence; and, as one of many ways, active exertion for the WITNESS appears to me among the wisest and best. Our people *must* know their principles; if I mistake not, the WITNESS is well calculated to give them this knowledge. Most heartily wishing you success, of which I have no doubt, and pledging myself to further it by all means in my power," &c.

III.

"It will gratify you to know that from reading your Dedication in the December Number, our subscribers to the WITNESS have increased *five-fold*; and as the means by which the increase was effected have never been referred to in your invaluable publication, I will name them, that you may, if you think well, urge the matter upon other churches. Previous to reading your December Letter, only some eight or ten copies were taken by our very small congregation; but after reading yours, one of our worthy deacons, with a friend, determined to devote their sabbath afternoons to call upon every individual in the church and congregation that were at all able to take it, and the result was, without a single exception, (so far as I know,) every member now takes a copy. If this direct plan of doing good so effectually answered in our case, why should it not in every church in England produce similar results?"

IV.

"I am happy to state, that by an announcement from the pulpit three several times, we have more than quadrupled the sale of the WITNESS for this month, (besides extra subscribers for the *Evangelical* and other Magazines.) We have sold more than sixty this month, and I am sure if the Number for December is a fair sample, we shall yet increase our sale. My plan is to have a monthly parcel, and appoint a young man in the congregation as librarian, as in time we hope to form a small library for the congregation out of the profits."

V.

"Upon inquiry at the close of last year, I found that only one person in my congregation took the WITNESS, and that there was only one copy of the *Evangelical* taken. Moreover, the prevailing opinion was, that the people could not afford to become subscribers. Entertaining a different opinion, I recommended both from the pulpit on the evening of the last sabbath of the year. The result is, that seventeen WITNESSES are now taken, and ten *Evangelicals*. You will like this the better when I tell you that eight WITNESSES and eight *Evangelicals* circulate among thirty-two poor families."

VI.

"The fact is, I can only obtain two subscribers besides myself for the WITNESS for this year. That is one more than it was last year. We have fourteen persons who take in the *Missionary Magazine*. I tried hard to induce them to order for the WITNESS, but all to no avail. I am sorry we have lost two subscribers for the *Evangelical* this year, that is, we only take in six copies instead of eight, and grieved I am to write that only one copy of the *Congregational* is ordered. I am almost sick when I think of

that work, that it should be so miserably supported. But what can be done? The people in our rural districts are very poor, and yet I lament to say they are *more selfish* than poor. I trust the circulation of *your work* will increase beyond *fifty thousand*, but should it not be realized, I trust nothing would induce *you* to *suffer the Editorship* to fall into other hands."

VII.

"I should think that I was not forwarding my own usefulness, if I did not urge the circulation of *our own Magazine*. My circle is small, yet last year 24 copies were circulated monthly; and I took your note into the pulpit on the sabbath, as the basis of some remarks I made on the subject. The increased circulation will, I hope, be such as to raise the magazine to the standard we must all desire. I consider myself wedded to it while it continues to be what it is; and you know how a man should act towards his wife."

VIII.

"We have increased the numbers at Narberth for next year from three to twenty. It is my ardent hope that you will meet with similar and greater success in every town and county. I consider your publication the best of the kind anywhere published. May God spare your life long, and make you the happy instrument of bringing men to think and act as they ought in matters of a religious nature."

IX.

"I recommended, at a church meeting, that every member should try to take it in. I announced it from the pulpit; but after eight months' persuasion, I found the sale had increased to four. I then announced from the pulpit that I *would procure it* for any person desirous of taking it in, and now I believe there are thirty sold in our own congregation. I think the trouble of ordering well recompensed by the consideration of diffusing that which I think calculated, if well read, to work a complete moral reformation in our churches. There is a carelessness and apathy that exists in our congregation, and some will not take the trouble to order a work, but when brought to their hand will read with some attention. I trust, as we now have a copy for nearly every member, the time is not far distant when I shall be able to say that a copy may be found on the table of every attendant."

X.

"I have been the firm advocate of the CHRISTIAN WITNESS, and have done my utmost to extend its circulation; and though the number is but small, yet we have extended it one third, and hope, before the January number is out, an addition will be made. I look on the CHRISTIAN WITNESS as the alarm to the churches, particularly in small interests, such as the one over which I preside; where much more might be done, were the people awakened to their duty."

XI.

"You ask, in your letter, 'What can you do for the CHRISTIAN WITNESS?' With great pleasure I answer—*Double* what we did last year. And I am the more pleased, because it is the result of the plan suggested in a former letter, that of *lending the numbers about when read*.

Mine have all been in constant circulation through the year."

XII.

"The labouring people are extremely poor in this locality, and cannot afford to spare anything from their scanty pittance. The farmers are beyond our reach, their minds prejudiced under High Church influence. The parsons are all of the Pusey school, while we are infected with the leaven of popery. I had taken in the *CHRISTIAN WITNESS* from its commencement; and had, with a view of making it known abroad, lent it out among the people, that, in reading its contents, they might, peradventure, be induced to procure it for themselves. In this, however, I have been disappointed; for at the close of the year, not one had offered to subscribe towards it. But feeling desirous, if possible, to increase its circulation, I resolved, on the receipt of your letter, to make direct application where I thought it most likely to succeed in my object, that having done what I could, in case of failure I should have the satisfaction to reflect on having performed a duty that I considered devolved on me. I feel, however, happy in stating that my humble efforts have not been altogether in vain, and that the pleasing effects exceed my own expectation. I feel great pleasure in reporting, that by these means I have obtained twelve new subscribers to your valuable journal, principally among the coast guard."

XIII.

"My people are, in general, extremely poor. They took just fourteen numbers of the *WITNESS*. This year one has been discontinued; but I have obtained four new subscribers, and hope to get some more; because I not only recommended it recently from the pulpit, but called on persons at their houses, and requested them to take it. I even went so far as to say from the pulpit, that, besides the excellence of the periodical, I requested them to take it on personal grounds,—that they knew how much I had their interests at heart, and if, therefore, they had any regard for me, they would take the *CHRISTIAN WITNESS*. I feel that periodical to be of such importance to our interests as a body, that if I could get it no other way amongst my people than by paying for it, I should gladly pay for a number of copies to circulate amongst my people. I believe there is no publication, of the same size, in the whole literary world, which could display so much powerful writing as the last number of the *CHRISTIAN WITNESS*."

XIV.

"There is one very great disadvantage in regard to its circulation in this neighbourhood, and that is, that few understand the language. There is not, to my knowledge, a single Congregationalist who can understand the English language, in this neighbourhood, who does not take the *CHRISTIAN WITNESS*—a greater number is received of it than of either of the old Welsh periodicals. You may depend on my doing all in my power both here and elsewhere to promote its circulation."

XV.

"I thought I had done what I could for the *CHRISTIAN WITNESS* last year, our circulation being about twenty copies, and we thought it

good among a literally poor people. But I am happy to say that a few words from the pulpit has procured ten more, so that we shall have thirty in all."

XVI.

"We are beyond my former mark. I hope to circulate sixty *WITNESSES* for 1845. We have now on this Home Missionary station sixty-seven—not satisfied yet."

XVII.

"Upon the first appearance of your excellent periodical, I gave it a strong recommendation from the pulpit, both to my own congregation and to one in a neighbouring town. In consequence of these recommendations, sixteen copies are now monthly received—a number small in itself, but large compared with the means of the churches. In my occasional visits to other parts of the country, I shall never fail to urge upon Nonconforming brethren the vast importance of circulating and *studying for themselves* your admirable pages."

XVIII.

"This time twelve-months, I recommended the *WITNESS* in every circle, and sought subscribers, but could not get one, so that my order to Green, of Belfast, was just *one copy for myself*. I received my one copy; I read it; I then lent it about among the people; I perceived at once I could not praise it too highly, and as the result, after a while I obtained two subscribers, and subsequently the two subscribers increased to six. When I saw your appeal in the *Patriot*, (for I did not receive the December number of the *WITNESS* till the evening before last, Dec. 24.) I tried again to increase the subscribers, and already I have obtained *nineteen* for next year, and I will do all I can to get more. This you will say is small, even so it is small, considering the excellency of the work; but then it is only 'the day of small things' in Ireland, and even in this small number there is some encouragement; and were the increase as great everywhere, your monthly circulation, in 1845, would be ONE HUNDRED THOUSAND."

The second division consists of those extracts which announce decrease, and serve to illustrate both the intellectual and social condition of a large portion of our people. The number of this class of statements is small, for all that we received are here inserted. The task was ungracious, and hence it is probable, that many more who might have given similar testimony, delicately preferred to keep silence.

II.—DECREASE.

I.

"My wish is, that every family in my congregation should possess a copy, both for their own sake and the interest of true religion in this neighbourhood. The articles, with very few exceptions, have met with my entire approval, as it regards their spirit, energy, variety, information, and adaptation to interest the bulk of our hearers as well as members. I would consider it as clear gain to the cause of religion here were it generally read; and I esteem it a loss because

it is not more so. I regret to find that several have discontinued it at the close of last year—some from a wish to take some other monthly periodical, and others from some cause which is not explained. There is one thing to be taken into account—several of our country friends are very poor readers, and find it a task to peruse the pages of such a work; others do not sufficiently value information where calls are made on their pockets for Christian objects. The work, I doubt not, will make its way even here.”

II.

“If, under the Divine blessing, its succeeding volumes shall be permitted to command as wide a circulation as its first has done, what wonders may we not expect to see achieved in that section of Christ's church in which the great bulk of its pages are read! A few short years, and every consistent Independent will be up, and at his post—will be on his watch-tower. Many of its articles, during the past year, have gone far in lighting up the latent spirit in our churches and in our families, which had too long slumbered in apathy and forgetfulness. That all-powerful appeal by J. A. James, on the Church Member's penny, is doing much in our little cause in this town. Our worthy and esteemed pastor here is not simply recommending the WITNESS to be taken, but that its contents be read, digested, and properly applied; yet some of its readers have, at the close of the first year, discontinued it, for the avowed reason that they *do not fully understand* the whole of its contents; and may I, in confirmation of the above fact, beg, with the greatest deference to you, to assure you that a *very large proportion* of the English peasantry, who constitute many of our assemblies, and consequently of your readers also, are but imperfectly enlightened on spiritual matters, and therefore need a something adapted more to their circumscribed capacities; and no one, I think, who is not constantly amongst them, would ever dream of the extreme ignorance reigning in the otherwise well-intentioned and consistent heart. Could you then, sir, consistently with your present plan of publication, and without infringing on its present high tone, or deteriorating from its sphere of usefulness, give, monthly, three or four pages of matter adapted more to their understandings, I am rather sanguine that, as it became generally known, it would, in that class, considerably enhance its circulation.”

III.

“I was sorry to perceive that you had passed through the year without complaints from any quarter; and regret that I did not, at the beginning of the year, give you notice of the complaints I heard, and my thoughts respecting them. I purposed doing so, but thought it would hardly be gracious to complain at the outset, and hoped the reason for doing so would not last, or that some one else would say better than I could what I wished to say, and so render it unnecessary for me to expose myself to your hard editorial blows. Besides, the grumbling gradually died away, and I heard no remark unfavourable for several months, until at length I was startled by the information that thirty out of ninety copies distributed by my sexton were given up, and other subscribers were wavering.

“The fact is, my people feel the lack of ‘ge-

neral edifying matter.’ Your notion of what the magazine should be is, doubtless, good abstractedly; and the arguments implied (if not expressed) in the Dedication, would be unanswerable, if our people had been, by some other means, previously led to take an intelligent interest in the great subjects you so ably discuss. Very many, doubtless, have; but many have not. They came from their Bibles, and tracts, and such like, to the magazine, expecting to find matter of a similar kind; but found themselves, all at once, in the midst of discussions on Church and State, and such like; and these carried to such a length as to engross perhaps more than half the magazine,—at all events, confining the matter they most wished for to four, six, or eight pages, and these in large type, and therefore containing much less matter than a like number of pages on other subjects. *I do not sympathize with their objections.* I told them from the pulpit, that unless they *read and acquired intelligence upon such subjects as you handle, they would be unprepared to act their parts as Christians, Dissenters, Englishmen*, in the times through which we are passing. Still, I do feel that, as so many in our body, throughout the kingdom, are in this *feeble state*, they should have been more gently led on. By accommodating your pages in some measure, at first, to their state, you might have gradually induced in them a better taste.”*

IV.

“I am afraid that we cannot do as much as we have been doing. Last year upwards of four dozen came to our neighbourhood; but this year I am sorry to say that many of the people are declining it. After all, we shall do our part to help you to gain your point. In a country village congregation there are many still *cannot read at all*; and others who can read but imperfectly. Owing to these unhappy circumstances, through the criminal neglect of past ages, many of our people cannot profit by periodical literature; but as education is advancing, we have reason to expect that the production of the press will soon be more highly estimated, and its contents better digested. However, I can honestly say that I have done all that I could for the WITNESS (except I have more wisdom to direct me to do better). I have, from the beginning, set a very high value on the Magazine of the People. I

* From this letter of Mr. Wood (Bristol) we endeavoured to profit. Without changing the general character of the magazine, we have assiduously laboured, from the beginning of the year, to meet the views of the class in question. From a letter just received from Mr. Wood we learn with satisfaction that our success has been complete. In this he also qualifies his former statement given above, showing that *poverty* has had to do with the decrease more than incapacity. The distributor, he says, “accounts for it mainly from the poverty of many,” and states that “any one would be surprised at the difficulty with which the money is collected.” But Mr. Wood, on the other point, is right. The people *must* be taught to observe, inquire, reflect, and reason. Literary accommodation must stop at the *first point of intellectual contact*. The people must be *written up*, or their wretched pupilage will endure for ever! The mere edification of the *poor*, moreover, is neither the only nor the principal object of the CHRISTIAN WITNESS. We labour for the middle classes—for the multitude, and address them on every subject appertaining to sanctity and citizenship, to life and godliness. Its empire extends to all that affects the human race; it comprehends both time and eternity.

expect a great blessing to result from its circulation in the rural districts, as well as elsewhere. I look upon it as a publication well edited, and well got up in every respect, conveying monthly a stream of light and information for the benefit of our churches. I cordially wish, for one, that the monthly issue of 50,000 might be attained, so that the *permanency of your editorial pen may be secured.*"

V.

"I regret to find the subscribers to the WITNESS here are not on the increase, but the reverse. Many of our people say they *cannot understand the greater part of it*; we want something done to raise the intelligence of our churches and congregations."

Had it been compatible with our sense of public duty, our private feelings would have prompted us to stop here, and suppress the following class of statements, even at the expense of the acknowledgments which from us were largely due to the kindness and partiality of the writers: But we prefer doing violence to our own feelings to sacrificing the advantage of such testimony to our work, and through it to the cause of truth and righteousness. It is of the utmost moment to *create* a healthful and vigorous public opinion on the paramount importance of Periodical Literature, where such opinion exists not, and to *nourish and strengthen* it where it does. Every hour increasingly shows the value of that Literature, and the state in which it is found among any people, church, or nation, may be taken as a sure index to both their intellectual, moral, and social condition. The next class of statements consists in expressions of general opinion relative to the CHRISTIAN WITNESS.

III.—GENERAL OPINIONS.

I.

"I greatly question whether there is a single reader of the CHRISTIAN WITNESS who sets a higher value on it than myself. Although indiscriminate and extravagant adulation can never be grateful to a truly noble mind, nor salutary in its influence, yet it can never be improper for those who love Zion to give encouragement, co-operation, and support to those whom God has raised up as pillars in his temple amongst us; for notwithstanding their gifts, and their elevation, they are men of like passions with others. Did the CHRISTIAN WITNESS belong to any other denomination, its cheapness, respectability, general management, and spirit, must have commanded my admiration. But without exclusively or improperly looking on our own things, we may well indulge towards it and for its peculiar feelings of attachment, gratitude, and pleasure, because it is *quite our own*. I firmly believe that it is destined to accomplish great good. I have done my utmost to circulate it in large districts where our denominational principles, and the gospel itself, are almost unknown, and not without success; it has there cast forth

some rays of light, which I trust will shine more and more unto the perfect day."

II.

"I don't know that I ever met with so much matter on various and interesting topics so in accordance with my own views before; so straightforward, so scriptural, consequently so faithful, that if I might make a comparison, I would say there is nothing in circulation to be compared with the CHRISTIAN WITNESS. I detest flattery; I speak and write what I feel from my heart, and I will say again, that in my opinion, there is no publication so cheap, so useful, and so likely to arouse the slumbering energies of the thinking public. We may fairly infer that such a work as the CHRISTIAN WITNESS has the Divine approbation, and that it will be, as a means, the salvation of thousands and tens of thousands of the human family."

III.

"I feel perfectly sure that, but for the energy and enthusiasm you threw into the undertaking at its commencement, twelve months ago, the CHRISTIAN WITNESS would not have realized anything like *half* the sale it has already attained. I cannot but hope, therefore,—and most devoutly pray,—that your *renewed appeal* may be successful in arousing the apathy of our slumbering brethren to an extent yet more gratifying. Oh that you could but infect *all* our good brethren with but a little even of your own feeling on the subject of our popular periodical literature,—why, *then*, *four times* fifty thousand would not be the limit of the WITNESS's circulation! I sincerely trust that the success of your new appeal will be such as to prevent the possibility of your even entertaining the thought of resigning the editorship. *Even with thirty thousand copies circulating monthly—think what vast good you are doing!*"

IV.

"The Congregational cause here, as you probably suspect, is poor, weak, and isolated,—from the beginning, however, we have taken *thirty* copies of the CHRISTIAN WITNESS. From my inmost soul, I wish the number was a hundred. An increase there *shall be* with the Divine blessing. The CHRISTIAN WITNESS is to me a priceless boon,—what I long wanted and prayed for; and what I now exult in. I expected much from it; my expectations *have been fully realized*. I honour you, with my whole heart, as the favoured instrument of its production. I am grateful to the Committee of the Congregational Union of England and Wales, and to all who have had to do with its origination and support."

V.

"I had, at the beginning of this month, publicly recommended the CHRISTIAN WITNESS from the pulpit; intending then to repeat the recommendation time enough for it to be ordered for the ensuing year. This I did last sabbath. I sincerely wish it an extensive circulation, and mean to do what I can to accelerate its progress."

VI.

"The great circulation, and the amount of valuable information communicated in one year, are, to say the least, unprecedented among us,

and give promise of future and greatly-extended success. May that success reach your highest expectations! Your Dedication is a spirited and rousing appeal, and ought to call forth the zealous efforts of the denomination at large. Though not willing to be ranked among your 'defective friends,' yet I readily admit I had not done all I might have done during the year; I therefore resolved to make an additional effort before its close. Accordingly, on Sunday last, as minister of one of 'the larger congregations,' I made an earnest appeal to my people on behalf of the WITNESS. This I did from a solemn conviction of its great worth and eminent adaptation to instruct, to elevate, and greatly improve the members of our churches and congregations in general. I am anxious to give an impulse to its circulation, and to aid it to the full extent of my ability."

VII.

"Your CHRISTIAN WITNESS is greatly admired by the intelligent members of our church, and many of the agricultural labourers have been induced to purchase it; but I fear that your January Number, being so destitute of narrative, will not prove very attractive. I have read it with uncommon interest; but I fear that it will not be much read or much sought amongst the illiterate poor, unless the succeeding numbers prove more inviting. We wish it to supplant Antinomian rubbish, and even the excellent *Visitor* and *Tract Magazine*, which, I need not inform you, abound in narrative. You will, I trust, not view my suggestions in any other light than as the language of a friend, who desires for the CHRISTIAN WITNESS the widest circulation possible, especially amongst the poor."

VIII.

"I feel that it deserves our sanction, and an extensive circulation for it is a noble and useful instrument."

IX.

"We have circulated in this little town, the last year, twenty-five copies of the WITNESS; and I have made a point not only of strongly urging it on families, but of pressing its claims, likewise, from the pulpit. I sincerely hope (from a sincere love to our principles, and an anxious desire for the public good in their widest diffusion,) that every hope of your admirable Dedication may be more than realized."

X.

"I am aware it is difficult for a person moving as you do, in a circle where all the questions of the day are not only agitated, but thoroughly understood, so to divest himself of his usual impressions and perceptions of them, as not to throw them before the minds of others, and to imagine that he will be readily comprehended: and so he will by many, but not by the mass of our villagers and artizans. These have need to be schooled—they have been neglected; and what they can understand, look for, and most highly prize in the CHRISTIAN WITNESS, are articles of direct information, of biographical detail, or of practical import.*

* We reply to Mr. Pyer (Devonport) as in a foregoing note on Mr. Wood. We have from the beginning of this year endeavoured to adapt ourselves to the case of this class of readers.

XI.

"I announced and recommended the CHRISTIAN WITNESS from the pulpit last year, and had the pleasure of circulating thirty copies in my little congregation, which was more than all the other periodicals put together. But my people are in general very poor. I am afraid I shall not be able to extend its circulation, but rest assured I will try, and do what I can. Be pleased to accept my best thanks for the able manner in which you have conducted the work."

XII.

"The WITNESS has already done enough to commend itself to the confidence and affection of all the pastors of all the churches. It is the advocate of their principles, the instructor of their flocks, and the friend of their old age; and will eventually repay them for any little sacrifice they may make an hundred-fold."

XIII.

"Allow me to state, that it is a matter of sincere regret to me to find that many members of your denomination are very ignorant of the existence of the CHRISTIAN WITNESS. I had the good fortune to have it recommended to me by a female friend, a converted member of the Church of England, when it first appeared, and from that time I have been a regular subscriber; and this is the plan I adopt, viz., to urge upon every one to take it in. So cheap—so good—and so interesting as the CHRISTIAN WITNESS is, I think it ought to be rung in the ears of Christian people to make it even more and more popular. With a fervent prayer, that you may have great grace resting upon you to benefit your fellow-creatures, and that your periodical may have a more extensive circulation, I am, Sir, your obedient servant, "A CHURCHMAN."

XIV.

"I have read your "Dedication" in the CHRISTIAN WITNESS, (the periodical appearance of which I always anticipate with peculiar pleasure) with no ordinary emotions of admiration and delight, and I cannot tell you what I would venture to predict as the result of your indomitable perseverance, your lofty and noble sentiments, your fearless honesty, and that master mind which characterizes all your writings."*

In this exhibition of extracts under these three heads, we have kept back no letters except those of two friends who desired that their communications might be considered private; and in making the extracts, we have used the utmost fairness. In the several letters from which the passages are taken, there is not a single counter or qualifying sentence; but if there had we most assuredly should have published it.

The next point is the actual circulation of the Magazine, as expressive of its present condition

* It is proper to state that the communication from which this extract is taken is not that of a pastor, but of a London physician of the first eminence.

and illustrative of its future prospects. No fact is better ascertained than that the first body of subscribers to a popular periodical is always of a very gregarious and uncertain character. In the moment of enthusiasm—under the pressure of an intense canvass, many subscribe they scarcely know why; novelty, example, persuasion, authority, a friendly desire to set the thing agoing; these are oftentimes elements of a primary patronage which seldom outlives the first year. Things then find their true level; the forced and the artificial give place to the spontaneous and the natural; the circle of subscribers is reduced, but through that reduction, it is consolidated. It is our privilege to state that the CHRISTIAN WITNESS has survived this perilous period, not only with undiminished but much augmented, and still increasing circulation. It would be interesting to ascertain the exact number of the original subscribers who discontinued at the close of the first year, for then we could determine the amount of increase during the first half of the present year; but this is impossible. We are, nevertheless, inclined to rate it at about *twenty per cent.*, or two thousand in ten thousand. Incredibly vast as this amount of defection is, we are convinced that it is not far from the truth, certainly not beyond it. Were we, indeed, to go wholly by the more specific portion of the above letters, we should carry the decrease immensely higher. The only two cases in which figures are employed on the point are those of Mr. Wood, of Bristol, in which the decrease was thirty out of ninety; and of Mr. Ashby, of Thetford, where it was eight out of twenty-four, in each case just *one-third*! It is worthy of notice, too, that the one of these instances is that of a city, and the other of a country congregation; and both under the stimulating influence of two of our most active and devoted friends. Now were these cases to be taken as an average, they would show a decrease upon our entire circulation of considerably more than *ten thousand*! Of two other letters where figures are omitted, the first that of Mr. Jones, of Minsterley, uses the term “many”—*many* of the people are declining; and the second, from Mr. Butler, a zealous deacon of Mr. Robinson’s church, at Witham, says, “*Many* of our people,” &c. This term is expressive of a high proportion, certainly twenty per cent. Less would hardly authorise its use. Here again the pastors of both these churches, in point of hearty zeal, are second to none of our supporters, and yet such were the results of the first year. These, however, may be extreme cases. We do not know that they

are. We are nevertheless led to the conclusion that the amount of decrease upon the list of our first year’s subscribers was as we have stated. It appears that the falling off was greatest where the number of subscribers was greatest; and there we may suppose the *stimulus* had been applied with most success. But the subscription had greatly outrun the *taste for reading*, and hence the vast defection. Where the list was more spontaneous, it was more stable. We doubt not that our present body of subscribers has now acquired considerable solidity; and that allowing for its enormous magnitude, it will be henceforth as steadfast and enduring as such a body can ever be expected to become. Comparing, then, our present circulation with that of the past year, and allowing that upwards of *six thousand* fell away, we infer that the number of new subscribers for the present year must have been between *eight and nine thousand*. We are conducted to this conclusion by the fact, that of our first Number for the past year, which has been reprinted, between *thirty-three and thirty-four thousand* copies have been already sold, which shows an advance of between *two and three thousand* on the average circulation of last year. Thus, whatever may have been the defection, it is made up, and a clear gain realized, larger than the whole circulation of one half of British denominational magazines. This is so far gratifying; and thus we may consider the foundation of our edifice fairly laid. We now behold in the distance, and that distance not great, the pyramid of our hope, bearing the inscription, FIFTY THOUSAND!

Beloved and honoured Fathers, Brethren, and Friends!—Permit us before we close to glance at some of the personal bearings of the matter. In a former address it was intimated, not obscurely, that the continuance of our Editorial services was contingent on the result of our appeal in reference to the circulation of the present year. The standard set up has not been attained; but still you have performed a mighty work, and made one gigantic step in the march towards it, in so vastly augmenting the roll of new subscription. The goal is now clearly within your reach, and in the space of two or three years you may with absolute certainty arrive at it. We have, therefore, reviewed our half-formed decision, and feel constrained to dispense with the contingency, which, it now appears, from the condition, both as to means and mental culture of a portion of our people, involves more difficulty than we had at first supposed. Upon the whole, you have sustained us so nobly, and, all things considered, our en-

couragement is so great, that we can no longer hesitate as to the path of duty. The conduct towards us of the Committee of the Union, and of the Assembly itself, has been such as not only to command our cordial esteem, but to inspire our fullest confidence. But, we frankly confess, our resolution, in the strength of God, to obey what we cannot but deem the voice of Providence, expressed through them, yourselves, and the Christian public, has been, and still is attended with no small measure of anxiety and fear, knowing, as we *now* know, what the undertaking implies. Oppressed with these emotions, and remembering how entirely unacquainted the bulk of our readers necessarily are with the duties of an Editor, we shall aid them in obtaining a glimpse at his operations, that we may thus lay the foundation of a solemn claim to all needful forbearance, to cordial co-operation, and to sympathising prayer.

Viewed merely in its negative aspect, then, the management of the CHRISTIAN WITNESS involves sacrifices of a very serious character. To human strength there is a limit, and that limit is soon reached. Experience has already taught us that most, if not all, our labours in connection with committees, public business, and public meetings, appertaining to religion and humanity, with special service of all sorts, both in town and country, must be abandoned. Nor is this all: regular courses of general study must henceforth subside into desultory excursions; and all further attempts at solid authorship be at an end. Every surplus moment that remains after the laborious and faithful discharge of the delightful duties of a most pleasant pastorate must henceforth, as it has in a great measure been for the last year and a half, be devoted exclusively to the CHRISTIAN WITNESS.

Such is the first step in the preparation; but who shall describe the actual duties of the office? To conduct the work, even in its present imperfect measure of efficiency, requires a continuity and intensity of effort, a studied comprehensiveness of plan and forethought, an extent and a variety of observation, reading, and inquiry, of which the general public have and can have no conception. The mere correspondence of the CHRISTIAN WITNESS is no slight consideration. The communications, of all shapes and forms, received, may be taken at full *twelve hundred* a year, or *eighteen hundred* since our work began.

Of manuscript, much is read only to be rejected; and of that which is admitted much has often to be reduced, adjusted, and modified, at an expense of labour which might have served to produce it; and in all cases everything has

to be read, corrected, pointed, paragraphed, and prepared for the press, while the whole must be afterwards read at least once, and not a little of it twice, in proof. Of the entire series of our Magazine a large portion of articles has, from first to last, been read three or four times over.

Again, a circulation such as ours involves no inconsiderable amount of private intercourse and correspondence, of which the world never hears, but which sorely adds to our hindrance and hardship.

Again, to secure order in our proceedings, attention to correspondents, and justice to publishers, every letter, article, document, pamphlet, and book is registered on its arrival, and marked off when attended to. During the last eighteen months, that is, up to this day, June 9, the number of volumes and pamphlets transmitted to us amounts to SIX HUNDRED AND SEVENTY-FIVE.

Next follows original Editorial composition. After our host of excellent correspondents have done their part in general matters, and done it well—formuch, very much of the original writing, and that the most important and arduous, an Editor must chiefly rely on his own arm. There is much of that on which the interest, the character, the power, and the popularity of the work must mainly depend, which it is impossible to procure from correspondents living at a distance and scattered over the land. To fill our columns, after the fashion of the bulk of the religious magazines, with orthodox and edifying matter—which might render it more acceptable to the pious and unlettered portion of our readers—would be for us a very easy matter. It would reduce our labour to one *fourth part* of its present measure. But it would at no distant day reduce our circulation also within the same narrow dimensions! Our strength lies mainly in the range of our plan and the variety of our topics, but especially in the practical, economic, and reforming character of our subjects. The bulk of the articles of this description already published have been the result of much inquiry and not a little labour; but a continuation and an extension of this course is one of the unalterable conditions of the continued success and permanent popularity of the CHRISTIAN WITNESS. The language of Johnson respecting Pope comprises much in principle, modified by Christian doctrine, that applies with the utmost force to a successful Editor. The great critic describes the poet as having a "mind active, ambitious, and adventurous, always investigating, always aspiring; in its widest searches still longing to go forward, in its highest flights still wishing to

bé higher; always imagining something greater than it knows, always endeavouring more than it can do. He was one of those few whose labour is their pleasure; he was never elevated to negligence, nor wearied to impatience; he never passed a fault unamended by indifference, nor quitted it by despair. He laboured his works first to gain reputation, and afterwards to keep it. Pope was not content to satisfy—he desired to excel, and therefore always endeavoured to do his best; he did not court the candour, but dared the judgment of his reader; and, expecting no indulgence from others, he showed none to himself." A foreign Editor of eminence, taught by experience, with equal truth and tenderness, has thus expressed himself:—"How little does the majority of readers know of the expenditure of thought, of the labour of the head, and brain, and hands, which goes to make up that which ministers to their highest wants! and also how many truths, thought out with brain-throes, pass unnoted, unobserved, even if not received with relentless hostility! Nevertheless, the true MAN must work, and work, too, in the martyr spirit; contented even with the thought that his mere relics, when he has laid him down in the dust, will constitute a kind of superstructure and basement upon which the glorious and eternal temple of truth shall stand." This development will, we trust, be of some service to our respected friends of the editorial brotherhood, as well as to ourselves; for apart from that which may be in some sort peculiar to one, much of what we have stated is common to all who have the conduct of monthly magazines.

When our worthy readers throw down their threepence for each successive Number, they are in danger, we fear, of identifying small price with easy production. Little do they dream of the moral and intellectual expenditure bestowed upon that threepence-worth! We beg to assure them that, supported by an adequate *corps* of well-paid contributors, as is the universal fact with respect to Editors of Quarterlies, we could produce a Number of any Quarterly Review now extant with far less labour than a single Number of the CHRISTIAN WITNESS, and without a tithe of the turmoil and ferment attendant on its conduct. Then with a monthly issue there is no cessation; it is onward—onward! We affirm it deliberately; we should consider it an easier task to edit three Six-Shilling Quarterlies than the Threepenny CHRISTIAN WITNESS. To inexperienced and unreflecting men this may appear simply ridiculous; but we pronounce it the truth. In this, as in most things indeed, the fame and the reward are in the inverse pro-

portion of the toil and utility. We feel it due to truth and to the best interests of mankind thus to magnify our office to its just dimensions; and in so doing our view is practical as well as public-spirited. Under the circumstances we have done what we could to walk worthy of our vocation, and of those who called us to it; but to ourselves the result is far from satisfactory. To conduct the Magazine as it ought to be conducted, would require the sole and undivided attention, the earnest and unbroken effort of the ablest man in the Nonconformist body—*without a pastoral charge*; and the sooner such a man is found, and such an arrangement made, the better will it be for the work and for the public. We shall hail his appearance with great joy, and yield him the sceptre with fervent benediction!

Men and Brethren! the case is now fairly before you. Something has doubtless been achieved; but still the great work is only begun. The full accomplishment of our enterprise requires that the magazine shall be in the hands of *every* member of *every* church and congregation. But it is not now in those of *one-fourth* of them! It is also to be remembered that the CHRISTIAN WITNESS, unlike most other denominational magazines, is honoured with a considerable circulation among other religious communities: in some districts, we learn, it circulates more extensively than their own denominational organs, no doubt chiefly from its extraordinary cheapness. This external circulation probably amounts to several thousands; a fact which shows the extent of our home apathy. The truth is, that all denominations are still comparatively dormant. Scarcely one of their organs is receiving one-third of the support to which they are severally entitled. To show this it may suffice to state that, while in Great Britain there are in all some fourteen or fifteen denominational magazines, the united circulation of full *five-sixths* of them do not equal that of the CHRISTIAN WITNESS alone. Ah! these are sad symptoms. This apathy, taken in connection with other circumstances of this eventful day, is one of the most alarming signs of the times. But if all others should sleep, let us awake!

We ask in particular the zealous fraternal aid of County Unions and Associations of Churches. And with grateful admiration we point them to the example of the South Devon Association, as set forth in a letter by one of its ministerial members to a friend of ours, at the close of last year, in which it is said:—

"The Committee of the Union propose to increase the circulation to 50,000; the Editor

urges this point, is sanguine as to its accomplishment, and maintains it can be done. I think he is right, and I have a practical proof at hand. When the Prospectus of the WITNESS was published, two or three of the ministers in the south of Devon corresponded with their brethren, and urged them to make efforts in its behalf. With a few exceptions the pastors and home missionaries within the limits of our Southern Association recommended the publication from the pulpit, took the names of subscribers in the vestry, and then ordered the work. At the meeting of the Association in July last we inquired as to what number of copies was taken in each congregation, and ascertained the aggregate to be upwards of 900 copies. Now the churches comprised in the Association contain about 2,100 members; so that the WITNESS is now taken by a number equal to nearly one-half of our communicants, and in January we expect a considerable increase. I have somewhere seen a computation which makes the number of members in our denomination, in England and Wales, 240,000. Let then the CHRISTIAN WITNESS obtain a circulation all over the kingdom equal to that which it has obtained in

some localities, and then 100,000 copies will be required every month."

Of "Profits" we have said nothing; our primary object is morals: but when we look at the sad condition of many of our aged pastors, it is a gratification to think that the WITNESS last year cleared for their benefit upwards of *Seven Hundred Pounds*. By what other process so cheap, so sure, so quick, so easy, so simple, could this have been done? Let our circulation be doubled, and we shall have *Fifteen Hundred Pounds*! And then, in addition to substantial aid for the aged, we shall have the means, in divers ways, of cheering the saddened heart and strengthening the weak hands of many among our younger pastors, who much require and richly deserve it.

YOUR FAITHFUL FRIEND AND DEVOTED
SERVANT,
THE EDITOR.

Sabbath and Day-Schools.

TEMPER IN TEACHING.

Few persons seem to have proper apprehensions of the sacredness which attaches to the instruction of youth. Hence many of the neglects, and many of the errors of teachers; and hence, consequently, many of the mishaps and catastrophes of pupils.

You have, I will suppose, under your tuition a little boy, eight or nine years of age. It is a most interesting period of life, and the charge is one of the most momentous nature. I can conceive of few employments more delightful than the training of such a child, and there is certainly none which is more responsible. Every touch you give makes its mark, as the fingers on a mass of ductile wax. You can scarcely say, or do, or omit anything, without contributing in some way or other to form the character of your pupil. He finds an example, for good or evil, in everything about you. Can a parent, then, or teacher, be too careful in studying every act, word, and gesture, when engaged in an experiment of which the results are so momentous?

Let me direct attention to a single particular, in which we are all apt to go wrong: I mean the *temper* which we manifest in the company of our pupils. Almost every child has some trait which tries the temper of the teacher. He is stubborn, or forgetful, idle, or hasty; these

are great faults, but that of the teacher who loses his temper is greater. Patience is a virtue which is especially demanded in the work of instruction; but for this reason, above others, that all impatience on the teacher's part disturbs in a high degree the process of communicating moral truth. If the teacher grow warm, especially if he use reproachful words, the child will suffer pain; some children will suffer great pain. If this be often repeated, an association will be formed in the mind of the child which may render the particular topic of instruction hateful for life. I could mention, if it were proper, a very striking instance of this. When the child is scolded, or boxed, or laughed at, a scar is sometimes left in his memory; and to my mind this is a very serious thing. We are dealing with a material more precious than the diamond, and more lasting than the sun. We are forming the tablet, on which may be one day impressed the image of the glorious God. We are handling that which is delicate as the rose-leaf, yielding as clay, and yet more mighty, when trained, than all engines of power. We are conversing with those whose angels do always behold the face of God. Let us treat them with sacred awe. Let no word or tone betray anything sinful for them to imitate. Remember the words of the Roman: *Reverentia magna debetur pueris*, great

reverence is due to the young. Remember the higher words of Christ: "Take heed lest ye offend (or cause to stumble) one of these little ones."

I am persuaded that much of our instruction goes for nothing, just for want of temper. The motto of the teacher should be, LOVE IS POWER. A loving teacher will communicate twice as much as another. And this gentleness is compatible with a high measure of authority. There are some who never rebuke a child, even for a slight breach of decorum, but in the language and tone of bitter sneer or sarcasm. This is like burning the tendrils with a red hot iron. It is an unlovely weapon with any age; but when applied

to shrinking, sensitive childhood, it is barbarous and cruel.

To make a child angry during his lesson, is to give him his food scalding hot. Let the operation be repeated a number of times, and he will contract a dislike for the teacher, and his teachings. Every unkind feeling thus engendered in his little bosom, will go a certain length towards fixing an evil habit upon him. From such causes human character receives its bent. And, oh, how much holier a race would grow up around us if, in all our dealings with little ones, we bore in mind that the Christian love of our hearts should be operative even in our earliest and slightest teaching!

Appeal of the Deputies.

THE DEPUTIES OF THE THREE DENOMINATIONS OF PROTESTANT DISSENTERS, PRESBYTERIAN, INDEPENDENT, AND BAPTIST, IN AND WITHIN TWELVE MILES OF LONDON, APPOINTED TO PROTECT THEIR CIVIL RIGHTS,

To the Ministers of their several Congregations, with other Ministers within her Majesty the Queen's dominions.

BELoved PASTORS AND FRIENDS,—Your candid and prayerful attention is invited to this address, proceeding from a body which, though composed of classes somewhat diversified in practice, is yet one with yourselves in the main principles of Protestant Nonconformity, and in the enjoyment of rights which they desire to transmit unimpaired to their latest posterity.

Suffer us, in our collective capacity, to put you in mind that the moment is arrived when no faithful man should sleep at his post,—and when neutrality is unfaithfulness;—for if he be not unceasingly vigilant, the "strong man armed" will find that "a stronger than he" has come upon him before he is aware, and, divesting him of the armour wherein he trusted, will, with as much impunity as licence, reduce him from his wonted freedom to a bondage as retributive as hopeless.

The measures in progress tend to impart animation and succour to that embodiment of errors which constitutes, in our belief, that system which we are told the Lord himself shall eventually "consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Apart from those other strenuous efforts which are being made in your name and on your behalf, to obstruct the widening and strengthening of that constant source of national discord—state interference with religion,—by which its free and undenied course is impeded; we take upon ourselves to solicit your concur-

rence in another mode of stemming the evil we so earnestly deprecate.

The anniversary of a day—a Sunday—is approaching, doubly memorable in the records of turpitude and all unrighteousness. We suggest to you, therefore, most respectfully, that occasion be taken to enlighten the minds and refresh the memories of those, who, with ourselves, esteem it their honour and glory to have borne, and to continue to bear, the appellation of "Protestant," upon the great distinctive principles which that name imports, and not the less to instil into the minds of the rising generation, on the ensuing 24th of August, which, by a remarkable coincidence in this year of peril, falls again upon a Sunday, sentiments in accordance with the Divine precepts concerning injuries and the forgiveness of them.

In the massacre of Paris, begun on the eve of Bartholomew's day, Sunday, August 24th, 1572, was seen, according to Hume, "the result of that general conspiracy formed for the extermination of the Protestants," when, says an early authority, "above a myriad of Huguenots" were miserably butchered in that city alone.*

And are not the signs of our times awfully portentous? Shall we not heed the warnings presented by events even now passing in Switzerland, in Germany, and in France, and far off in Polynesia? These events call aloud for special notice, in circumstances when our fears are being awakened by the movements of enemies alike enduring and implacable!

Moreover, are we not beset by foes whose aim is to ensnare us and our countrymen after another manner; to reduce us to mere machines in body and mind, by the rigours of cunningly devised forms and frivolous ceremonies? It was not enough, it should seem, that had been done to signalise Bartholomew's day, but this day was again selected—a Sunday too—in the year 1662, to perpetrate that other deed, when, according to the chief historian of that event,

* Davila, Hist. della Guerra Civile di Francia, Venet. 1638. 4to. Lib. v. p. 271.

"more than two thousand"* ministers, in England and Wales, were driven from their charges and deprived of their livelihoods, rather than barter their consciences, and betray the sacred interests of their flocks!

Under the sense of the deep and lasting impression these facts and sentiments have produced in us, we submit to your consideration the following resolution, passed at the last annual meeting of the Deputies, December 27th, 1844, John Remington Mills, Esq., in the chair:—

"That it be a respectful recommendation from this body to the Dissenting Ministers in the metropolis and throughout the empire, to preach a sermon on or near to St. Bartholomew's day next, August 24th, commemorative of the principles of Dissent; and that the Deputies be requested to use their influence in seeing this resolution carried into effect, and to procure either a public or private collection in aid of the funds of this deputation."

The Deputies have no selfish ends in soliciting your aid; they have not only bestowed their energies efficiently, but have disbursed for the benefit of the whole body of Nonconformists, to go no further back than the year 1826, and ending with the year 1844, no less than £12,824; towards which, only £1,360 were contributed from the funds of kindred societies, and but £245 received from churches and individuals beyond the limits prescribed as "within twelve miles of London."

That so large a sum, unequalled, so far as we know, by the capabilities of any other society of a like nature, has been expended in protecting, and happily in extending the "civil rights" of Protestant Dissenters, need not excite unusual notice, when it is considered that, in the period named, the Abolition of the Test and Corpora-

* Dr. E. Calamy's "Account," Ed. 2, 1713. 12mo. vol. ii. p. xxi.

tion Acts was procured mainly through the exertions of this body, instituted for that purpose, in the year 1782; and which body has continued, unostentatiously, but not the less successfully, to pursue its objects by addressing the Crown, petitioning Parliament, memorializing the Government, procuring the delivery and the circulation of lectures;* publishing resolutions and addresses; and also by obtaining the Marriage and Registration Acts, besides judgments of courts of law in matters affecting the rights of Protestant Dissenters, and in other ways aiding and protecting the feeble against the strong.

Hence it is evident that the interests of those to whom this appeal is addressed, have formerly been directly benefited, and are at the present time most weightily concerned. But without replenished funds, similar benefits are not likely to be obtained; and consequently, the reputation which this representative body has acquired, will be lowered, and that vigilance and efficient protection which have been hitherto enjoyed will be diminished at a time when they are increasingly required.

From all these premises we trust, beloved friends, that you will be induced to preach upon the occasion mentioned; and we recommend that contributions, made by yourselves and friends, be transmitted, by bankers' or post-office orders, addressed to the Secretary, or in any more convenient way; and they will be duly acknowledged.

Yours, with every testimony of respectful regard,

JOHN REMINGTON MILLS, *Chairman.*

THOMAS PEWTRESS, *Deputy Chairman.*

HULL TERRELL, *Secretary,*

30, Basinghall-street, London,

June 4th, 1845.

* "National Church Establishments Examined, by Ralph Wardlaw, D.D."

Review and Criticism.

BARTLETT'S COMPLETE EDITION OF JAY'S WORKS.

Vols. I. to IV. Morning and Evening Exercises. V. Memoirs of Rev. Cornelius Winter. VI. The Christian Contemplated: A Course of Lectures. VII. Sermons preached on Various and Particular Occasions. VIII. Memoirs of Rev. John Clark, Essays, and Sermons. IX. Twenty-four Sermons preached in Argyle Chapel.

THE great novelist of the north, just before his death, set the example of an author publishing a uniform edition of his works, revised by his own hand, with prefaces, notes, and appendices. Several of the principal poets followed the precedent; but no religious writer made a similar venture till Dr. Chalmers com-

menced his uniform edition, and to him we have now the happiness of joining Mr. Jay. We look upon the nine volumes before us with special satisfaction. The series, when complete, will constitute a vast embodiment of invaluable matter, and carry the name of the venerated writer down to distant posterity. This edition presents not merely uniformity, but various and very great improvements. The Morning and Evening Exercises, which form the first and fourth volumes, inclusive, are now *united*, whereas before they were in separate volumes. Whether for family or private perusal, or for travel, this will be found no small advantage. As compared with the former editions of the several works, there will also be a very considerable reduction of price as to these

four volumes—a reduction of upwards of twenty-five per cent. On some of the other works the abatement is much greater. The well-known two volumes of *Sermons*, for example, always sold for a guinea, are here published in one volume, at *one third* of that sum. The getting up of the work does great credit to the publisher, and will, we doubt not, in the end answer his utmost expectations, for it requires but little sagacity to foretell that the fate of the author will be what the fate of the preacher has been—permanent popularity. Till human nature shall have become divested of its present attributes, and have ceased to be governed by its present principles, the writings of William Jay will never cease to be in special favour with a large portion of mankind; and as the faithful multiply, that favour will be extended. As a preacher he is not one of a class, but an individual; he is of no school, and he has formed none; he cannot be imitated. He is the preacher of the church of Christ, not of a portion of that church. His excellences and his defects alike adapt him to universality. He is not metaphysical, he is not philosophical, he is not critical, he is not polemical; he is scriptural, Christian, and, if the expression may be allowed, he is throughout and all over—*human nature*. Here lies the secret of his power, the source of his popularity, and this will secure him celebrity among the generations to be born. He is the very preacher he himself has so strikingly and beautifully drawn in his prefatory dissertation to the “*Christian Contemplated*.” Speaking of the common people he says, “Their very understandings must be approached through their imaginations and passions; and they are lectured as if they had none. They are never to be starved into a surrender; and they are circumvallated and trenched at a distance. They are only to be taken by an assault; and they are slowly and formally besieged. They want familiar and seasonable imagery; and, to show the preacher’s learning, they are furnished with allusions taken from the arts and sciences. They want striking sentences, and the words of the wise, which are as goads and as nails; and they have long and tame paragraphs. They only want truths brought home to their consciences, for they admit them already; and they are argued and reasoned into confusion or doubt. They want precedents; and are furnished with precepts. They want instances; and are deadened by discussions. They want

facts; and are burdened with reflections.” Here there is, however, more antithesis than truth. If set forth as the basis of a universal rule, we should dispute every sentence of it. But this is not our present business; it is enough to say that Mr. Jay’s genius, gifts, and acquirements, sanctified by grace, enable him to do what he here says ought to be done; and he of whom this can be affirmed will always meet the case and obtain the suffrages of the great mass of mankind: but much allowance must be made for differences of tastes, talents, culture, and habits, both in the preacher and in the audience. The preaching of the age, however, far too much resembles the portrait here drawn of it by this great master. Would that the volumes before us were in the hands of every preacher of all communities! The deliberate, meditative perusal of them would form a powerful alternative in many quarters where it is much required. Above all, they deserve the attention of that class whose honour or disgrace it is to be denominated, “*Intellectual*.” Much of what is so called is puerile trifling, vain babbling, which men of sound sense and matured religion will not only not admire, but not endure. The piety of the preacher who aspires to this culpable distinction is always low, if not absolutely questionable; and in this respect his idolaters are always worse than himself. He who would cultivate a style which shall be admired by the peasant and approved by the peer, may derive much aid in his undertaking from the careful study of the works of Jay.

The Complete Works of the Rev. Andrew Fuller, with a Memoir of his Life. By ANDREW GUNTON FULLER. Super royal 8vo, pp. 1012. Dyer, London.

THIS might, without any very remarkable impropriety, be designated an *Encyclopædia of Polemic, Doctrinal, and Practical Theology*. It is impossible merely to survey the broad meadow of the contents of this prodigious volume of 2024 imperial columns, of brevier type, without wonder and admiration. With giant steps he traverses the whole empire of Revelation, and of reason as its handmaid. He is the Bacon of Scripture. “The Gospel its own Witness,” is a production of great value, presenting the argument in new forms, and with a power which can be resisted only by blindness fortified by corruption. “The Calvinistic and Socinian

systems compared as to their moral tendency," is a work of the same class as that last mentioned. In point of worth it is difficult to say which preponderates, its moral or its theological value. As a treatise on morals it threw into the shade everything in that day extant, and has been the foundation of the best works which have since appeared. It gave a death-blow to Socinianism. The replies in defence of this work to Dr. Toulmin and Mr. Kentish added but a little to its value. Fuller was not less successful in dealing with Mr. Vidler on the subject of "Universal Salvation." Within the narrow space of eight letters we have an amount of profound, reverential, and scriptural discussion on this awful theme nowhere else comprised in the same limits. Having fairly and gloriously triumphed over these three classes of opponents, he next proceeds to the greatest of all his achievements, "The Gospel worthy of all Acceptation." This work, with the replies to its antagonists, would alone have sufficed to exalt Fuller to the first place among the theological writers of his age and country, and enough to occupy the whole of the time which could be redeemed from a life so filled, not only with stationary toil, but with locomotive labour. The evil against which Fuller here came forth, in various forms and measures, prevailed throughout the whole land. He assailed the pernicious system at every point, and the effect of every blow was destruction. Adversaries arose on all sides, each of whom as he appeared, was boldly met, overthrown, and destroyed. The replies to Mr. Button, to Philanthropos, the Dialogue between Crispus and Gaius, the Letters relative to Mr. Martin on the Duty of Faith; and Antinomianism contrasted with the Religion of the Holy Scriptures, are productions which entitle their author to the everlasting gratitude of the churches of Christ throughout the whole world. Antinomianism is the greatest curse with which those churches ever were or ever will be visited, and no man has ever done so much to supply an antidote to the plague as Andrew Fuller. His Twelve Letters of Strictures on Sandemanianism, his Conversations between Peter, James, and John, and his Letters on the Controversy with Abraham Booth, are among the most exquisite and finished of his performances. The points embraced are very various, while their depth and difficulty are equalled only by their importance. His Letters on Systematic Divi-

nity; his Thoughts on Preaching; his Essays, Letters, &c., on Ecclesiastical Polity; his Circular Letters; his miscellaneous Tracts, Essays, &c.; his Reviews; his Answers to Queries; all these are in their several ways admirable, invaluable. His Sermons and Sketches; his Expository Notes on Various Passages; his Exposition of Passages apparently contradictory; his Exposition of the Sermon on the Mount; with his Lectures on the Book of Genesis, are all excellent, teeming with profound thought and precious instruction. His Expository Discourses on the Book of Revelation we consider a failure, and the only failure ever sustained by this extraordinary writer.

Such were the works of Andrew Fuller, pastor of the Baptist church, at Kettering, who closed his laborious career at the early age of sixty-one. In his own days, and in his own line, he had no equal, and it is not probable that he will ever have a superior. Truly has Robert Hall said that, "in the midst of a most active and laborious life, he left monuments of his piety and genius which will survive to distant posterity." Great as was his celebrity in his own day, and high as is the honour which still attaches to his name, we do not think his merits have ever been half appreciated. Had he been a bishop of the English Law Church instead of a New Testament gospel church, his fame among all classes would have known no bounds. Horsley, the prince of the king-made bishops of the last age, was a school-boy beside Fuller. In one line only was he "great;" withdrawn from the field of Hebrew literature he was but an ordinary man.

We need hardly say how much we rejoice in this *cheap edition* of this our principal favourite, and, we are not ashamed to confess it,—our early and chief master. We do most earnestly recommend this volume to every reader, even to the poorer among them, who can by any means contrive to procure it. It is a library in itself. The Bible and this book will suffice to make any man a first-rate theologian.

CHARACTERISTIC NOTICES.

A Commentary on the Apocalypse. By MOSES STUART, of Andover, Massachusetts. In two vols., imperial 8vo, pp. 1008. London: Wiley and Putnam.

AFTER a long withdrawal from the field of publication, Mr. Stuart once more and probably for the last time, steps forth as a scriptural critic and expositor. As this work is the result of labours of some twenty of the best years of his life

and the full maturity of his powers and learning, it is, of course, the great undertaking of his life. and the performance on which his fame will rest in the ages to come. All that mere literature and toil can do have, perhaps, been done here. The history of the work demands notice. The students, at Andover, wished prelections on the Apocalypse; "I frankly told them," says the professor, "that I knew nothing respecting the book which could profit them, and that I could not attempt to lecture upon it. After still further examination, I came to a resolution, not to attempt the exegesis of the Apocalypse, until a period of ten years had elapsed, which should be devoted, so far as my other duties would permit, to the study of the Hebrew prophets. I kept my resolution. After this period had passed, I began, with much caution, to say a few things, in the lecture-room, respecting the book in question. Every three years, these lectures, such as they were, I repeated, with some additions and alterations. In process of time I began to go through the whole book. This I have done several times; and the present work is the result of these often repeated and long-continued labours." On one great principle Mr. Stuart agrees with the author of the work we are next to notice. "Hitherto," says he, "scarcely any two original and independent expositors have been agreed in respect to some points very important in their bearing upon the interpretation of the book. So long as the *Apocalypse* is regarded principally as an epitome of civil and ecclesiastical history, this must continue to be the case." "In spite of all which those recent interpreters have done, who find in it an epitomized civil and ecclesiastical history of ages remote from the time when it was written, confidence in their expositions has been, and is, generally withheld. As it seems to me, it must still continue to be withheld, so long as this method of interpretation is pursued." Will Mr. Stuart's principle obtain "confidence?" We doubt it. He says, "I take it for granted, that the writer had a *present* and *immediate* object in view, when he wrote the book; and of course I must regard him as having spoken *intelligibly* to those whom he addressed." By us no such thing is or can be "granted." We see no evidence to support the assumption. We should just as soon grant that Isaiah and Daniel had "present and immediate object in view," and that they spoke "intelligibly" to their contemporaries. It seems to us certain beyond all attempts to prove the contrary, that the prophecies of the New Testament stand exactly in the same relation to the Christian, as did the prophecies of the Old Testament to the Jewish church, that they must both be explained on the same general principle, and that time is the only sure interpreter of both. Speaking of the "object of the Apocalypse," Mr. Stuart says, "The end sought for was, to encourage, console, and admonish Christians suffering under bitter and bloody persecution, and sorely tempted to apostatize, or to act a timid or doubting part. On every page of the book is this stamped." Vol. i. p. 156. He states that hitherto "a deep and all-pervading *mystical* exegesis has led astray the Christian public;" and thinks "it is to be hoped, fancy-work, and conceit, and visionary speculation have had their day, and are not much longer to exercise their mischievous power. The Apocalypse is to be judged of in like man-

ner as any other symbolic Epopee. Poetry is to be considered as poetry, and symbol as symbol; unity of design is to be expected and sought for; and such a view of the book is to be taken, as has a basis in the persuasion, that it was written for a *THEN present* and important exigency, which existed when the author engaged in his work."—Vol. i. p. 163. For example, with respect to Gog and Magog, Mr. Stuart repudiates the idea of a *literal* battle, and holds that it means simply the triumph of Christian truth over heathenism. The fall of the beast, mentioned in chap. xiii. 5, he "refers to Nero and his persecution."—Vol. ii. p. 352.

While we utterly dissent from the views of Mr. Stuart relative to the "object of the Apocalypse," and his principle of interpreting it, we cannot withhold from him the tribute which is due to this deeply erudite and most laborious performance. Apart, too, from all doubtful matters, the first volume is one of extraordinary value. It goes far to exhaust the great subjects on which it treats, and places the Apocalypse in a position which it has not hitherto occupied, and exhibits it in lights in which it has not hitherto been viewed. We do not, at least, remember any one work in which the entire subject has been discussed with such breadth of inquiry, and such amplitude of Biblical learning. The sections of the work are thus indicated. "Comparison of the Apocalypse with other scriptural prophecies.—Are similar views to be found among the heathen?—Estimation of the Apocalyptic style, at the time when the Apocalypse was composed.—Apocryphal apocalypses which have perished.—Apocryphal revelations still extant.—Peculiar form and arrangement of the Apocalypse.—Is the Apocalypse a drama?—Object of the book.—Economy of the Apocalypse, or manner of developing the plan.—Æsthetical character of the Apocalypse.—Hermeneutical principles applicable to the Apocalypse.—Original readers of the Apocalypse and their circumstances.—Original language of the Apocalypse.—Peculiar characteristics of language and style in the Apocalypse.—Place and time of writing the Apocalypse.—Author of the Apocalypse.—Result of historical testimony.—Indirect and internal evidence against apostolic origin.—General remarks.—Principles which should guide us in judging of the style and diction.—Examination of particular objections deduced from the diction, style, and manner of the Apocalypse: also, of the doctrines and modes of thought.—Internal evidence in favour of the Apostle John as author.—Result.—Examination of the theory of authorship by Schott, and Lücke.—Unity of the book.—Canonical rank and credit.—Historical sketch of the exegesis of the book.—Was the Apocalypse intended for the use of the Church in every age?—Does the plan of the Apocalypse involve anachronism?"

Hyponoia; or, Thoughts on a Spiritual Understanding of the Apocalypse, or Book of Revelation: with some Remarks on the Parousia, or Second Coming of the Lord Jesus Christ. With an Appendix upon the Man of Sin. pp. 707. New York: Leavitt and Trow. London: Wiley and Putnam.

The volume opens with a modest, spiritual, and highly evangelical preface, in which the writer

candidly announces his object. "The Apocalypse," says he, "has been generally supposed to contain a prophetic account of certain political and ecclesiastical changes in the history of the visible church of Christ. Instead of this, it is here taken to be an unveiling of the mysterious truths of Christian doctrine, with an exhibition of certain opposite errors—a revelation made by Jesus Christ *himself*,—an intellectual manifestation, corresponding with what is apprehended to be the Scripture purport of the *second coming of the Son of man*." The whole of this enormous comment rests on this simple principle. The angels of the churches are considered to "represent something equivalent to *systems of faith—deductions from assemblages of doctrinal truth*;" and with respect to the seven churches, they "represent assemblages of doctrinal principles or truths—systems of true principles." The battle of Armageddon is a mere conflict of truth and error. Babylon is "a mixed system, or a doctrinal system of mixed and confused principles, sustained by the blasphemous principle of *self*." This book, in short, is "the word of salvation; God's purpose of sovereign grace, the mystery hid from ages, shadowed forth in the Old Testament, exemplified in the life and actions of the blessed Redeemer, as narrated by the evangelists, didactically set forth in his preaching and in the writings of his apostles, and finally unfolded in the *pictorial vision* with which the beloved disciple was so remarkably favoured." Such is the author's own summary; and it is but just to say that his scheme—such as it is—is wrought out in a very devout and evangelical spirit. Every page of it is charged with pure gospel, and the perusal of the volume will be found a very edifying exercise. The author resembles a class of preachers, too numerous among ourselves, who bring out of certain Scriptures what the Spirit of God never put into them. What they preach is truth, most precious truth, but not the truth of the text in hand. We consider the volume, from beginning to end, one chain of misinterpretation. But the writer manifests a spirit so devout and amiable, that we are deterred from certain severities to which we might otherwise have been tempted. The volume is spiced with a considerable amount of learning; and to construct such a monument of imagination proves the possession of considerable ingenuity.

Lectures on the Book of Revelation. By the Rev. G. ROGERS, Minister of Albany Chapel, Cambridge. 12mo. pp. 375. London: Snow.

WE have given this work a thorough examination, and do unhesitatingly pronounce it a very superior production. There is very little in it in which we do not cordially concur. Every lecture is distinguished by remarkable fulness of thought and compactness of style. The author's exhibitions of doctrinal truth are accurate and beautiful; his views of the kingdom of Christ are liberal, clear, and comprehensive; his insight into the workings of Christian society and human nature is deep and searching, and expressed with delicate decision. The work we consider a valuable addition to the best portion of our experimental and practical theology, strongly reminding us of Fraser's "Scripture Doctrine of Sanctification," founded on chapters vi. vii. and viii. of the Romans, a piece of divinity with

which Owen himself would have been gratified. Mr. Rogers' book abounds with noble sentiments, and is pervaded by scriptural wisdom: his folly is confined to his preface, where he states that among the reasons which induced him to study this book were "observations on the state of the times. The energies of the church appeared to him to be greatly wasted for want of being steadily and permanently applied. No denomination of Christians seemed to know how to act for the best, though each was anxious to do something. It occurred to him that it could not have been the design of God that his church, when prepared to advance, should be left without a guide; and that this guide, if any were given in Scripture, *must be in the book of Revelation*." The italics are our own. We consider this one of the most extraordinary ideas that ever entered the mind of a wise and good man! Were this true, how perplexing and lamentable the condition of the churches of Christ! The thought implicates the Divine procedure. Is it compatible either with the Divine goodness or wisdom to present the guide of millions in the highest duties of religion—the subjugation of a rebel world—in terms so uncertain, so dark, so mysterious, so inexplicable, that at the close of 1800 years hardly two men, even among the learned and the holy, are agreed concerning its object, its elements, or its symbols?

The Typology of Scripture; or, The Doctrine of Types Investigated in its Principles, and applied to the Explanation of the Earlier Revelations of God, considered as Preparatory Exhibitions of the Leading Truths of the Gospel. With an Appendix on the Restoration of the Jews. By the Rev. PATRICK FAIRBAIRN, Salton. Post 8vo, pp. 537. Edinburgh: Clark.

WE predict for this work no ordinary popularity, if it shall be dealt with according to its merits. We greatly wanted an ample and satisfactory digest on the subject of the types, and Mr. Fairbairn has done much to supply it by this copious, learned, elaborate, and very *cheap* volume. There are two classes of persons in whose welfare we take an especial interest, and on whose account we tender him most cordial thanks, viz., lay preachers and Sabbath-school teachers. The work consists of Two Parts: the First comprehending an inquiry into the Principles of Typical Interpretation, with a view to determine the real nature and design of types, and how they are to be ascertained and applied; Second, the application of the principles brought out in the First Part to the application of the typical matter of the Old Testament; and a large Appendix relative to the condition and prospects of the Jews.

A Voice from the Sanctuary on the Missionary Enterprise: being a Series of Discourses delivered in America before the Protestant Episcopal Board of Foreign Missions, the American Board of Foreign Missions, &c. By the most eminent Divines of that Country, belonging to various Denominations. With an Introduction by JAMES MONTGOMERY, Esq. 8vo, pp. 530. London: Hamilton and Co.

THIS is a very valuable volume, comprising twenty-nine discourses on missionary subjects by evangelical ministers of all the chief American

denominations, and presenting a more than average specimen of Transatlantic preaching. We should be glad to see some fifty or sixty of our own missionary sermons, which have been published separately, set forth in similar volumes, forming, to use the words of the preface of the work before us, "something like a *cyclopaedia*, or magazine, of missionary topics, embracing all the great principles, practical features, arguments, and motives of this noble enterprise; and, by presenting the subject in all its variety of aspects, relations, and influences, near and remote, wake up the private Christian to a due sense of his obligations, and suggest to the public advocate of the divine cause new and interesting themes for the pulpit and the platform." James Montgomery's Introduction is short, but sweet, and considerably enhances the value of the publication. Mr. Illingworth, the compiler, has deserved well, and we trust the result will equal his devout and benevolent expectations.

Discourses for Parents and Guardians of Youth; fitted to be read in Families. From the German of D. F. VOLEMAR REINHARD, formerly Royal Preacher to the Court of Saxony, and Counsellor and Assessor to the Supreme Consistory. Post 8vo, pp. 335. Edinburgh: M'Phail.

THE Germans seem to have as surprising a love for printed sermons as the Irish for oratory; and the former appear to idolize Reinhard still more than the latter Dean Kirwan. Nothing would satisfy them but the printing and publication of every sermon Reinhard preached. He, of course, both resisted and resented the call. The German short-hand writers soon brought him to his senses. They reported or misrepresented him on all occasions. Speaking of his Discourses, he says, "I could scarcely recognise them. I was confounded by the absurd things they made me say; and unfortunately the indulgence of readers had rendered this trade so profitable, that there was no way of putting an end to it." He therefore submitted to the less of two evils, and printed annually a correct edition of his Discourses, till at last the number of volumes amounted to thirty-nine! This is a fact to which we know no parallel; but it proves very little either as to the preacher's worth or the people's wisdom. The translator, who has executed his task very creditably, is, as usual, an idolater of his author, and vouches for his orthodoxy. In Germany, we dare say, he might pass for evangelical, but in Britain he would be deemed very dry and of doubtful orthodoxy. The volume, however, contains much that is excellent, and which deserves the consideration of those for whom more particularly it is intended.

The Eclectic Review, for April, May, and June. London: Ward.

The North British Review. No. 5. Edinburgh: W. P. Kennedy.

The British Quarterly Review. Nos. 1 and 2. London: Jackson and Walford.

WE have placed these journals in chronological order, as we see no other principle on which to determine their position, while we make a few

remarks on the respective contents of their Numbers during the last three months. Of the *Monthly Eclectic*, three Numbers must, of course, be placed in the scale against one Quarterly; and, therefore, both as to variety of subjects and amount of letter-press, the advantage is greatly on the side of that journal. In these three Numbers we have selected the following articles as possessing very superior merit; that on the works of Thomas Carlyle, which is a piece of as comprehensive, profound, and liberal criticism as any that has appeared in any quarter for many years; that on Continental Seminaries is very valuable; that on Ward and the Oxford University is most ably done; that on the Philosophy of Morals, which we discover from the reprint is by Dr. Hoppus, of University College, is one of great depth and power; that on the Maynooth Endowment Bill is a masterly exhibition of the whole question, and a fine development of great principles which all have not courage to avow; and that on Christian Union sets forth the subject, both analytically and practically, with a force which reason cannot resist, and a moderation which candour cannot fail to approve. A comparison of this article with one on the same subject in the *North British* will show the immense advantage which the *Eclectic* Reviewer derived from his advanced principles in treating such subjects.

The *North British* contains ten first class articles on the following subjects.—Eusebe Salverte on the Occult Sciences—Biblical Literature in Scotland—Writings of Charles Dickens—The Improvement of Land—Gilly's Vigilantius and his Times—Prince Polignac and the French Carlists—Schiller—The Progress of Tractarianism—Archbishop Sharp—Prospects of the Country. Of this Number less cannot be said than that it is worthy of its predecessors, and it is difficult to say more. There is not one feeble article in the Number, and where excellence is general selection is difficult. The most important articles, however, we consider to be those on Biblical Literature, the Progress of Tractarianism, and the Prospects of the Country; the last is a luminous, a massive, a noble dissertation.

The *British Quarterly* comprises eleven articles: The Physical History of Man—Novels of Bulwer—The Free Church of Scotland—Constitutional History of Ancient Greece—Oxford and Evangelical Churchmen—Townsend's History of the House of Commons—Vestiges of the Natural History of Creation—Commercial Reform—Leigh Hunt's Imagination and Fancy—Policy of England towards Ireland—Criticisms on Books. On announcing the appearance of the first Number we stated that it had "made a respectable commencement," adding, from experience, "A first Number is generally got up under great disadvantages. It will, of course, improve as it proceeds; the next will doubtless be still superior." To some this seemed cold, and they judged us unfriendly; but it was the language of truth, and they know who hath said, "A faithful witness will not lie." When a new periodical is started, the fashion is to distribute a few hundred copies among the conductors of the newspaper press, with an *advertisement*, and then to collect and publish their several opinions, the bulk of which, as proceeding from personal

friendships, private influence, sectarian selfishness, sinister considerations, reckless benevolence, culpable carelessness, or literary incapacity, are absolutely of no value. These classes may vie in extravagance, and leave the men of sense, moderation, and integrity—the only true judges—in a small minority. But the matter cannot be thus settled; an appeal must be made to truth and time, and each successive Number is a step in preparing the case for that tribunal. Our remarks are general, but they have some degree of application to the case before us. As applied to the first Number, a portion of the judgments referred to are absurdly overdone. There is a style of praise which amounts to culpable homicide, as a destruction of the object it was meant to sustain.

We had, moreover, special reasons for delay in the expression of our opinion. We saw, in divers quarters, not a little injustice perpetrated towards the *Eclectic*, and a good deal we could not but consider as perversion of truth, if not downright misrepresentation, with respect to that journal, apparently to lay the foundation of a claim for the forthcoming *British Quarterly*. The friends of the new journal seemed to us to call for an immediate and quick recession of the tide of popular feeling back into the depths of a meek and speechless endurance; it appeared that by them a truce was to be proclaimed with Established Churches, and all further advocacy of the rights, both civil and religious, of Dissenters, was to be reduced to a quiet protest; in a word, that the Nonconformists of England were, both in spirit and in practice, to return to the days of Doddridge, and become the humble, uncomplaining, grateful subjects of Episcopal and aristocratic thralldom!

We were deeply convinced that such a journal would enjoy or endure but a brief day, and have an ignominious end. With these views, while our Editorial brethren of the *Evangelical* and *Congregational Magazines* were giving the project the full benefit of their zealous and powerful aid, we deemed it well to be quiet, and wait the visible embodiment of the principles intended to be advocated, before we uttered a syllable. It mattered not to us that the Editor elect was a much valued personal friend, a man of pre-eminent ability, and a distinguished member of our community. Our concern was with what we considered the honour and glory of Christ, and the good of our people. At the same time we were confident that the rising ministry of our body, and the bulk of those of middle age, with the mass of our educated young men, and the intelligent among the middle classes of our people generally, concurred with us in our views of the great question of Church and State, and in the necessity of advancement in the march of constitutional freedom and national improvement, how distasteful soever such matters might be to a very respectable and important portion of our people—the men of wealth and station. That portion, doubtless, have the fullest title to an expression of their opinions, and a perfect right to establish an organ for that purpose; fair discussion, courteous deportment, and Christian forbearance being, of course, alike obligatory on both sides.

Well, we deemed it unfair to rest our judgment on the first Number, and, therefore, determined to wait for the second. Both numbers,

then, having been politely sent us, we are now in a situation to discharge our duty on this important matter, which we shall honestly and fearlessly do. While the first Number was all that, under the circumstances, we could expect; the second is nearly all that, under any circumstances, we can desire. We unhesitatingly pronounce it admirable! It touches, more or less, upon all the great points with respect to which we feel most anxious. We reckon among the best the article on the Free Church of Scotland,—Oxford and Evangelical Churchmen,—Vestiges of the Natural History of Creation,—Commercial Reform,—and the Policy of England towards Ireland. These several subjects are discussed with great ability, and in a manner almost to our entire satisfaction. In page 465, indeed, the writer indulges in a little folly, though quite respectfully, with regard to the “Anti-State Church Orators,” of whom we perceive he is altogether ignorant, but, otherwise, this is a masterly article on the Oxford and Evangelical Churchmen, exhibiting large views, extensive knowledge, and deep sagacity. The article on the Free Church of Scotland is clear, high principled, candid, decisive, altogether to our liking. The article upon Commercial Reform is a noble performance, deserving to be pondered by statesmen and conned by nations. Our only fault is with the article on Bulwer's Novels, which, although well executed, is a very exceptionable production. The writer seems an inordinate lover of fiction, and talks of it in terms but little calculated to serve the interests of Christian truth.

Few things, we frankly confess, for a long time, have given us so much sincere gratification as the bearing of this testimony. The appearance of this second Number has greatly relieved us. We are inclined to think that the editor of the *British Quarterly* has profited by second thoughts. It was probably not in vain that he saw the first ministers of all denominations, both in Glasgow and Edinburgh—bodies which we doubt if two cities in the world could match in numbers, intelligence, and public spirit,—not only declaring in favour of the general principles of the *Eclectic*, but—a thing without precedent—forming themselves in these respective cities, into committees to promote its interests! Such conduct on the part of such men was a sign of the times not to be misunderstood. The subject of Church and State comes gracefully up in several of the articles of No. II., and in each case elicits sentiments which are highly satisfactory. We rejoice to state that this is not the only thing in which common sense has, on reflection, triumphed. In page 231 it is stated that on the subject of Baptism, “this journal will be strictly neutral.” Pity it is that this was not explicitly stated at the onset, but better late than never. The eclipse is over, and the sun shines again. So far, then, we are pleased. This and more will make us happy. If there be no relapse, the *British Quarterly* shall have our confidence and our support. We shall consider it as so much clear gain to the cause of Nonconformity, deserving well of the whole community, and likely to meet the wants and work the welfare of a class whom the *Eclectic* has left behind. We shall make all due allowance for the Editor. The eyes of his supporters cannot bear the full blaze of the noon-day sun;

let the orb, therefore, be gently shaded. Accustomed to a dignified and courtly pace, they must be accommodated, and not put into an "express train." If he move at the rate of thirty miles an hour, we shall be content. The "express" business can be done by the *Eclectic*, and thus, between them, immensely more may be effected for the public good than either separately could ever accomplish. We doubt not we shall all now proceed in harmony.

John Ronge, the Holy Coat of Treves, and the New German Catholic Church. 12mo, pp. 120. Edinburgh and London: Nelson.

A PAMPHLET of extraordinary interest, with a title which gives no idea of the instructive and exciting materials which form the publication. It is, in fact, an account of the life and labours of John Ronge, the living reformer, which, for power and pathos, throws the ravings of romance into the shade.

Obituary.

MISS JANE PRIESTLEY SIBREE, grand-daughter of the late Rev. J. Sibree, of Frome, was born in London, in 1822. Within two years from her birth, she was bereaved of both her parents. At the age of fourteen she was removed to the town of Devizes, where she enjoyed the privilege of attending the ministry of the Rev. R. Elliott. A discourse delivered by that excellent man on the text, "He will be very gracious unto thee at the voice of thy cry," was the means of imparting instruction and comfort to her mind. The nature of true prayer having been described in the sermon, she remarked to her relative, on returning home, "If that is prayer, then I am sure I have prayed." A short time after, she inquired of one of her aunts if she thought she was too young to join the church. Having given satisfactory evidences of the possession of sincere piety, she was of course encouraged to give herself to the people of God, which she did, in her sixteenth year. When a child, she was remarkable for simplicity, obedience, and love of truth; but now that her heart was changed, she was anxious to do something for Christ. In this desire she was successful; for having become a Sunday-school teacher, several children were savingly impressed by her instructions, two of whom died happy in the Lord. As a missionary collector she was active and zealous; and, as a daily instructor of youth, was supremely anxious for their mental and moral improvement.

Though young, she was not exempt from care and sorrow. In one short year she was deprived by death of an only sister and brother. Thus in her early youth, was poor Jane bereft of father and mother, sister and brother; but "the Lord took her up." She found an orphan asylum in the bosom of God; for "In him the fatherless findeth mercy." Her own health now began to decline; and in the month of May, 1843, she became so ill as to be obliged to keep her bed, where she remained, with the exception of being carried down stairs a few times, till December. The visits of her dear pastor, his excellent daughters, and of many other valuable friends, were seasons of much enjoyment to her. She spoke of death with the greatest calmness, and many weeks previous to her decease, chose her funeral text and hymns, and expressed a hope that her death might be made useful; and especially that orphans might be encouraged to trust in God as their ever-living Father and friend. Her sufferings were, at times, peculiarly severe; but "her stroke was heavier than her groaning." "While," says one of her aunts,

who was her constant attendant, "while I was washing her thin bony arms, she said, 'Let me die on your arm, dear aunt.' 'Yes,' I replied, 'and I will close your eyes.' We were alone, and I felt a dread of the last hour. She then said, 'Would you not like to die with me?' The next morning she awoke in great agony, threw her arms around my neck, and exclaimed, 'Dear aunt, I do love you; I cannot bear you to be out of my sight!' She then cried out in great pain, 'Oh! when shall I die?' The beauty of her countenance, however, at this time, was indescribable, especially as she raised her arms and eyes to heaven, saying, in the sweetest tones, 'O Jesus! I shall soon be with thee!'

Yet a season, and I know
Happy entrance shall be given;
All my sorrows left below,
And earth exchanged for heaven!"

At another time I said to her, "How do you feel at the thought of seeing the Saviour?" "Oh," replied she, "it is too much for my poor body and mind to think of it—it overpowers me. I can only say, Now, Jesus, be with me in the valley, and take me home. I now know something of the peace that passeth all understanding. Oh! I am so happy!" During her acute sufferings, seeing her friends in tears, she said, "Don't weep for me; it will soon be over; it is a long dark valley. I little thought what it was to die. I am sorry you should see me impatient." I replied, "I never have seen you so yet." She said, "I have, I fear, murmured in thought." "Your pain is great, my dear child." She answered, "Not greater than my cruel sins deserve." At one time it appeared that Satan was permitted to distress her. She writhed in bed in the greatest agony, and her countenance seemed quite altered. She almost screamed as she said, "I am not going to heaven, but to hell! What shall I do? Satan says that Christians do not die like this." I told her it was his last opportunity, and added, "The Saviour was tempted, and conquered, and so will you." This comforted her. Soon after, she was heard to ejaculate—

"Angels beckon me away,
And Jesus bids me come!"

She requested Miss J. Elliott and myself to sing, "but very softly,"

"There is a land of pure delight,
Where saints immortal reign."

We did so; and she exclaimed, "How sweet! go on, if you please; I want to sing, but my voice

is gone.' Her suffering body was at last relieved by her spirit taking its flight. I then closed those beautiful eyes, and thought, 'I am amply repaid for all my anxiety by thy affection and gratitude.'"

Thus lived and died this pious orphan in the 21st year of her age. She was buried in the

grave of the late excellent and amiable Rev. Wm. Priestley, after whom she was named, as a long-tried and valued friend of her relatives. Her death was improved by her affectionate and honoured father in Christ, Mr. Elliott, who spoke in the highest terms of her amiable disposition, and of her sincere and exemplary piety. J. S.

Poetry.

TOMMY AND HIS SHILLING.

BY MRS. S. W. JEWETT.

LITTLE Tommy found a shilling
As he came from school one day;
"Now," said he, "I'll have a fortune,
For I'll plant it right away.

"Nurse once told me, I remember,
When a penny I had found,
It would grow and bear new pennies,
If I put it in the ground.

"I'll not say a word to mother,
For I know she would be willing;
Home I'll run, and in my garden
Plant my precious bright new shilling.

"Every day I'll give it water,
And I'll weed it with great care;
And I guess before the winter
It will many shillings bear.

"Then I'll buy a horse and carriage,
And a lot of splendid toys,
And I'll give a hundred shillings
To poor little girls and boys."

Thus deluded, little Tommy
Laid full many a splendid plan,
As the little coin he planted,
Wishing he were grown a man.

Day by day he nursed and watch'd it,
Thought of nothing else beside,
Day by day was disappointed,
For no signs of growth he spied.

Tired at last of hopeless waiting,
More than any child could bear,
Little Tommy told his secret
To his mother in despair.

Never was a kinder mother,
But when his sad tale she heard,
'T was so funny, she from laughing,
Could not speak a single word.

This was worse than all, for Tommy
Thought his sorrow too severe;
And in spite of every effort,
Down his cheek there roll'd a tear.

This his tender mother spying,
Kiss'd it off before it fell;
"Where to plant your bright new shilling,"
Said she to him, "let me tell.

"Peter Brown's two little children
Long have wish'd to learn to read,
But their father is not able
To procure the books they need.

"To their use if you will spend it,
Precious seed you then may sow,
And ere many months are ended,
Trust me, you will see it grow."

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES; OF THE BOARD FOR GENERAL EDUCATION; AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

CONGREGATIONAL UNION.—The Committee of the Union desires to call general and timely attention to the circumstance that, this year, the day designated in the Romish calendar as St. Bartholomew's-day falls on a Sunday; thus presenting convenient opportunity for public discourses and prayers, adapted to bring to profitable remembrance events for which, in past ages, this day has been rendered famous, or rather infamous. Of the propriety, and great usefulness of thus bringing into distinct and impressive notice the sufferings, services, and virtues of eminent servants of God in former days

—and the mighty hand of God with them in the time of their testimony, and ages after their decease, with the cause for which they both lived and died, there can be no doubt.

Bartholomew's-day, 1572, has been rendered a beacon to all Protestants to the end of time, to warn them of Papal treachery and blood by the commencement on that day of the frightful massacre of the Protestants of France; one of the most accursed transactions recorded in the annals of human crime—the most terrible of all examples of the consequences of employing national authority and force in the affairs of religion. History has left her faithful record of these deeds of darkness. From that imperishable page they can never be obliterated. The cause of truth, of God, of man, demands that they be kept in everlasting memory, and often brought into conspicuous view. On Lord's day, August 24th, it would not, surely, be unseason-

able, in such times as these, that one discourse should be delivered in all Congregational pulpits on the character and fruits of the Papacy, that great adversary and destroyer of the saints! It is not, surely, a cause so extinct, so utterly incapable of revival, as to make all further remembrance of it needless and superfluous!

Independent churches and ministers have, however, a still nearer interest in Black Bartholomew's-day. In 1662, ninety years after Popery, and a still darker and more cruel age, and a nation far more prone to blood, had put a brand of fire and carnage on this ill-fated day,—English tyranny, and Protestant persecution must add to its blood-stained laurels. On that day came into force the fatal act of Uniformity and Ejectment. Its history is familiar. The 24th of August next should make it, from more than two thousand pulpits, to be remembered and pondered. To the ejected ministers, Bartholomew's-day was a day of honour. To their cause, and their descendants, it is a day of triumph. One hundred and eighty-three years have since elapsed. Under circumstances and prospects how different on the 24th of next August, let sermons on truth, liberty, and conscience, be preached from those, amidst which, nearly two centuries ago, our venerable confessors took public leave of their weeping flocks! All that was peculiar in their views, all for which they stood and suffered—their doctrine, worship, liberty, spiritual fellowship—all have lived, spread, and prevailed. At this moment, throughout the nations speaking the English tongue, wherever spread, a vast majority of the religious people have adopted all for which Puritans witnessed against Prelatists. When their cause seemed vanquished by man, it lived and was strong in Providence, in God, and in truth. While we rise up to call our fathers blessed, may we be found worthy to be called their descendants!

Our own age has witnessed a secession on kindred views and principles. All honour to the confessors of the Free Protestant Church of Scotland! And with what skill and power is that church working out its designs! No voluntary in profession, is it not in action beating all professed voluntaries? What force seems derived from a great act of conscientious obedience and suffering? What a blessing is seen to follow men who leave all or much for Christ? Congregationalists will be inexcusable if they do not keep a watchful eye on the mighty movements of the Free Church. Not for jealousy, not for suspicion, not for hostility; but for example, for instruction. Learn from them energy, consent, union in great deeds. Learn from them to expect great things, to attempt great things.

Another secession is wanted. When will the thorough-hearted leave the Church of England? We wish them not to be driven from their position by the scorn, neglect, and discouragement with which they are personally treated; but will they never perceive that they are unequally yoked—the living with the dead? That where they are, they must be weak, trammelled, and embarrassed? That they are giving their strength and reputation to uphold whatever they deem most deadly in error, and most corrupt in practice? Will they never look forth and see how mighty they would be as soon as free? Do they never sigh for a position like that now occupied by a Candlish and a Chal-

mers? Do their hearts never beat high at the thought of giving for once their beloved Episcopacy a fair field and no favour? Oh, for a free Episcopal Church in England! It were worth a second Bartholomew's-day to gain it!

Then let Congregational pastors bring before their people on the 24th of August, 1845, this great theme with all its glorious recollections—the wondrous history that has followed—the divine prospects that still brighten and expand in the future. To preach, to pray, to give on this day, may render it a Pentecostal day of holy influences, purposes, and joys.

HOME MISSIONARY SOCIETY.

THE results of the last public meeting in Exeter-hall encourage the Directors once more to appeal to the liberal friends of the Society. When the business of the evening was nearly concluded, it was announced to the Meeting by the chairman, that a gentleman had offered to give £10 per annum for five years, if twenty-nine subscriptions of a similar amount could be obtained. This generous proposal was at once responded to by several gentlemen on the platform; and many other friends, it is hoped, will cordially approve and support the measure. The Directors are very desirous that this liberal proposal should be carried into full effect. The following, among other reasons, can be given. It will enable them to enter upon six *new* missionary stations, not one of which they can safely undertake without a special effort for that purpose. If this annual sum of £300 for *five* years can be obtained, it would afford sufficient time (if the stations should prosper) for the people collected through the efforts of the missionaries to defray a considerable part of the annual expense on each station, till they could be trained to sustain their own pastor. The result, therefore, of the present liberality, would be of a permanent character, and most probably would add six Christian churches to those already existing. The adoption of these stations would also be a great boon to the several county associations, whose applications are at present before the Directors; but are obliged to be declined. The Associations have expressed their readiness to defray part of the expense of each missionary sent by the Directors; and, indeed, it is only by such help that six new stations could be adopted, as the whole expense would be more than £500 a year. The following are the counties from which earnest solicitations have come for missionaries; Durham, Hereford, Lincoln, Northumberland, Stafford, and Yorkshire, besides several applications from Wales. Such is the important case that the Directors beg most respectfully and urgently to press on the attention of their friends. They are encouraged from the experience of last year, to cherish a strong hope that this appeal will not be in vain. The Directors feel a deep responsibility at the present time, and are most anxious to meet the claims of the most destitute districts. They are training suitable men for entering on important fields of labour. The following report of Dr. W. Smith, of Highbury College, who has recently examined the students, will show that it is the earnest desire of the Directors to give instruction to the agents suited to the demands of the times.

Report of the Examination of the Home Missionary Students, at Cotton End.

"Having examined yesterday (June 13th) the students of the Home Missionary Institution, at Cotton End, Bedfordshire, I have much pleasure in being able to state that the results of that examination were most satisfactory and gratifying. It embraced parts of the first book of Samuel, and of the Acts of the Apostles in Greek, Biblical Criticism, Systematic Theology, Logic, and kindred subjects; and the answers of the students to the questions put to them on these various subjects, showed that they had diligently improved the advantages they had enjoyed, and reflected great credit upon their able and excellent tutor, the Rev. John Frost. I was pleased not only with the attainments of the students, but also with the degree of mental power and vigour which they exhibited, and I feel convinced that the Directors and friends of the Home Missionary Society have, in providing such a training for their agents, as they obtain under Mr. Frost, adopted one of the wisest and surest means for advancing and extending the great object for which the Society was instituted.

"WILLIAM SMITH, LL.D.

"June 14th, 1845."

The following extracts from the journals of the missionaries furnish a great variety of facts as to the state of the people—physically and morally considered. They will also show the means used to impart knowledge, to counteract vicious customs, and to check error, in whatever form it may be introduced among the people. It will, no doubt, gratify the friends of Christ, who pray for the success of the agents of the Society, that a very considerable number of persons are reported as having been added to the several churches during the last month; a few instances are named in the extracts that follow:—

Bold and successful Attempt to introduce the Gospel into a village in Oxfordshire.

"Among the many destitute villages which surround this station, G—— stands conspicuously. It is about three miles distant from W——, and contains a population of above six hundred souls. Being near to Oxford, and within a mile and a half of the Bishop's seat, its position would seem to promise a favourable condition. But, alas! it is to be feared that no village that adorns our land has sunk lower in ignorance and vice. From the commencement of your agent's labours at W——, he has cherished an ardent wish that he could extend them to G——, and has tried to obtain access, but in vain. During the last few weeks, however, and through the medium of open-air preaching, he has been permitted to realize this long-cherished wish, and the following are the present results. On Friday, April 25th, I paid a visit to G——, with the intention of distributing tracts, and preaching the word of life. As I passed from cottage to cottage, left a tract, and announced my intention, I became an object of interest, and the subject of general remark; and by the time I had arrived at the place where I intended preaching, I found it preoccupied by several young men of 'the baser sort,' some of whom were armed with spades. I reasoned with them, and gave them tracts; but, in return, some scoffed, some swore, and others threatened. Under these circumstances, and being alone, I

thought it prudent to postpone the preaching to the Tuesday following; and having made this known, I left, attended by a volley of hootings. Having taken what precautionary steps I could, and the appointed time having arrived, I again set out for G——, accompanied by fourteen men from W—— and H——. Our approach to the village was marked by indications of excitement—some of the villagers stood at their doors, and others by the way-side, and our entry was hailed by a band of about fifty children, who had come to meet us, and who, as soon as they saw me, ran back shouting, 'He is coming, he is coming.' From what I saw and heard, I entertained strong fears that I should be interrupted, but in this I was agreeably disappointed; for when I came to the spot where I intended to publish the tidings of salvation, I was surprised and delighted to find a large congregation waiting, and the eminence upon which I was to preach unoccupied by a single individual. The word of life was listened to with the deepest attention, and not a hand or a tongue was lifted against me. 'If God be for us, who can be against us?' With the exception of a little annoyance, upon one occasion, from a drunken man, I have met with the most cordial reception, and am encouraged to hope that the word of God will take root and bear fruit to his glory."

Great Poverty—Help from London—Labour and encouraging Success.

"I have recently received a list of queries concerning this station, with a view to the General Report of the Society, which questions I answered according to my ability. In writing now, let me add some particulars not included in that communication, which yet are not altogether void of interest.

"The last long and severe winter was a season of deep and wide-spread affliction in this place and neighbourhood. A fever raged, especially among the poor; young and old were attacked, and several died. What from the severity of the weather, the poverty of the people, the prevalence of disease, and the expensiveness of some of the necessities of life, the scenes presented to our view were truly distressing. Some affluent and benevolent persons acted nobly; and the little in our power we willingly rendered in visiting the sick and poor, ministering to them food, cordials, clothes, &c. Language would fail me to express the importance of aid received from London in money and clothes for this purpose. Humanly speaking, some were preserved from perishing by these means; and some of the excellent of the earth received timely and effectual aid, whose thanks, blessings, and prayers I would fain convey to the Christian and benevolent donors. Besides, from as many as eight different quarters I have received donations of a most necessary, important, and useful kind; viz., books, hymn-books, catechisms, tracts, &c., &c. It is not easy to meet the demand for reading, and maintain variety. Our chapel library is besieged by applicants; we have many regular tract distributors; in every village I lend and exchange tracts at the cottages, and supply the children who attend with small books, of interesting reading. They receive them gratefully, and are greatly disappointed when they cannot obtain variety. Many pleasing incidents have occurred in this department of my labour, which could not now be narrated. I keep up the cus-

tom, also, at each village visit, of spending a little time with the children and young people, by means of text tickets and question cards; we have many interesting, who understand, and answer well, abundantly repaying the attention bestowed on them. One thing more let me add: evidence the most satisfactory is given that the blessing of the Lord is not withheld: but undeniable and undoubted good has been accomplished.

"C. D. has been accounted a little colony of thieves—almost as a den of lions. Very shy at first they were of my visits; and when a few of them attended to hear, their countenances were downcast, and almost dreadful; but now almost every person of the place attends the preaching: not only so, but they come to the chapel at O—; and the wonderful change in their outward looks and manners is, we fondly hope, indicative of a greater change within.

"As much, or more, may be said of O—. For some time hardly any would attend the preaching; and the behaviour of those who did was so outrageously bad that I was nearly driven from the place in despair. But patience, perseverance, kindness—especially the blessing of God, has prevailed, and now the room is too strait for all who are willing to attend; and behaviour more decorous and attentive it would not be easy anywhere to find. Respecting others, some who have felt the force of gospel truth, and have been received into church fellowship, and some we hope to receive soon—our comfort, and joy, and hope—of them I have written before, and need to add nothing further now."

Voluntary Principle—Petition against Grants for Religious Purposes.

"The station is progressing. Since my last seven persons have been admitted to Christian fellowship; and two or three more are expressing a wish to unite with us. Thus we shall be somewhat strengthened in regard to numbers; and I trust, also, in regard to their individual and united efforts and prayers for the prosperity of the Redeemer's kingdom. Our sabbath-schools are well sustained; and our teachers enter heartily into their work.

"The Maynooth bill has called forth the energies of our people. We have petitioned both the Lords and Commons to withhold all grants for religious purposes. The voluntary principle appears to us to be scriptural, and where it is properly brought into action, so effectual, that all compulsory measures we consider are, and will ever be, injurious to the cause they profess to support. As a Home Missionary of twenty-one years' standing, I have seen the cause of Christ gradually rise on the voluntary principle in different parts of our beloved country. At A—, in Cumberland, and at my present station, the principle for which we contend, will, with proper arrangement, succeed to a considerable extent, and I have ever found that where the people are made willing to do all they can for the support of the Gospel, that there the prosperity of the cause is secured. We therefore need no Government grants from the public funds, and we have felt it our duty to petition against them."

Tendency to Popery in the Clergy more than in the Laity—Instance of this.

"There has been a very considerable increase

in the attendance at V— this month; it has been occasioned by the use of the surplice in the pulpit, and various innovations, to the annoyance of the people, who having expressed their disapprobation, were met by a refusal to comply with their wishes; they waited patiently for several weeks, having intimated that if those things were continued they should withdraw; but, from report, they were assailed from the pulpit most uncourtously for presuming to express their dissatisfaction with the manner in which the services were conducted; they have now left the church and come to chapel, and thus afford an additional instance that the disposition to return to Popery is rather on the part of the clergy than the laity. Whether this change may be permanent, or what may issue from it, time will show, but it is possible that the erection of this new church for the purpose of crushing dissent may strengthen our hands. Our hope and prayer is, that it may be overruled for good—very much good; that the opposition offered to superstitious rites may lead to the discovery of principles that will not fail to promote the glory of God and the salvation of the soul; and that we may have a large measure of 'wisdom that is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits.'"

Consequences of Confirmation not good.

"We have lately had a confirmation in this neighbourhood, and the consequences are truly awful. Many have been persuaded to take the sacrament of the Lord's Supper who give no evidence whatever of a change of heart. First and foremost, in this awful delusion, I am sorry to say, is Mr. —, of — New Church, called by some, as you are aware, Evangelical. His efforts to get people confirmed, and then to the sacrament, have been most untiring. In every instance, however, he has not met with complete success. He visited, a week or two ago, a poor woman who has been brought to very serious reflection through the ministry at our chapel. Addressing himself to her son, he asked whether he was not going to be confirmed on the ensuing Friday or Saturday? The young man, who had heard me preach upon the theme the sabbath previous, assured him that he would go to the confirmation if two things could be proved to him. First, that it was commanded in the Scriptures; second, that it was necessary to salvation. The clergyman was amazed, and expressed his sorrow at such views—turning to the mother, he reminded her that he had not seen her at church lately, and wished to know why it was. She replied that she was far from well, and the chapel being nearer she generally went thither. He told her that "he was exceedingly sorry, and that her conduct was very wrong." "But why, Sir?" said she, "there is but one way to heaven, and I hope that you and Mr. L— do not teach two ways." He was displeased, when she assured him that she had learnt more the value of true religion at chapel than ever she had done at church, and would follow out the convictions of her own conscience. The following case is in mournful contrast:— Another poor woman was much impressed under a sermon preached by Mr. K— in our chapel; for a time she attended; soon, however, she was decoyed away, and through the minister's persuasion, became a candidate for confirmation. Her concern for her soul has gone,

she has been well nigh forced to the sacrament. It appears that the poor woman had some scruples, but on mentioning them to this pseudo Evangelical curate, he assured her that the Lord's Supper would do her no harm if she did not commit *any great sin after it*; and thus the souls of the people are lulled to sleep, and thus they perish. Death is extremely busy among us. One of our church members has lost two children in a fortnight by the fever, which is raging dreadfully. I am happy to say God has mercifully supported her."

Successful Labours, as shown in Additions to the Church.

"During the past month local circumstances have somewhat made against our village services; but we hope, under the Divine blessing, that extra efforts will be productive of something more encouraging.

"Our Sunday-school is doing well. Anniversary services were held on the 18th. The Rev. John Alexander, and Rev. W. Brock, from Norwich, attended. In the afternoon, the parents, teachers, and children, were addressed by Mr. Brock. An excellent feeling pervaded the meeting. In the evening, Mr. Alexander preached from James v. 20. Much interest was excited, and the collection far exceeded our expectations. Mr. A. was so delighted with his visit, that he has kindly promised to repeat it in two or three months. The Directors will be gratified to hear that six persons, four of whom are the fruit of my village labours, have been received into Christian communion. At the ordinance yesterday, we experienced a very special season of refreshing from the presence of the Lord.

"Thanks to his name for mercies past,
And promises for days to come."

Bigotry defeated.—Revels opposed.

"I hope I can say with a degree of certainty that good is doing on this station. Besides several conversions, there is evidence of a growth of grace in the members. They have often inducements to leave the chapel, and were it not for the grace of God, no doubt they would do so. I shall mention one case of the kind. At P—, the poor of the parish receive annually a little money, the interest of some land, left to them by a gentleman two or three hundred years ago. The Dissenters, from time to time, have been given to understand that they are not entitled to any part of it, because the gentleman who gave it was a churchman, and they do not belong to the church; but if they would return to the church they should share with the rest of the poor. In consequence of their refusing to return, the farmers have had several meetings, to see if they could confine the benefit to the members of the church. Two or three of them very strongly urged it, but I am happy to say all were not agreed on the subject; and at the last vestry meeting, many of the farmers (to their honour be it spoken) took the part of the Dissenters, and said they were a part of the poor of the parish, and had as good a right to it as had those who were members of the church. They then agreed, that whether churchmen or dissenters, there should be no difference made; that they should equally share alike, as before. But for this decision, in order to do justice to all, I should have

felt it my duty to have recourse to legal means in behalf of the injured. I rejoice, however, that our poor friends have those within the parish to plead their cause, without any interference on my part. Indeed, I wish to live in peace with all; my war is with sin, error, &c., and not with men. I mention this to show that my poor people would rather give up their worldly privileges, and even their rights, than they would leave the place of worship where they have derived their spiritual good. Monday, the 12th, we held a public meeting at S—, to counteract the revel. On the following Monday we held a similar one at S—, At the former place the Rev. G. Pinkstone, of North Petherton; at the latter, the Rev. H. Quick, of Taunton. At S— it has been the means of almost destroying the revel; but at S—, Satan has still a very strong hold. At C— we shall receive three members at our next ordinance."

NEW INDEPENDENT CHAPEL AT MARGATE.

Supplies for July.

The Rev. John Frost, of Cotton End, on the 6th and 13th of July.

The Rev. Dr. Campbell, of the Tabernacle, on the 20th and 27th of July, and the 3rd of August.

N B. It is hoped that friends visiting Margate will encourage this infant cause by their countenance and prayers.

IRISH EVANGELICAL SOCIETY.

MISSION TO CONNAUGHT.

THE Committee have great pleasure in announcing to the friends of the Society that, by the time this Number of the WITNESS is in the hands of its readers, this important enterprise will be commenced. After mature consideration it has been determined, for the present, to make the town of Castlebar, in the county of Mayo, the centre of operations. From thence the brethren engaged in the undertaking will be able to travel north, through that county and Sligo, east to Roscommon, and south to Galway. There will be engaged in this mission at its commencement, the Rev Messrs. Jordan and Murray, Missionaries, who will be able, as opportunity offers, "to teach and to preach" in the native Irish language, their mother tongue. Messrs. T. O'Hara, O'Connor, and H. Deane, also Irish-speaking brethren, as Missionaries and Scripture-readers; together with Messrs. Jackson and Hart, who have laboured for some years, with great acceptance, in the service of the Society. Besides these, the committee have accepted the offer of Mr. T. Arnold, a student in Rotherham College, to be employed during the collegiate vacation. Their young brother is himself a native of the sister country, and being partially acquainted with the Irish language desires to be employed in a district where he may perfect himself in that tongue, and thus prepare himself for future usefulness in preaching the word of life to his superstitious countrymen.

The committee have commenced this enterprise with some "fear and trembling," but with greater hope. There will be many difficulties to

encounter; but there are many sources of encouragement. They appeal with confidence to the churches of Britain, and ask for their liberal contributions, which will be absolutely requisite to sustain the effort, and especially for their prayers, that God may be pleased to vouchsafe his blessing.

Contributions already received or promised.

	£	s.	d.
H. E. C., by the Rev. E. A. Dunn	50	0	0
Samuel Fletcher, Esq., Manchester	50	0	0
T. M. Coombs, Esq.	5	0	0
H. Spicer, Esq.	5	0	0
Do. annual	1	1	0
Alderman Chalis	5	0	0
Alderman and Sheriff Hunter	5	0	0
A Friend, by the Rev. T. James	5	0	0
W. Spicer, Esq. annual	1	1	0
Rev. Dr. Townley, do.	1	1	0
Mr. Peachey, do.	1	1	0

COLONIAL MISSIONARY SOCIETY.

WORK OF GRACE IN THE CANADIAN WILDERNESS.

FIFTEEN years ago, the writer was introduced, by the late venerable Greville Ewing, of Glasgow, to a stalwart Highlander—a man of God—a deacon of a Congregational Church, who was about to embark for Canada, as the leader of several hundreds of the Duke of Hamilton's tenantry, from the island of Arran, in the Firth of Clyde. It was then mentioned that a few of the intended emigrants were disciples of Jesus, and were anxious in respect of the ordinances of religion, in that "lone and rugged wilderness" where they expected to spend the remainder of their days. Some weeks after this interview, I learned that they had sailed for this portion of Her Majesty's dominions. A year or two subsequently I visited Arran, spent several days with the excellent pastor of the Congregational Church there, the Rev. Mr. McKay, and learned that still another body of the people had gone forth to join their fellows, and, accompanying them, there had sailed a father in the ministry, the Rev. Mr. Henry. They obtained a township of land on the south side of the St. Laurence, fifty miles from Quebec; and by their steady industry, the mighty forest speedily yielded to their efforts, and the wilderness became a fruitful field.

No sooner, however, had they obtained for themselves habitable tents, and supplied their more pressing physical wants, than my friend the deacon, above alluded to, formed the youth into a sabbath-school and Bible class, and commenced a course of enlightened scriptural instruction. In this good work he was aided, after his arrival, by the venerable minister who followed. As a large proportion of the immigrants were Presbyterians, and as Mr. Henry was identified with a different body of Christians, namely, the Congregational, it was not thought expedient to form a Christian church; but he continued his regular ministerial labours among the people generally; and my friend the deacon his sabbath-school and Bible class. Nearly all the young people of the settlement enjoyed the advantages of his kind, enlightened, and able

instructions. His influence was in every point of view great. As a magistrate,—an intelligent agriculturist,—a captain of militia,—a person well known by Government, and highly esteemed,—my friend was looked up to by the community, who naturally sought from him good counsel and friendly aid in their temporal affairs; while, at the same time, his consistent and intelligent piety told powerfully for good on all the people; so that Captain McKillop (I may now mention his name) was a public blessing to Inverness, the township already described. A few years since a Presbyterian minister, in connection with the Church of Scotland, was sent thither; a place of worship was erected on land given for the purpose by my friend; and public service was regularly conducted, though no church was organized. Some time since the Presbyterian minister left, without any one having succeeded him. A very neat, plain building has been erected by the Captain and his friends for the use of the congregation more particularly connected with Mr. Henry, though it is cheerfully opened to Episcopalian and Wesleyan ministers, who occasionally preach there.

During the vacation of our Theological Institute in the autumn of 1844, one of our beloved young brethren was requested to spend some weeks amongst the people at Inverness. The result was very happy. A spirit of hearing was manifested by the people, and crowds listened to our young brother's scriptural and faithful instructions. It was quite plain that the Lord was opening the minds and hearts of the multitude, and that they must not be neglected. My beloved brother Atkinson, of Quebec, spent a sabbath with them afterwards; they crowded to hear him, and manifested deep interest in "the things spoken." Soon afterwards, in the good providence of God, a brother came out from Scotland, who had for some years been employed as schoolmaster; he is a member of an Independent Church, and had been accustomed to preach in the villages around the town in which he lived. On his introduction to me, and his expression of his desire to be useful, I directed his attention, after examining his testimonials, to the necessities of Inverness, and advised a visit there. He went. He found a people among whom the good seed had been long sown. He preached the gospel simply and faithfully. He gathered the young men and young women, on separate evenings, for Bible class instruction, and it soon became evident that the Spirit of God was verily in that place. One and another of those who had been well instructed, but who had never yielded themselves to God, now inquired, in an agony of sorrow, what they must do to be saved. The place of worship was crowded on the Lord's day. On Monday evening the female class would assemble, from 40 to 60, many of them coming four, five, and six miles, through the snow; and, although the exercise was confined to a simple exposition of the word of God, in a catechetical form, yet, such was the power of the truth as accompanied by the Holy Spirit, that the entire company has been melted into tears, and found unwilling to leave the place. Similar remarks might be made concerning an equally numerous class of young men.

Learning, from time to time, that such a blessed work was in progress, I determined to

visit the locality, in the course of my winter journey as agent of the Colonial Missionary Society. Moreover, deeming it very needful that a brother of large views and much experience should spend some time amongst this interesting people, I made arrangements with one of the oldest missionaries in the field (though not the oldest man), the Rev. Mr. Parker, of Shipton, to meet me at Inverness. It was not an easy journey, as twenty miles of uninhabited forest has to be passed, when it is approached from our eastern towns in the quarter in which I happened to be. But I shall not dwell on the dreariness of such a scene. After getting through the woods, I found Captain McKillop waiting for me, who drove me twelve miles to the place of worship, crowded with attentive worshippers. Oh, it is refreshing to one's own soul, to address a multitude manifestly under the solemn and blessed teaching of the Holy Spirit. I found Mr. Parker there, and our brother whose simple ministry had been so much blessed. There, too, I found the venerable Mr. Henry, whose strength has for some time quite failed, and who can only attend occasionally the services of the sanctuary. Withal, the new generation, on the whole, receive instruction more readily in the English than in the Gaelic language; and in the former (*our native tongue*) good Mr. Henry does not preach.

The next forenoon we found a yet more numerous congregation of hearers, to whom it was again my privilege to proclaim the gospel of salvation. There was much and solemn feeling. No noise, no outward parade; but here and there might be heard the deep-drawn sigh of anxiety; and now and again the silent tear would drop from the eye, indicating the deep feeling of the contrite heart. We agreed to call together in the evening those and those only who hoped that, through grace, they had been recently brought out of darkness into the marvellous light of the gospel, and those who were in a state of deep anxiety concerning their soul's welfare; the object being to confer with them and with the few Christians of long standing in the place, on matters concerning future procedure. The invitation was so misapprehended by a number of the young converts, that they supposed they were not invited, and went home. We expected about thirty or forty persons in the evening; but judge of our delighted surprise, when, on entering the house, we found between 100 and 120 persons awaiting us! This prevented all attempts at conference, and I addressed them with counsels adapted to their supposed circumstances, inviting them also to meet Mr. Parker individually during his stay. He also addressed them in a very judicious and solemn strain of remark.

During the day, and after service in the evening, we were visited by a number of anxious persons. One or two specimens may afford an idea of the work. An old woman, all whose sons and daughters are grown up, expressed to me her humble hope in Christ, but desired to have some not uncommon doubts removed. I learned that her entire family, with the exception of her aged husband, were the subjects of this gracious work; and on that day even he had been awakened. A man and his wife, of much respectability, about forty-five years of age, exhibited much concern, and a trembling hope in the Redeemer. With much emotion, he said,

after a pause, "How thankful I am that I have been spared thus far! Oh! if I had been cut down before I had felt thus——" His emotion choked his utterance; he did not finish the sentence. Another remarkably fine-looking Highlander was distressed, but in great darkness. We explained to him the nature and evil of sin, the excellence of the law, the rectitude of God's government. Every word seemed to *tell*—the barbed arrow went deeper into his heart. We pointed him to Christ, explained his great work, the nature of repentance and of faith, and then told him that we could say no more. We had no doubt of Jesus, none! that if he would approach him in humble faith, pardon and life would be the gracious result. But we could not have the same confidence in him; we knew not whether he would cast away his weapons of rebellion, and come as a lost sinner to the Redeemer. He was dismissed. We saw him the next day; we hope he is a monument of grace, a new creature. On minute inquiry I learned that there were about *eighty* such cases as these, young and old, but principally parties who were new setting out in life, or who had recently done so; and *nearly all of them have received instruction in Captain McKillop's Sunday-school and Bible class.*

Who can imagine the delight and gratitude of that excellent man as he sees, after so many years of toil, the blessed fruits of his labours? As to good old Mr. Henry, he shed tears of joy, and said, "I have long and often prayed for this blessing, and it has come before I die."

I preached again the next forenoon and departed, leaving Mr. Parker on the spot. My reflections as I journeyed were:—

1. Here is great encouragement to continue sowing the seed of the word. Let not teachers of sabbath-schools and Bible classes be discouraged.

2. What a blessing to a community are pious, intelligent, zealous laymen! How very much is it in their power to do as instruments in advancing the interests of our Lord's kingdom!

3. The grace of God is sovereign; he dispenses when and where he will, and oftentimes where ordinary instrumentality is lacking. The scene I have imperfectly described possesses not, as one of its features, a Christian church. I presume one will soon be formed, but there is not one *now*. Here, then, is an important agency lacking, yet behold the manifestation of Divine grace! At the same time I felt, "Better, far better have no church, than a cold, dead, inconsistent church." Had such an one existed, I venture to say no such work as I have described would have been wrought.

4. What a change does such an exhibition of the power of God make in a community; and how glorious will be the day when such manifestations shall be general, and "the earth shall yield her increase, and God, even our own God, shall bless us."

Your intelligent readers will fill out these inferences, and draw others from this imperfectly and hastily-penned narrative. I have recently heard from Inverness. The blessed work still advances; God is glorified in the conversion of sinners. *To his name be all the glory, and let all the people say, Amen.*

A CANADIAN PASTOR.

THE
CHRISTIAN WITNESS,

AND
CHURCH MEMBER'S MAGAZINE.

AUGUST, 1845.

Theology and Biblical Illustration.

PRINCIPLES AND PREDILECTIONS.

For the Christian Witness.

IN all human contentions the last appeal is to God; and when a Christian has sentence given against him by an unjust magistrate, or by a wicked world, the right and privilege of such appeal still remain to him. Like David, in Psa. xxvi., he can turn from earth to heaven, and obtain the fullest consolation by carrying his cause before the Judge of the whole earth, whose decision admits of no reversal. The privilege of such an appeal, however, is not common to all people, without regard to the state of the heart or the tenor of the life. The wicked may, indeed, make such an appeal from the decision of their fellow-men, and from the voice of their own conscience, but it will always be to their confusion, as it has sometimes been to their destruction. This is the sole and inalienable privilege of the man who fears God and works righteousness. It is he who, his conscience bearing him witness, in the Holy Spirit, can say, "I have walked in mine integrity," that may lift up his voice and cry, "Judge me, O Lord." This integrity is a chief element of the Christian character; it is the perfection of Christian morals. The deeper and purer our experience is of the power of the truth, the more vigorous and uniformly prevalent will be the principle of this integrity; it is, indeed, the test of the holy character of our experience. The experience which is apart from integrity is a delusion; it is the deceitful working of corruption, and not the fruits of the indwelling Spirit of God. On the other hand, however, the integrity which is apart from grace, is mere heathen virtue, having no relation to the blood of Christ and the love of God, being alike defective in its source, its measure, and its power. While the psalmist walked in his "integrity," he "also trusted in the Lord." Having obtained mercy through Jesus Christ, we must continue implicitly to trust in him, and

to live a life of faith upon him. This is the very essence of piety. Leading such a life as this, our unfeigned prayer will be, "Examine me, O Lord, and prove me; try my reins and my heart." Sin being the object of our hatred, we will not cloak it in order to concealment, but search it out with a view to its destruction. When grace really reigns in the soul, we are less anxious to seem than to be righteous. But is not the maintenance of such a life an affair of anxious care and ceaseless labour? It is even so. The Scriptures affirm this, and all true believers know it from experience. A religion unconnected with toil and trouble, is only a dead and fruitless form; and yet such is the religion of the bulk of what is called the Christian world. Their form has no power; their morality is without devotion. Their religion is equally without love to God, and without the apprehension of God's love to them. How different was the piety of David! "Thy loving kindness," says he, "is before mine eyes." This was the fuel with which he fed the fires of his devotion. Here was the true secret of the life of faith in ancient times. Nor is it now superseded. This is still the source of all the sanctity found among men. "Who is he that overcometh the world, but he that believeth that Jesus Christ is the Son of God?" But his mission is the fruit of Divine love, and his manifestation the expression of it. "Hereby perceive we the love of God." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." The knowledge and the faith of this truth are the grand instruments of our spiritual transformation. We have peace, hope, and joy, in proportion as this amazing manifestation of God's "loving-kindness is before our eyes." Oh! what might, both to do and to suffer for Christ, this vision imparts! With our eyes full fixed on this glorious object we are all-powerful, and more than conquerors of every evil. Let us then, O Christian! "run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

These are Christian principles which are always attended by Christian predilections. There is a spiritual instinct in gracious men, which impels them to seek each other's society. They are objects of each other's love, and find that happiness which they find nowhere else in each other's company. This is the infallible test of their spiritual character. Nothing but real grace will bear its application. "I have not sat," says David, "with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers; and will not sit with the wicked." Sheep never seek the fellowship of goats, and much less of wolves. While David describes the men whose company he shuns, he also specifies another class whose company he seeks. Hear him: "I am a companion of all them that fear thee, and of them that keep thy precepts." Hear him again: "O my soul, thou hast said unto the Lord, Thou art my Lord; my goodness extendeth not to thee, but to the saints that are in the earth, and to the excellent, in whom is all my delight." Can any avowal be more explicit, emphatic, and fervent? Can anything more strikingly exemplify the adage, "A man is known by his company?" Reader! are you willing to be tested by this touchstone? Whether willing or not, you must! As piety, so the fruits of piety have been in all ages one and the same. Hear John: "Marvel not, my brethren, if the world hate you; we know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Such, under the New Testament dispensation, is the sure, the unerring, the sole and only test of Christian character. If you do unfeignedly

love the brethren, beyond doubt, you have "passed from death unto life." Dear reader! laying aside the jargon of scholastic theology, and emerging from the mists of metaphysical refinement, come forth into the light of inspiration, and try yourself by this standard. Do you in very deed love the brethren? *You do?* Then, peace be upon you, and upon all the Israel of God! To you the voice is a voice of peace; but oh, it speaks terror to the man who loves the world, and whom the world loves. The world loves only its own; and its own alone reciprocate its love. We know who hath said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." It is for us to view the world as it is viewed by our Father in heaven, with all compassion, but with no complacency. Rightly to manage this matter, calls for much of the wisdom which cometh from above, and is one of the most satisfactory proofs that we are already endowed with it. But while we shun their society, we must seek their presence in order to their benefit, and in this imitate our Lord and Master. Hear David's determination: "I will wash my hands in innocency; so will I compass thine altar, O Lord, that I may publish with the voice of thanksgiving, and tell of all thy wondrous works." His holy heart was too full to admit of silence. That he might multiply the admiring worshippers of his God, he must and would publish the wonders of his love, and his deeds of vengeance in behalf of his people. Is it then for a Christian to hold his peace when he ought to be publishing the glad tidings of great joy. Oh, the guilt of such silence among men who are perishing, and who never heard the joyful sound! How can this fatal silence be preserved without contracting the guilt of blood? When shall it once be that every believer will endeavour so to act throughout the circle of his influence, that when leaving it to return to God, he may be enabled to say, "I am pure from the blood of you all, for I have not shunned to declare unto you all the counsel of God?" Reader, be this your devout endeavour.

But David's preferences were not confined to persons; they extended to places. Hear him: "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." Love to a family is naturally accompanied by love to the family mansion. When the words were originally penned, the temple was not built, and they must, therefore, refer to the tent where the ark was placed, which was then considered as the house of God, the place in which his honour dwelt, where he met his people, blessed them, and was glorified in them. The Divine glory was manifested in the sanctuary, from above the mercy-seat; and in such institutions as typified the coming, the sufferings, the triumphs, and the glory of the Messiah. Thus it is with the true Christian; for although there is now an end to the temple service and the Levitical economy, and the hour is come when the true worshipper, no longer confined to any particular locality, is everywhere privileged to worship the Father "in spirit and in truth," yet there is much connected with edifices, specially devoted to purposes of instruction and devotion, peculiarly adapted to interest the hearts of those who rear or occupy them. In the world there were many mountains, but to Moses there was only one Horeb, and amid all the productions of Horeb only one "bush" which "burned with fire" without consumption, and from which the Lord spake, commissioning his servant to go and "bring forth the children of Israel out of Egypt." The remembrance of such places and of such events were, in the mind of the great lawgiver, as an ever-green; whatever might fade, that would endure. So the spot where God first speaks to the soul of a sinner, calling him out of darkness into marvellous light, is too dear and too sacred ever to be forgotten.

The place where that portion of the heavenly family to which an individual believer belongs, meets for communion with their common Father and with each other, where they unite in the banquet of love and the song of joy, is to that individual peculiarly dear. It is the centre of all his most endeared and exciting associations, both as it relates to himself and to others even more beloved than self—sickness and recovery, danger and deliverance, joy and sorrow, life and death, all are associated with the house of prayer. But these facts are fraught with great practical principles. Mere sentimental emotion will not suffice. This must be the Christian motto: "Let us not love in word, neither in tongue; but in deed and in truth." Our first and chief concern lies in that church to which we individually belong. It is to us the sole sphere both of privilege and of duty. We have claims there which we have nowhere else, and claim can never be dissociated from obligation. Where all demand privilege, but deny duty, fellowship is at an end. The conclusion then of the whole matter is, that, on every man's influence, talents, time, labour, and substance, his *own* church has the first claim, and till that claim be satisfied to the full extent of home necessity, for such a man to squander his means and labours in other quarters of the vineyard, is to act as if forgetful of the words, "I the Lord love judgment, I hate robbery for a burnt-offering."

London, July 5, 1845.

THE SPHERE OF RELIGION.

WHAT is the appropriate sphere of religion among the facts of human life? Is it to be restricted to particular days and seasons? True, the sabbath is to be specially and entirely devoted to religion. "Remember the sabbath-day to keep it holy," is a command of perpetual obligation. It reveals a principle established in the nature of things. At the creation, the world received the sabbatical impress. The principle that one seventh part of time is sacred to the worship of the great Creator, to be hallowed and set apart to his special and peculiar worship, pervades this lower creation, and runs through all the departments of business. The animal portion requires its rest,—the spiritual its culture, its purifying, its elevating influence. Even the sinless earth needed the sabbath. And were the earth now sinless, and were all its teeming millions to lay aside earthly care and toil on that holy day, and unite in pure spontaneous worship, what a delightful spectacle would be presented! Again it might be said, "The morning stars sang together, and all the sons of God shouted for joy."

But the sabbath is not the only day on which religion has a prior and sacred claim. Or rather, the first day of the week is not the only day on which it proffers its blessings to weary, care-worn man. On that day it gives to him, if he will accept it, release from toil, and points

his fainting spirit upward to a region where "the inhabitant shall no more say, I am sick, where they shall hunger no more, neither thirst any more, where the sun shall no more light on them, nor any heat, where God shall wipe away all tears from their eyes;" and in view of this prospect says to him on other days, "Labour not for the meat that perisheth, but for that which endureth to everlasting life." If the care of the body demand six days, it demands them not exclusively. And surely it demands not the soul. That may still be free. If healthy and vigorous, it need scarcely pause in its flight, or stoop its soaring pinions to minister to the just wants of its earthly companion.

Is the sphere of religion separate from the walks of business? No, certainly; not of necessity, though sometimes in fact. The business of this world cannot prosper without religion. If it seem to prosper for a time, that apparent prosperity is delusive, and its end is bitter as wormwood. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Who will heap up treasure for such a purpose as this?

And is the sphere of religion separate from that of real pleasure, of true enjoyment? No; wherever it goes, it goes to cheer and to bless. It represses the wild laugh of fools, not the cheerful gushings of innocence and love. If it bring sorrow, it is but for a time, that it may be succeeded by gladness; for the sinful soul it has smartings of bitter anguish in calling to remembrance former deeds with all their guilt and shame, in pointing to future terrors, and in exhibiting the spotless character and love of the Holy One, whose favour is life, and whose loving-kindness is better than life. But where true penitence is succeeded by the blissful hope of pardoned sin, the new-born convert rejoices in the truth, that, "though weeping may endure for a night, yet joy cometh in the morning."

Such is the sphere, such the work of true religion. The universe of thought, of feeling, of business, is its rightful domain,—its errand is to impart the highest dignity and the purest delight to men. Reader, shall it possess thy heart? Shall it impart true, lasting joy to thee?

"Ah! when did wisdom covet length of days?
Or seek its bliss in pleasure, wealth, or praise?
No: wisdom views, with an indifferent eye,
All finite joys, all blessings born to die.
The soul on earth is an immortal guest,
Compell'd to starve at an unreal feast;
A spark that upward tends by nature's force;
A stream diverted from its parent source;
A drop dis sever'd from the boundless sea;
A moment parted from eternity;
A pilgrim panting for a rest to come;
An exile anxious for his native home."

THE SINGLE EYE.

THIS world has many objects of desire, but none worthy of the supreme affections of the soul. Heaven has that treasure, and he who would win it, must set his heart upon it, and seek it singly with all the energy of concentrated affection. His heart must be attracted by the intrinsic value of heavenly treasures, as the one object of desire; and they must be desired for their own sake, and not for their collateral uses. He must feel that the approval and love of God are incomparably better than the confidence, the good opinion, and the love of any or of all men. His estimate of the treasures of heaven should be so high, that to live and die a beggar or a bond slave would be preferred a thousand times to wealth and liberty without them.

And this singleness of desire should not refer to his own spiritual concerns alone, but to those of others. If heavenly

treasure should be our single object of desire, our efforts to benefit others should be directed by the same spirit. Why did the Saviour heal the sick of the palsy? That the people might know that he had power on earth to forgive sin? Why did he open the eyes of the born blind? That all might know him to be the Saviour of the world, who could give light and vision to souls born in sin? Why were his miracles recorded? That the kindness, the benevolence, the compassion, and the self-denial of Jesus might move men to deeds of philanthropy? No: "but that ye might believe that Jesus is the Son of God, and that believing ye might have life through his name."

But not only should our affections be single, we are taught that our judgments should also be single. "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light." To see many objects at once, is proof of a diseased eye. A drunken man sees double. The eye is the candle of the body—the window of the soul. If our apprehensions of what constitutes the highest good be indistinct, if many objects of desire are contemplated at once, confusion and darkness of mind will certainly ensue. But if the understanding and the heart unite in preferring, supremely desiring, and distinctly contemplating the treasures of heaven as the only ones to be sought after, all is light and plain. There is harmony between the affections and the judgment.

And this harmony is illustrated by a consistent course of conduct. If a man really believes that a treasure in heaven is better than anything, and all things else, he will act it out. In comparison with the greatness of his love for it, and the earnestness of his desire after it, he will hate the dearest objects around him. The cause of human salvation from spiritual death will be loved with supremacy of affection compared with which his love for temperance, or liberty, or human progress, would be coldness, and even hatred itself. What are the searching words of the Lord of life? "And there went great multitudes with him; and he turned and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Christian professor, go and try your love to Christ, your natural affections, your course of life, by that standard.

THE TIME TO DIE.

By Martha A. Wiswall, of Albany.

It was winter. Before a cheerful fire sat an aged man in lonely meditation. The curtain fell in heavy folds to the floor, casting an air of comfort over the room, and excluding the piercing cold. Yet a tremor passed over the old man, as the storm without fell upon his ear. "I am thankful I have a shelter on such a night as this," said he, drawing his easy chair nearer to the fire: "woe to the wretch that roams abroad in such a storm!" then musing for some time, he began pacing the room, and ever and anon pausing in deep thought, which at length found expression: "Death is a fearful thing to contemplate at any time, but in such a season as this, methinks I would struggle hard for life. To be placed deep in the cold and frozen earth! no; she herself seems to strive to prevent the act, and winds her robe of snow over her strong breast to prevent admittance. When I die, may it be in the bright and joyous spring time, when all nature is fresh and gay. But hark! surely I did not hear a knock, for who would venture out on such a night?" and opening the door he saw before him a young girl, who begged for shelter in accents to excite pity in the hardest heart. The appeal was enough for the kind-hearted old man; and drawing her within the room, he gave her a seat near the fire, and tried to revive her drooping frame. After she had so far recovered as to answer his inquiries, she told him she was a lonely creature, with no friend in the world; she had roamed about from place to place, living on charity; she had never known father or mother, or relative.

The old man, still dwelling upon the subject which had for some time occupied him, asked her if death would not have been a welcome messenger to her, as she had nothing for which to live, and no one cared for her,—would she not be willing to die and be at rest?

"Oh! ask me not to give up my life, it is something bright and joyous. In the lovely summer, the flowers are my friends, the birds speak to me from the trees, and the bee winds his tiny horn for me; and then I wander forth to the green woods, and life is all sweetness. Oh, no! youth is no time to die."

The year rolled on; the spring appeared gradually bright, the birds rejoiced upon every bough, and all nature smiled to welcome the blithe goddess of spring. But

the old man had found new ties to bind him to the earth; the houseless wanderer was now as a daughter to him; his interest in her was too strong to be easily broken. It was as hard to leave the world now as in cold and dreary winter; age seemed but to strengthen the love of life; although youth was withered, and nature dying, yet life, life only was his desire.

Spring passed, and summer with its mild and balmy air visited the earth; the maiden smiled in gladness of heart, and the old man rejoiced in her happiness, for she threw joy and bliss around; her happy laugh rung upon his ear in wild and merry peals as she watched the flight of the gay butterfly, and her sweet song arose upon the air as she tended her birds and watched the opening of each bud to the light. Time flew swiftly by, yet the old man and the maiden were as fondly attached to the earth as in its spring time. Death gained new horrors as the season advanced; their summer paths were strewn with flowers. "It was no time to die."

Autumn with its purple grape, and downy peach, and pleasant nutting time, took the place of summer, and brought with it the lightness and the joyousness of cool air and freedom from the oppressive heat; the little maiden tripped through the dried leaves, and chased the squirrel with almost its own swiftness; then throwing back her sunny curls, she bounded to the side of the old man, as he sat under the vines at his door, making glad his eyes with her bright and happy face, and his heart grew young again in her lightsome, joyous mirth: both little thought of death. The earth had clothed herself in a robe of brown and dry leaves, and hid herself from the eye of man—she seemed not to wish for human company in this her time of change.

Winter again returned: again we see the old man sitting in his easy chair before the bright and glowing fire, but he is not the solitary being he was before, for beside him is one in the first blush of youth and grace; she is no longer the gay and noisy child; she is no less lovely, no less happy; but a deeper thought steals over her face, and a heavenly radiance sits upon her features, as she bends over the book from which, in accents of deep reverence, she reads the word of God to the old man.

What think they now of death? The faces of both look more restrained; the Holy Spirit sheds its light upon the way which leadeth to the grave; it no longer

seems dark and lonely. The old man received the heavenly guest into a heart which had always been the residence of kindness and charity. The maiden now drooped daily, but she no longer thought it hard to give up life; and when the cold blast swept over the earth, and the robe of snow enveloped it, with robes no less white, she was received into its bosom. Then I asked the old man, "When is the time to die?"

"A holy calm was on his brow,
And peaceful was his breath;
And sweetly o'er his features stole
A smile, a look divine;
He spoke the language of his soul—
'My Master's time is mine!'"

A WORD FITLY SPOKEN.

THE daughter of an English nobleman was providentially brought under the influence of the followers of Wesley, and thus came to the saving knowledge of the truth as it is in Jesus. The father was almost distracted at the event, and by threats, temptations to extravagance in dress, by reading, and travelling in foreign countries, and to places of fashionable resort, took every means in his power to divert her mind from "things unseen and eternal." But her "heart was fixed." The God of Abraham had become "her shield and exceeding great reward," and she was determined that nothing finite should deprive her of her infinite and eternal portion in him, or displace him from the centre of her heart. At last the father resolved upon a final and desperate experiment, by which his end should be gained, or his daughter ruined as far as her prospects in life were concerned. A large company of the nobility were invited to his house. It was so arranged, that during the festivities, the daughters of different noblemen, and among others, this one, were to be called on to entertain the company with singing and music on the piano. If she refused compliance, she would be publicly disgraced, and lose, past the possibility of recovery, her place in society. It was a dreadful crisis, and with peaceful confidence did she await it. As the crisis approached, different individuals, at the call of the company, performed their parts with the greatest applause. At last the name of his daughter was announced. In a moment all were in fixed and silent suspense to see how the scale of destiny would turn. Without hesitation, she arose, and with calm and dignified com-

posure took her place at the instrument. After a moment spent in silent prayer, she ran her fingers along the keys, and then, with an unearthly sweetness, elevation, and solemnity, sang, accompanying her voice with notes of the instrument, the following stanzas:—

No room for mirth or trifling here,
For worldly hope, or worldly fear,
If life so soon is gone;
If now the Judge is at the door,
And all mankind must stand before
Th' inexorable throne.

No matter which my thoughts employ;
A moment's misery or joy!
But oh! when both shall end,
Where shall I find my destined place?
Shall I my everlasting days
With fiends or angels spend?

Nothing is worth a thought beneath,
But how I may escape the death
That never, never dies!
How make mine own election sure,
And when I fail on earth, secure
A mansion in the skies.

Jesus, vouchsafe a pitying ray,
Be thou my guide, be thou my way
To glorious happiness!
Oh! write the pardon on my heart!
And whencesoe'er I hence depart,
Let me depart in peace!

The minstrel ceased. The solemnity of eternity was upon that assembly. Without speaking, they dispersed. The father wept aloud, and when left alone, sought the counsel and prayers of his daughter for the salvation of his soul. His soul was saved, and his great estate consecrated to Christ. I would rather be an organ of communicating such thoughts in such circumstances, and aid in the production of such results; I would rather possess wisdom thus to speak as occasion requires, than to possess all that is finite besides. What hymn, what thought in the universe could be substituted for the one then uttered? The time, the occasion, the thought expressed, the hallowed and "sweet manner" of its utterance, present full realization of all that is embraced in our idea of fitness. That surely was "a word fitly spoken."

EVIL SPEAKING.

WE would not imply that downright malevolence is the bottom of all the evil speaking in which people indulge against others. People must have something to talk about, and those who know more about persons than about things must of course talk about persons; and since, furthermore, there is vastly more that is bad than good about the mass of man-

kind, the talk will necessarily turn against the subjects of it. There is Mrs. P——, for example; she is one who would be very glad to speak always in favour of people, if she could be supplied with favourable materials enough. But as this may not be, her stories must all be of a piece with the following. "Well, I should be sorry to say anything against Mrs. S——, she is very amiable and very pleasant in her manners; but there is that one thing—I can't endure; it spoils the whole." So there is a whole lady spoilt—without the least intent thereto on the part of the despoiler, yet spoilt most effectually, as far as the vituperator's auditors are concerned—unless they are persons less susceptible of prejudice than most of the world. What can be easier than for almost anybody to bring a little contempt or odium upon almost anybody else?

The Bible denounces all kinds of evil-speaking, from the "brawler" down to the "whisperer," or perhaps we should say, up to the whisperers, for these last are the grand mischief-makers. "I should not like to tell all I hear;"—"I should be sorry to injure Mr. A——," or, "We all have our failings, and it is nothing strange if Miss E—— is found to have hers." These are "the unkindest cuts of all."

"I never heard her say a word against a person unnecessarily, since I knew her,"—was an encomium pronounced upon a young lady by one of her acquaintances. She must have remarkable prudence or remarkable benevolence; not exactly so, nor exactly to the contrary; but the explanation is rather this:—She has read from the memoirs of Payson the following passage:—"We have agreed (his family) that if either of us utters a word which tends in the least to the discredit of any person, the rest shall admonish the offender. Thus we have banished evil-speaking entirely from among us." She had resolved to try the experiment

with her own brothers and sisters; she succeeded, and by this means was cured herself, and helped to cure several others, of a very foolish and injurious and sinful practice.

AN IRRELIGIOUS HOME.

If there be one curse more bitter than another to man, it is to be the offspring of an irreligious home; of a home where the voice of praise and prayer ascends not to God, and where the ties of human affection are not purified and elevated by the refining influence of religious feeling; of a home to which, if the cares or the sorrows of life shall bring religion to the heart in after days, that heart cannot turn without bitterness of feeling, without anguish and vexation of spirit. If there be a curse to any country where the truths of religion are known, the deepest and bitterest curse which can be inflicted on it is a multitude of homes like that which I have supposed. Such homes send forth their sons unchecked in evil thoughts, unhallowed in their habits, and untaught in love to God; and they send them forth to prey upon the land, and to become its curse and its destruction. But, on the other hand, there is a blessing to the religious home which no tongue can speak, no language can describe! The home, where in early years the heart is trained to a love of God, and to take pleasure in his worship and service, interweaves with the existence of man holy affections which die not with the circumstances that gave them birth, which last long even though they may for a season be forgotten or neglected, and which exercise at least some check upon the evil of the human heart, and often, nay commonly, recall it to hear again the voice of God, and to turn to the paths of holiness and peace. How great, how unspeakable is the happiness of a land where homes like this are common!

Essays, Extracts, and Correspondence.

SCOTTISH CONGREGATIONAL UNION.

THE meetings of the thirty-third anniversary of this institution were held in Glasgow on the 1st, 2nd, and 3rd days of April, when the attention of the Assembly was directed to the subject of the Theo-

logical Academy. On the forenoon of Tuesday, the 1st, the meeting of the General Committee, open to all the pastors, was held in the hall of the institution, when the minutes of all the meetings, both ordinary and extraordinary, for the entire year, were read and approved, and

important business discussed relative to improved methods of proceeding for the future. At seven o'clock in the evening a public meeting in furtherance of the interests of the Academy was held in Albion-street Chapel, when a report was read and adopted, and which is being printed for circulation among the churches. The addresses on this occasion were excellent, especially that of Mr. Hercus, of Montrose, on the necessity of "prayer for more labourers, and prayer for those under training."

Here is wisdom; this is an example from which we may profit. The importance and claims of our colleges must be brought more prominently forward before they can possibly take that place in the judgments and affections of our churches which is so essential to the best interests of religion in our own and other lands. It is much to be desired that in the metropolis, and in all the principal towns of our academic districts, public meetings should be held at least occasionally, if not regularly, in their behalf, and addresses delivered setting forth their claims on young men of every rank, and on the prayerful and liberal consideration of our people, both as individuals and as churches.

On the morning of Wednesday a preliminary meeting was held in Nicolson-street Chapel, "the largest and most deeply interesting of all" that the friends have known. On this occasion the attention of the Assembly was occupied with matters relating to the history of the rise and progress of the several churches, to chapel trusts, and chapel debts. The Report on Trusts, which appears to have been one of great importance, recommends, "as a *general* rule, that all trustees should be members of the particular church for whose benefit the property is held." The Report of the Board for the Liquidation of Chapel Debts sets forth that fifty-two churches have entered into the scheme, and that *twenty-six* churches have hitherto stood aloof from this most laudable, most vital measure. We are amazed at this conduct. We should like to know the said churches. Have they debts on their chapels? If so, they appear to hug their chains and to enjoy their burdens. If without debt, they seem indifferent to the distress of their neighbours. We hope at least that they are all self-supporting; but if otherwise, they ought not to receive one shilling from the Union. It is worse than folly to help those who will not help themselves. We

are much pleased with the following statement of Dr. Paterson, the Chairman of the Board, who said:—

"We have much reason for thankfulness to God for the success we have met with in this business. There is the utmost encouragement to proceed. As to the churches that have lagged behind, there is time, we trust, to bring them up, and engage them in this great undertaking. As to those who have made no return, perhaps they intend to pay their own debts. To this we can have no objection. It will certainly be no part of the duties of this Board to *help them*; our principle is to help them who help themselves; and if any give no countenance to the scheme, they can receive nothing from its funds. I believe we may look to the probable and early removal of these burdens, which have too long burdened us and hindered our prosperity."

This is something more than Saxon—it is sense; and the dullest of our Caledonian brethren will comprehend it. The statement of the fund, when abbreviated, stands thus:—

The total debt on chapels is, in round numbers	£21,000
Produce of one sabbath's collection in the chapels	350
Estimated collection on one sabbath in 1846, 1847	700
Subscriptions to the Free Fund, payable in years 1845, 1846, 1847	7,250
Simultaneous efforts of about fifty churches for themselves, also to be paid in these years	6,500
Total amount of present effort	£14,800

It was resolved on the afternoon of the same day,

"That no application be made to England for assistance in this scheme until everything had been done by our own churches of which they were capable, in which case, it was hoped, that would not be necessary; and that we might then appeal to England to aid us in any ulterior extended operations for the spread of the gospel."

This is good; but as second editions are generally "improved and corrected," we have something still better. The Rev. W. L. Alexander, as the Scottish delegate, at the last meeting of our Union, apprized us *absolutely* that they had "come to the determination to make no appeal to England" with respect to their chapel debts. Poor England! Taxed to torture—crushed to the earth by the mountainous, manifold, and multiform burdens of her benevolence—blistered on both sides—cupped from head to foot, and bleeding at every pore, such words, though few and far between, are like cold water to the thirsty soul! Hapless nation! She is the prey of all lands! Europe, from

Copenhagen to Cadiz, Scotland, Ireland, the Canadas, the other colonies, both the Indies—in a word, every continent and every isle of the sea—all, all look to England! And they look to her generally before they look to themselves. Prodigal of her treasures, she often gives from habit and impulse rather than from principle and reflection; she has, with princely hand, too often helped those who were well able to help themselves; and this she has done at the expense of over-looking, to a fearful extent, the necessities of her own perishing millions. English wisdom seems a plant of slow growth, but we do trust it will ultimately break through the soil which has been crusted by the heavy and ceaseless tread of a blind and reckless generosity.

But from the close of the above resolution we see that we are to have only a respite from the incursions of our Scottish brethren. They decline for the present to *glean*, only that they may ultimately reap a portion of our harvest-field. We are to be called upon "to aid in ulterior extended operations for the spread of the gospel." The import of these terms is made plain by a speech of Mr. Alexander, at a subsequent stage of the proceedings, when he laid before the meeting "the expediency of the Congregational churches of Scotland occupying some foreign field of missions." He called attention chiefly to the continent of Europe, and showed that in Belgium, France, and Switzerland, there were various small churches, of the Congregational order, exposed to no small affliction and persecution for their principles, to whom encouragement was due, and to whom some small pecuniary aid might be serviceable. On the merits of such a movement there can be but one opinion; and while, on principle, we should prefer to help these little churches *ourselves directly* to aiding our northern brethren so to do, we deem it to be the next best thing to supply such aid.

On this busy day the *Scottish Congregational Magazine* was not forgotten. The example of the *CHRISTIAN WITNESS* has at length aroused them. The *Scottish Congregational Magazine* is now *sixpence*; but it was generally agreed that its circulation should be so extended "as to admit of its being cheapened and brought into the hands of all the members" of their churches. This momentous question, however, seems, as usual with many good things, to have ended only in talk. There was "a general conviction that it was only by a *very much* enlarged circulation

guaranteed, that the publisher could be warranted to reduce the price." "Guaranteed!" The Grampian Hills will become plains, we fear, before the arrival of such a guarantee. When a well-known Scottish half-crown periodical was first started, it was after a full experiment ascertained that, with a circulation so limited as it then commanded, it could never adequately diffuse the principles of its patriotic founders. What course did they adopt? Instead of higgling homilies about guarantees, they came down at once to a shilling! The wisdom of the deed was at once vindicated by the result; the circulation, we are instructed, was increased some six or seven fold. Thus it was with the London omnibus system, and thus it was with the penny postage. We recommend our friends to reduce at once, and without fear as to the consequences. If the pastors, deacons, and teachers are not wanting, success will be certain.

In the evening a social meeting of the leading friends of the Union was held in the Trades Hall, when upwards of 600 sat down to tea. The time was occupied to excellent purpose. The first speaker had been instructed to discuss the "*bearing of Chapel Debts on the spiritual interests of the churches*." In doing this he set forth with not a little force the following proposition:—

"Wherever chapel debts exist to an extent that is felt to be burdensome, *i.e.* to an extent that renders the payment of interest, along with necessary current expenditure, difficult, and the removal of the debt itself all but hopeless—these debts are productive of a swarm of petty mischiefs, any one of which might have proved disastrous, but when combined, mar the peace, and weaken the energy, and impede the operations and progress of the church to an extent that is incalculable."

The speaker, Mr. Thomson, of Dunfermline, closed his important speech with these encouraging words:—

"And, Sir, in the very effort to extinguish these debts, while we are planning, and giving, and stimulating one another, actuated only by the hope of deliverance from this wasting evil, the intimacies of brethren will become closer, their sympathies more tender, their confidence in each other more thorough and unsuspecting, their holy friendships riper, and with far more of that union of feeling and purpose to which special blessing is promised will our devotional services be marked; thus realizing on the instant an amount of good sufficient of itself to compensate for whatever of sacrifice or self-denial our present undertaking imposes."

Among the subsequent speakers was Mr. Knowles, one of the most revered seniors, who delivered a very affecting

speech relative to the trials and afflictions of the first preachers. We cannot withhold from our readers some portion of the testimony of this sagacious and holy man, because of their practical bearing upon our own churches.

"There was no Congregational Union in those days. All attempts made by pastors to meet and form associations were proscribed as symptoms of a spirit of priestly domination, were represented to the churches as a tendency to Presbyterianism. We knew not well with what churches we were in fellowship, on what brethren we could confidently rely, as holding similar views respecting religious ordinances. Heart-sickening uncertainty and distrust prevailed. When Christian societies were collected, gloomy and depressing were our prospects of successors in the pastoral office. There was no Academical Institution; and in cases of sickness and death we knew not to what quarter to look for necessary supplies. When we cast a retrospective glance on those days of darkness and vice, we sometimes wonder that many of the preachers were not tempted to abandon the work in despair. Yet, strong in the persuasion that our principles were scriptural, nerved by the hope we were suffering in a good cause, that must ultimately prevail, and encouraged by a strength that was not our own, we were enabled, amid manifold obstacles, to persevere. Thank God, we have witnessed a most desirable and exhilarating alteration! We have now the Union, and the Academy, and kindred institutions; and, from our own experience of the happy change, we earnestly exhort our younger brethren never to desert these bonds of attraction and cohesion, that they may be preserved from being plunged into that *depressing and paralyzing condition of isolation from which we have been most mercifully delivered*. The review of the past is powerfully calculated to awaken fervent gratitude, and it furnishes ample encouragement to persevere. The recollection of what had a great influence in bringing about the change should prevent us from being frightened by partial divisions. The alteration in their sentiments respecting the ordinance of baptism avowed by some of our leaders, (to whose influence and zeal our denomination and Scotland in general are deeply indebted,) proved like a churchquake, that threw us off from reliance on men to rely on ourselves and on God; it was the threatening storm, which constrained the scattered disunited flock to come together for comfort and protection. While the alteration in public estimation, and in the dispositions of other evangelical denominations, is very great and observable, yet there are symptoms that the old spirit of suspicion and dislike is not completely eradicated. In a volume lately published in this city one of the essayists has dared to cut down the number of our churches *one-fifth* less than what we represent them. Who authorized him to insinuate that our late respected secretary had imposed upon the public? Another essayist avows the Independents never *lay on hands* at their ordinations! When such ignorance and misrepresentation are exhibited in Glasgow, how much lurking prejudice may be expected to be witnessed in the sequestered portions of the country! Yet let not our younger brethren be discouraged; for

greater opposition than they can now experience has been encountered by their predecessors, and has been overruled for the furtherance of our cause. We fervently pray the spirit of the departed Elijahs may, in a double portion, rest on our young Elishas! We affectionately remind them that, in order to the extension, nay, to the preservation of our cause, there must be ardent zeal, untiring diligence, and humble active dependence on the blessing of the Holy Spirit."

On Thursday morning a public breakfast was held, at which a large body of friends assembled, after prayer in Nile-street Chapel. On this occasion a considerable amount of business was transacted relative to the Widows' Fund, Maynooth, and the religious tests imposed on professorships in the Scottish universities. In the evening the meeting of the Union was held in Dr. Wardlaw's chapel, which was crowded by a respectable audience. The chief speakers on the occasion were Dr. Russell, Mr. Thomson, of Nile-street, J. G. Stuart, Esq., Dr. Wardlaw, Mr. Campbell, Mr. Kelly, who most ably then, as well as at the other meetings, represented our Union, Mr. Bewglass, of Dublin, Mr. Alexander, Mr. Anderson, and Mr. Cullen. The meeting broke up a little before *eleven o'clock*, just an hour and a half too late, proving that some of the speakers were just *one half* too long, for the number of them was small. It strikes us—we do not know—that the chief offender may have been Mr. Thomson, of Nile-street, whose speech was incomparably the best of the night; but no degree of excellence can authorize monopoly in such cases. Where the number of speakers is eight or ten, and the proper time allotted about three hours, for any speaker—unless a missionary just arrived from distant climes, and laden with fresh facts—to occupy an hour, or an hour and a quarter, or more, is an outrage on propriety, not to say decency; and yet with such offences a London audience is but too familiar. Most of our chairmen's addresses are three-fourths too long, and to add to the evil, three-fourths of them are not heard by one-half of an Exeter Hall audience; the reports, too, are generally a-half or a-third too long; the first *two speeches* are almost invariably *double* the length they ought to be, so that at an evening meeting the *first* resolution is frequently not put till it is nearly time to break up. But to return to Mr. Thomson, who is successor to the late eminent Greville Ewing; this was his first Union speech, although he has been some years settled in Glasgow. Well, he has at length spoken, and spoken to some pur-

pose; and while the founders of Scottish Independency and the originators of the Congregational Union are passing away, it does not a little gratify and cheer us to see such men as Mr. Thomson rising up among the Independent churches in the chief cities and towns of Scotland. This maiden speech is so full of historic interest and practical value, that we deem it worthy of our columns. After some preliminary observations he thus proceeds:—

“WHY, then, are we to make these efforts? I answer, first, *Because of our character and mission as a body, which are AGGRESSIVE, and we therefore must be progressive.*

“Our origin has been very different from that of other religious bodies in this country. They have all had their rise, not from differing in principle with the Established Church, but in a sense of grievances endured within her pale from corruptions inconsistent, as they deemed, with her original constitution. And having thus separated, they have taken up what we may call chiefly a *defensive* attitude, which has shown itself in protesting and witnessing against the corruptions complained of. Their whole constitution has been adapted to this. Like that of the church they left, their constitution has been more intended and fitted for consolidation and internal oversight, than for extension and external aggression. This I take to be the characteristic of Presbyterianism as contrasted with Congregationalism. But Congregationalism, as it owes its birth in Scotland to the pure effervescence of that missionary zeal which was kindled in the end of last century, has its nature and institutions moulded by that flame, and ought ever to have its body pervaded by that spirit. It was because there burned in the breasts of our fathers an uncontrollable desire to bring the perishing to Christ, to seek out those for whose souls no man cared, and who cared not for their own—a desire which carried them out as the proclaimers of good news to the streets, the villages, and the fields of the country, and which ecclesiastical pride, in her hour of greatest folly, strove to fetter and bind down by anti-christian decrees to the rule of her own worldly indifference, but in vain; the tyrannical attempt, repelled with calm decision, gave to them their freedom, and to Scotland Independency;—therefore it was that Ewing, and Innes, and their associates came forth, claiming freedom, not for themselves or for a church merely, but a nobler freedom—freedom for the gospel; that they might preach the gospel as it ought to be preached, aggressively towards those without, that is, in the spirit and manner of missionaries, carrying the sacred war into the realm of darkness, and into the strongholds of deadness and formality. And be it recorded to the honour of these noble men, that when they came out they came out *alone*; they brought no congregation with them, nor sought to bring any, and that, I say, was the brightness of their Christian honour; they employed not an influence and standing gained in the service of the state-church against the bulwarks of the state-church itself. The excitement they strove to produce was an excitement of the individual heart and conscience in reference to the things of God and eternity, not

the popular ferment of masses for principles, which, though true and important, bear on what is transitory. And thus it is that from the beginning until now we have not been popular, nor shall we ever be so; our first principles forbid the thought of it. We begin, not with *the nation*, carrying it over to another religion, either by decree, or by quick and rousing work of reformation; not with a confederation of churches, or with a single church; but with the *individual*. It is by the slow process of single conversions and consecutive additions that we advance; we exist only by bringing in fresh subjects to the cross, and thus every church we plant is a post of attack; our churches scattered throughout the country are not so much fortresses for security, as entrenched camps which extend the line of active aggression. And thus we see, in perfect conformity with what I have stated, the character of our great public institution. This Union is an association not for government in any way, but for Home Missionary purposes. Its business is not to rule the territories we have won, but to win more. *We grow only as we conquer.* Supineness, inaction, delay, fatal to any community, are fatal pre-eminently to us. We have no bulwarks of sessions, and presbyteries, and synods; no strong rampart of popular prepossessions, behind which we can retire and rest on our arms. There is no choice for us between advancement and dissolution. We cannot gracefully and unseen decline into decay; we must either openly and nobly press on to triumph, or with open infamy *fail*.

“This, Sir, must at any time be the consequence of neglecting to make efforts for advancement, for giving increased and increasing efficiency to all our operations, and especially to the operations of the Union, which is nothing else than the concentration of our missionary strength. But, Sir, never was there a time when this fatal consequence was so certain as it will be now, if we do not bestir ourselves and put on our strength. ‘Especially at the present time, (says my resolution,) should we be impressed with the importance,’ &c. Why? Because this is a time ‘when the zeal and success of other denominations ought to stimulate us to greater exertions.’ And I say, Sir, if their zeal and success do not have this effect, it will be to our *shame* and our *ruin*. It will be to our SHAME, because, I ask, who gave them this impulse? Who broke the silence of a slumbering and formal age with the sound of a gospel that was piercing, intelligible, fervent? Who began evening sermons and week-day services? Who set sabbath-schools on foot, and tract distribution, and prayer-meetings, and went out to the highways and the hedges to compel them to come in? Oh the fervour and earnestness of those days, as I have heard of them from my father, and as some of you can well remember! Why does not the flame once kindled burn on, rising higher and brighter with every year? Our funds indeed may be greater, as our means are greater now than they were then; but our zeal is little, I fear, to what it was, especially when we compare it with the zeal of those around us, of those whom we first excited to *run*, and who are now outstripping us in the race. What! shall we, whose infectious ardour made the hearts of others to beat with livelier feelings, after infusing into their stiffened limbs a purer and more vigorous current of life, so that *they* are advanc-

ing to a nobler maturity, ourselves sink down in untimely decrepitude? If we had been found inactive at a time when a chill of general inactivity was spread over all, it would have been dishonourable to us, for we should then have been convicted of forgetting the high calling originally conferred upon us, to rouse the slumbering energies of other Christians; but if we are found at this hour, when all others are awake, sleeping; in the midst of zeal, unimpassioned; of earnest action and movement, doing little; of liberality greater than ever, scanty in our gifts; with progress on all sides, ourselves going back—how great will be the disgrace! And the disgrace will be increased by this, that if we see supineness on the part of other bodies of Christians, we naturally lay the blame on that portion of their principles and practice which we regard as deviations from Scripture, and point out such supineness as an argument against their systems, and an evil which a Scripture constitution would be sure to sweep away. But what if we are found to be more supine than they? I say, what if this should be the case? Then, Sir, the conclusion must stand thus: either our idea of a scriptural constitution is erroneous, *our failure* is taken for a solution of the problem, and the cause of Independency in Scotland is lost for ages; or the charge is recorded against us—and a fearful charge—that while others have done nobly and successfully with a platform that was human and imperfect, *we have done poorly with one that is Divine!*

“If other denominations are zealous and successful, as the resolution states, it augurs danger to us unless we go beyond them in zeal. This may sound uncharitable, but it is not meant so. It is of no use, through an excess of spurious charity, to wink at or try to disguise the fact that our principles of church government are not only different from, but diametrically opposed to, those of the bodies around us. I know we are such good-natured people that we are often unwilling to hear of this; we love to talk and speculate about union with fellow-Christians, and we want to be for ever shaking hands with all the Christian world, and telling them that we are their friends, and that they are our near and dear relations, which is all very true; but, Sir, talk or speculate as we will, the plain fact of the matter is this, that they are persuaded that with Congregationalists there can be no union unless they conquer us or we conquer them. There is a chasm betwixt us *which words will not bridge over*; it can only be by our sending forth such an influence as shall act gradually, but surely and powerfully, on other bodies, to bring them by assimilation to a conformity with us, that we can hope for a real and a hearty union with them. But this we shall never do, unless we give such a practical exhibition of our principles as shall compel them to venerate their grandeur, and to confess their worth and their power.

“Meanwhile, we are in danger from them; and the more active and zealous they are, the greater is the peril. As to numbers, wealth, popularity, the odds are fearfully against us; and the last two years have increased them tenfold. For the Establishment remains just what it was, in my opinion—quite as powerful as an engine of the state; not indeed so popular, but its revenues are the same, the number of its ministers substantially the same, its worldly

advocates and attractions the same; and, in addition to it and the other Dissenting bodies, there has come into the arena another body, which may be said to have the advantages of Dissent without the stigma of the principle, and is inspired by such zeal, and surrounded with such a blaze of popularity, as dazzles even men of sober judgment, while it blinds and ensnares the multitude. There is everything about the Free Church that is most seductive to Scotchmen of strong national feelings. It brings before their minds old times, old memories, the deeds and the heroes of bygone days, whose names have become household words, and hallowed to every imagination. The extent of the excitement has something of a *national* character, which its adherents indeed claim for it; and then with them there is the chance of a little obloquy and persecution in a small way, which many people rather covet, especially as it seems to them a sort of guarantee that their faith must be sound, and their salvation sure—just as in ancient times martyrdom was a good title to sainthood. And in addition to all this, we have the array of *their funds* against us—a tremendous array; for be it remembered, at their last settlement of accounts, the Sustentation Fund amounted to £68,704; the contributions for the Home Mission Scheme were £2,987; for the Education Scheme, £4,942; all bearing on *our field* of operation.

“Now, Sir, with such an array of funds against us, and they are only an indication of the zeal and resolution of the party, what chance, it may be said, of success have we, who are so few and so poor? I say, *every chance*, if we do what we might do, if we do what we ought to do, if we only act worthy of our principles; but *none at all, if we don't*—if we indulge in the supineness into which many of us are sunk, and are content to be what we are. I have every confidence in our principles, that if they have justice done to them by ourselves, then, through the blessing of God, we must *eventually triumph*. I cannot doubt it, when I think that our principles—having been planted by the sacred hands of apostles, and exhibited in every Christian church during the first three centuries of our era—after being smothered and buried under a mountainous mass of corruptions and worldly entanglements—rose again after thirteen centuries by a miraculous resurrection into life and vigour; and spite of the edicts of proud Elizabeth—spite of the rage of mitred prelates like Whitgift—spite of imprisonment in Newgate, and the gallows at Tyburn, which has been honoured to behold the constancy of our martyrs—found again their embodiment in the church of Robinson, and thence could send forth a noble band of pilgrims, holy men of God, across the waste of waters with all its perils, to the shores of New England, there to raise a sanctuary for conscience, and to lay the foundations of an empire of freedom! Well may we say in the language of the poetess:—

“ ‘What sought they thus afar?
Bright jewels—bright jewels of the mine—
The wealth of seas—the spoils of war!’

No.

‘They sought a faith’s pure shrine!’

And, by the blessing of God, they built that shrine—they watched over and kept it by night and day—with their best heart’s blood they

defended it from violation; and now it sends forth the beams of its Shechinah to enlighten the very ends of the earth.

"These were our fathers; here was what Independency could do. Independency! I like that old stern word. It savours of the times when men would do something, and dare something, and suffer something for the truth they loved. Oh that its spirit and its power filled our souls, and that its tone struck full upon our hearts, making our nerves to vibrate like the strings of a lyre, showing that they are firm and tensely strung! We have enough to rouse us to such resolution, when we think of the time, and the men, and the sufferings of which we were told last night by Mr. Knowles in so truthful and touching a manner. Yes, Sir, we also have our heroes—the heroes of Scottish Independency, and we see amongst us the living relics of an heroic age; we see them not in vain, for as Mr. Knowles has appealed to us young men, telling us that he and his fellow-veterans commit now to our grasp the banner which they bore aloft amid such contention, I say to him in my own name and that of my brethren, We accept the sacred trust, dear and honoured veteran—we accept with hearty thanks and love this banner unsoiled from your faithful hands; and, by the blessing of God, we will bear it on high and onwards while life throbs in our bosoms, and we also will hand it down to our sons, and they to succeeding generations, so that never shall it cease to 'brave the battle and the breeze,' until it wave triumphant over every other standard that floats in the winds of the world—until

"The fiery fight is heard no more,
And the storm has ceased to blow!"

"I must now come to consider HOW we are to make these efforts for increased efficiency in our operations. Here I shall and must be brief. We must, of course, have more money—that is the great point. As to how it should be got, I have no specific plan to propose; for good working plans can come only from business men, and I am not a business man. I would simply read what the Committee has already suggested, 'That associations be generally formed in connection with the churches to aid the funds of the Union. By penny-a-week subscriptions a comparatively small and poor church may raise, in the course of a year, a much larger sum than many are aware of.' The same thing may be done in wealthier churches by monthly subscriptions of one shilling or upwards. Nothing makes giving so easy as being *always at it* in a regular quiet way, so that the hand becomes quite familiar with the way to the pocket, and finds no difficulty in the operation of extraction. But whatever schemes or machinery may be adopted, there is one thing more important than these—that we should each and all take a deeper and more zealous interest in the affairs of our own body. This is one thing in which we have been specially deficient. We have had no *party spirit* for a long time, in the right sense of the word. We have been afraid of having it, and, consequently, we are come to have very little spirit at all. Because, when zeal is general, it evaporates. This chapel debt extinction scheme has done much to rouse us. I am sure that owing to it alone we are much better now than last year. We now begin to feel as if we did constitute one body,

and as if there were really a vital connection of *interest* between the members; and hence we are bestirring ourselves for mutual help. And truly there was need that we should be roused to the consciousness of this, as some parts of the correspondence arising out of this scheme have strikingly shown. Why, one church actually gave as a reason for not joining in this effort—that *they had no debt!* That is, it was no business of theirs to undo the heavy burdens, because their own backs were free! Sir, this may be the independency of the world, but it is not the independency of Christ. The independency of Christ is an independency in order to unobstructed co-operation and help. And this is why especially I value the scheme alluded to, because I think it will teach us this lesson effectually, and, I hope, permanently.

"But there is one matter connected with our exertions for mutual assistance, which I should wish to press particularly on your attention. It is most intimately connected with our prosperity; and if it do not win from us more regard than it has hitherto received, it is impossible that we should get on. This matter has a prominent place in my resolution—we are 'to encourage and sustain our brethren in all parts of the country who are labouring in the service of the gospel.' Now, how shall this be done? There is one thing without which it cannot be done. It cannot be done unless we free the minds of our country ministers from the wearing and grinding pressure produced by the dread of those two ugly things—*debt and starvation!* Oh, how many a worthy and devoted servant of God has had his days and nights embittered with misery untold, by the incubus of those two fearful shapes crouching down upon his spirit! I cannot tell you, Sir, the feeling with which I listened to the information conveyed in one part of the report that has been read to-night:—that many of the pastors of our country churches—laborious, useful, and honoured men—have no more to subsist upon, even with the aid supplied by the Union, than £50 a-year. £50 a-year! It sent a cold and piercing thrill through my heart to hear it. I had thought that matters were bad enough with us in some respects; but I had no conception they were so bad as this. What a rack on which to stretch a man of education and a minister—a livelihood of £50 a-year! Having food and raiment, we are to be therewith content; but how are food and raiment to come out of this? Still more—a bishop is required to be hospitable; but where are the means of hospitality here? A pastor must have a mind well furnished and be apt to teach—whence shall he get books on such an income as this? But we shall be told, it is want of talent that keeps him in poverty; let him be a popular preacher and his circumstances will be bettered. The assertion is a heartless one in any case, but in our case it is a false one. Let our ministers be men of talent and learning—let them preach with the tongues of angels if you will; yet, if they are steadfast in 'maintaining purity of Christian fellowship,' as you require them to be, how can they, 'in the midst of prevailing laxity and error,' have popular audiences? It is impossible they should, except in one or two of our large towns; and the causes are notorious. Where, then, is our sincerity in professing to set such a value on our principles, if we allow the very men who have to maintain them thus to

suffer? It is a wondrous easy thing for those who are but *members* of our churches to guard their fellowship from intrusion, and to boast of its purity—they little think who pay the price of their boasted consistency. Look at the pastor—there stands the *martyr of the principle*! It is all very well to talk of self-denial as a Christian duty—no doubt it is; but I see no rule or reason why the pastor should do all the self-denial duty of the church. *Self-denial* in the pulpit striving to edify *self-indulgence* in the pew, is a spectacle I don't like.

"[He then praised the generosity and wisdom of the Free Church in setting out with the formation of a sustentation fund; showed how this would operate, *if well regulated*, in ensuring them the services of a majority of able men; mentioned the fact that the plan of our Union includes such a fund—was indeed primarily intended for this object, but the means at the command of the committee are extremely insufficient. Hence the necessity to be more liberal in our contributions.]

"Permit me to appeal to the wealthier members of our churches, and to those who are in easy circumstances. The complaint is often made that from your ranks come forth so few recruits for the service of the churches—that you will not give your sons to study for the pulpit—that you will rather consecrate them to trade and its profits, than to the ministry and its triumphs. I do not wonder at this, nor do I complain. I do not ask you to act otherwise. Pursue the path of honourable gain, and teach your sons to tread in your footsteps—let your wealth and respectability rise higher and higher—have all that your hearts can wish; but when you have gained all this, and I envy it not, inflict not upon us this double wrong—the double wrong, I say, of withholding from the work of the ministry your personal service, seconded by the advantages of station and training, and withholding also from the support of that ministry, whose poverty repelled you, a generous portion of the gains for the sake of which you renounced it. I beseech you not to do this. I beseech you—by all the hard struggles through which a poor student must fight his way to an entrance into our Academy and the road of preparation—by the self-denial and slowly-wearing toil, the toil of heart and brain, of which you know so little—by the hours, and minutes, and fragments of time, saved, and as it were rasped off from the periods due to meals, relaxation, and slumber—by the paleness of cheek, and dimness of eye, that midnight studies bring, until perhaps consumption begins to drink at the very fountain of life, and digs a grave for all his hopes within him—by the painful ordeal through which the young preacher has to pass—and by the life of constant intellectual exertion and wearing emotion that the pastor leads, I beseech you not to crown all this by the blight, the degradation, the curse of penury!

"Perhaps it may be thought that I am pressing our wealthier friends rather too hard; but, for my own part, I am not afraid of this; and I will tell you why.—Time was, when we required to be cautious, and to keep within bounds in our demands, lest by asking too much, and asking too often, we might chance to lose even what we did get, by frightening them to take shelter from our solicitations in the quiet shades of some other Dissenting retreat, where their poor persecuted

pockets might escape being harassed by too frequent calls for contributions. But now we have them in our power, they cannot escape from us. Go where they will, look to whichever quarter of the horizon they please, subscriptions and donations stare them in the face. *Thanks be to God, that now we can proclaim with truth that nowhere within the limits of any body called Christian, is any refuge left for Christian parsimony!* The Church of Rome, among all her refuges of lies, has no such refuge to offer; the Church of England has none, for her gifts to chapels and her missionary contributions are princely indeed; the Methodists never had any; the Secession has no place for such refugees, for their liberality also has come abroad to the world; and as for the Free Church, it has become a *smelting furnace of voluntarism* for all the gold and silver, the rings and jewels, of its devoted adherents! And I very much question, whether for such weary and persecuted spirits there be left a couch of repose, and an oblivious pillow even in the downy region of the Establishment. Then, Sir, we have them at our mercy, and let us not spare them; let us heat the furnace seven times hotter, and let us try whether we cannot, by a spiritual alchemy, casting into the crucible of Christian principle all the lead and dross with which we have been burdened, and subjecting them to the powerful touch of the love of Christ, transmute them into the sparkling gold of genuine munificence, freely to be given to the treasury of the Lord.

"Now, Sir, if there are any, as there may be, who, after all this, will still withhold more than is meet—who will not give as others give—who will not give as the Lord has prospered them, but simply as they have been accustomed to give, to them I have one word to say in conclusion. If gratitude will not touch them—if emulation will not rouse them—if interest will not sway them—if enthusiasm will not melt them, *then let them hear this.*—Store up your pelf; seal up your coffers; keep it under lock and key, within bolts and bars; make security thrice secure,—there is one man in this kingdom whose grasp will clutch it. There is one man who will take without hesitation—without remorse—without shame;—who will take perforce what you will not give to God, and give it to the service of the devil. To-night, be it remembered, this 3rd of April, 1845, in the humbled and crouching senate of this country, Sir Robert Peel, the head of the most slavish majority that ever sold their own principles and professions—their constituents—their interests—their country's honour and prosperity, all to spite the rivals they hated;—to-night this man, backed by such followers, makes the first step to the permanent endowment of the Romish hierarchy. Anti-christian error, now that it has grown strong, must be petted, and fostered, and flattered, and dandled: the flesh that he has peeled off our bones by the income-tax must go to gorge the growing monster. And liberal members applaud and favour the scheme. Dissenters, look to yourselves. 'To your tents, O Israel!'

"But, however politicians may speculate on this, there are two things which should be evident to us—this has come upon us for our sins, and sins that it is easy to discover. God is pleased thus to scourge the illiberality of Christians in this country. Let us be taught by the chastisement, and amend. And farther, there

is a significance in this portent which it is impossible to mistake. This is a sign of the times, whose meaning needs no gift of interpretation to read. It tells us plainly and terribly that a contest is coming—the elements of the storm are gathering around us—the adverse legions are arming for the fight. Methinks I can discern the combatants. *Popery* means to regain in the nineteenth century what she lost in the sixteenth. The kings of the earth again strike hands and make covenants with her to do her work; France sends her murderous bands to desolate and defile our own Tahiti, while England (oh! shame) looks on with indifference; opium may be defended, but Christianity, and justice, and purity, never; to make her peace with Rome, Spain is plotting even now to violate her national obligations; her emissaries are abroad and active throughout the world; her contributions are reckoned by hundreds of thousands; the western states of America are anticipated as a conquest, and the Church of England is reckoned an easy prey. On the other hand, see *Socialism* rising up with hiss and howl to disturb our meetings; covering our walls with its blasphemies; pouring its rabble down our streets on the day of rest; and stalking with brazen front into our sanctuaries to defy us. These are the assailants with whom we have to contend—antagonists the most diverse in character, and apparently hostile to one another, yet each is the other's best ally; each pleads in its own defence and support the abominations of its opposite; no two extremes thrive so naturally and rankly together as atheism and superstition; each feeds and fattens on the other's

corruption. Between these phalanxes, advancing from opposite quarters, with opposing watch words—but their master is the same—dowstand, not alone indeed, we have worthy fellow-combatants; but on us especially devolves the part of being foremost in the fight—on us who profess to have the truth in its purest essence, presented in its purest embodiment. This century is our battle-field. The forms of the past look down upon us from their calm mansions with earnest and solemn gaze—a great cloud of witnesses encircle us round—future ages in silence await our decision. Fellow Congregationalists, here we stand!

'Now 's the day, and now 's the hour,
See the front of battle lour!"

What shall it be? advancement or retreat? discomfiture or triumph? I say, in the name and spirit of our Lord, let us 'DO OR DIE!' And may the God of battles, who has given us a banner to be displayed because of the truth—a banner dipped in the blood that ransomed a world, and on which his own right hand has inscribed, in characters of light, the truths we cherish as our life and strength; may He, by the breath of his Spirit, unfurl it to the air, and purge our eyesight, that amidst the dust and smoke of the conflict, we may discern our Leader's form, and follow him; while his words ring in our ears, and vibrate through our hearts, till every coward thought and selfish feeling shrink down and die, and we arise the sons of God, a conquering host, to add another to his long career of triumphs, another crown to his resplendent brow!"

Prayer Meetings.

METHOD OF CONDUCTING PRAYER MEETINGS.

To the Editor of the Christian Witness.

SIR,—I am induced by the perusal of your Plymouth correspondent's remarks on "*the management of prayer meetings*," to send you a brief account of a plan adopted by myself with some success, with a view to remedy the evils of which he speaks; evils which are not confined, I apprehend, to any particular locality.

The weekly prayer-meeting seemed to be regarded by my people as an interesting season. The attendance was generally good. But I observed with grief, that not unfrequently the greater part of the males present were not connected with the church. And yet there was no lack of male members every way qualified to pray in public. Sometimes there were not more than two of these individuals present; and sometimes I was compelled to call on the same persons two or three weeks in succession. Moreover, I observed, that among those who seldom attended were some of the most humble and holy men among us, and most gifted in prayer. The circumstances and employments of these men were such as to prevent their attending regularly, however they might desire it. And, perhaps, when at liberty to attend, they could only leave their work in time hastily to change

their clothes and get in just as the meeting was begun. And so when the opportunity did occur, such men being withal timid and retiring, were "frightened" at the idea that, as they had not been there for some time, they were almost sure to be called on to pray, and therefore often staid away for months together. And when they ventured to come, they would steal in very quietly, and seek an obscure seat, and look "frightened" all the while lest they should be called upon.

After having endured this evil for several years, and having tried various expedients to remove it in vain, I was induced, as an experiment, to adopt the following course. I wrote out a list of the names of all the male members whom I judged capable of praying in public, leaving a space after every three. Opposite each three I wrote the dates of the days on which, during the next three months, those three would be called on. Thus, supposing the whole number of names to have been twenty-one, seven weeks would have been occupied in going once through the list, and then the first three would find the date of the eighth Monday opposite their names, and so on. I gave a copy of the list to each individual, and, somewhat to my surprise, found, that with a single exception, all were much pleased with the plan. The success of the experiment also far exceeded my expectations. It

seldom happened that any one was absent in his turn. There was a marked improvement in the character of the prayers; more thought, more variety, more connection, and more unction. It was evident there had been preparation. But this was not all; the usual attendance of persons on the list was doubled or trebled, and these persons told me they had never enjoyed the prayer-meeting so much before. This plan was continued until, through the conduct of a committee governed by men of this world, my health was utterly broken down, and with great sorrow of heart I was compelled to resign my charge.

It is only justice to say that the hint of the above plan was borrowed from our Wesleyan brethren. With me, Mr. Editor, it is a growing conviction, that it would be unspeakably to our advantage if we were to borrow many good things from the same quarter. J.

June 7th, 1845.

MODE OF CONDUCTING PRAYER MEETINGS.

To the Editor of the Christian Witness.

SIR,—In your last Number a correspondent asks advice on the management of prayer-meetings. He complains of persons staying away through fear of being called on. This uncertainty is generally felt. The complaint is common. Yet the remedy is simple and easy. It has been tried with success. Let one of the deacons keep a list of the members who pray at the meetings, and tell those whose duty it will be to engage on the Sunday before the meeting; then those who will have to lead the devotions will come with their minds prepared, and none will be kept away by the fear of being called on. This plan has been long tried with great benefit. It also prevents calling out names in public worship. Let it be proved before it is rejected.

Yours, very truly,

MANAGEMENT OF PRAYER MEETINGS.

To the Editor of the Christian Witness.

SIR,—The “management of prayer-meetings,” although most important, seems so simple, and there are so many far more difficult matters upon which your “editorial counsel” is requested, that your Plymouth correspondent will, perhaps, pardon my presumption in submitting a remedy. The practice of our pastors differs as to the mode of conducting prayer-meetings. Some, after singing, pause a moment, to allow any brother who may feel disposed to rise and lead the devotion of others. Some request the parties privately, prior to the commencement of the service; and some who adopt what your correspondent calls the “*volens volens*” plan, regulate it by calling upon gifted and experienced brethren and deacons more frequently than upon younger timid and nervous disciples. I fully admit that the *volens volens* mode, when indiscriminately and absolutely practised, has its evils. I have known pious and promising, but excessively timid and nervous young men deterred for some time from joining a church solely on this ground; and after having become members, to absent themselves invariably from the prayer-meetings.

Still I think the latter mode, when properly regulated, decidedly the best. It insures variety, which gives interest; and if the gifted brethren are at all numerous, the duty devolves upon them so seldom, that *legitimate* indisposition, whether physical or mental, could not often occur; and when it does so occur, the objection can be easily obviated by previously mentioning it to the pastor. I say *legitimate* indisposition, because we all at times feel indisposed, when, perhaps, it would be sinful to yield to the feeling. Who that has any experience in these things has not frequently found, that under a deep conviction of personal insufficiency, spiritual influence has been more fervently sought; and however “*uncomfortable*” the individual has felt, it has proved a time of refreshing to his fellow-worshippers. It sometimes happens, too, under ordinary circumstances, that those whose prayers most interest and edify others, are, from their retiring characters, most indisposed. My own plan is, to ask those persons only who are known not to object—to do this as nearly as possible in rotation—and all are aware, that if any legitimate ground for declining exists, it is only to name it, and they may “*join in the prayers of their brethren*” if they do not wish to “*pray*.” Thus the evils of which your correspondent complains are remedied, and none can plead as a ground of absence from the prayer-meeting that they “are liable to be called upon.” C. F. V.

PRAYER FOR THE RELIGIOUS PRESS.

To the Editor of the Christian Witness.

SIR,—Amid some discouragements relative to the spiritual state of our churches, I rejoice to know that the CHRISTIAN WITNESS is doing its work nobly and successfully, and that its first annual profits have amounted to so considerable a sum. Two things it does—it affords pecuniary aid to the old and time-tried servants of the Lord, and conveys religious information and soul-saving truths to thousands in our own and other lands. Now nothing is done religiously well which is not done from a sense of duty and from love to God and man. It were well if all Christians felt, as well as acknowledged, all this. I wish that all the members of our churches did so in reference to the Magazine you so faithfully and so ably edit. The object is Christ-like; for it relieves the needy—spreads information concerning the kingdom of our Lord, and sounds forth with loud and fearless voice the great truths of salvation. I know not, then, whether any member of our churches may be indifferent as to its circulation without being somewhat chargeable with a dereliction in duty, or at least with a want of sympathy which causes us to rejoice with those who rejoice, and weep with those who weep. I consider the projection of the CHRISTIAN WITNESS to be a powerful means of deepening the tone, and calling forth the activities of piety in the churches of Christ. To the members, then, of our community I would earnestly say, Support it heartily as unto the Lord.

Allow me to say a word more on this subject. There is, perhaps, a forgetfulness in Christians to pray for Heaven's blessing on the Religious Press. We send forth our religious books—we issue our monthly periodicals, with the desire of

scattering the clouds of ignorance and disseminating the hallowing light of truth ; but in many instances it is to be feared that there is the desire without the prayer. What results might be anticipated if, on the last day of every month, the disciples of Christ would lift up to Heaven's throne the heart-uttered prayer, that the holy instruction and exhortations about to be communicated might be accompanied with almighty power ! The Press is almost an omnipotent agency for good or evil. By it the world may be stopped or put back in its moral advance, and by it the millennial-day glory may be hastened. With what holy jealousy, then, should it be watched, and how solicitous should Christians be that it may become a deeper and wider channel for conveying the pure waters of life through the whole extent of the world's moral desert ! But however pure the waters may be, and deep and broad the channel through which they flow, it will be unavailing to fructify the soil till the Spirit be poured out from on high ; for Paul may plant and Apollos water, but God alone can give the increase.

Yours, very respectfully,

Birmingham.

W. B.

PRAYER FOR MISSIONS.

To the Editor of the Christian Witness.

SIR,—Should not the attention of the Christian church be more drawn to the duty of *Prayer for Missions* ? Our monthly missionary prayer-meetings are in many neighbourhoods almost wholly given up ; in some chapels a quarterly one is held ; in others none at all. We profess to serve a prayer-hearing God, and to believe that he will give his Holy Spirit to them that ask it ; but we do not act as if we really believed this precious truth. If the first *Monday* is found inconvenient, and in some places it may be, the first *Tuesday*, *Wednesday*, or *Thursday* might be devoted to this purpose ; and the day being various would afford an opportunity for Christian communion between neighbouring churches. When will the church awake to a proper sense of the value, the importance, the paramount necessity of prayer ? We collect and we subscribe, and never tire of forming fresh plans for raising money for the cause. It is well ; we do right ; they are the means we must use, but they are not the only means, nor the most efficient means. Our missionary brethren from the field of action with united voice call upon us for *more prayer* ; they are constrained to feel that the power is not their own ; and that while they proclaim the message of mercy to the perishing heathen, the Holy Ghost alone can give it entrance to the heart. The late lamented J. Smith, of Madras,

in his Appeal for India, says, " When Christians of all denominations throw their arms around a dying world, and bear it in believing prayer to the throne, beseeching God, day and night, to interpose and save, then will the word of the Lord have free course and be glorified." In the *Missionary Record* for May, the Rev. J. Macdonald, from Calcutta, writes : " Our free church school and college have been in some respects very prosperous ; funds and pupils have been poured upon us beyond all former precedent ; but there is one distressing want, the want of converts. This experience is not confined to us ; many others mourn as I do over the restraining of Divine power amongst us. Amidst the multiplicity of our operations, I cannot get my eye removed from the contemplation of this grand want of the Spirit of conversion and sanctification amongst us. Were he to work, even as we now are, we have in India agencies sufficient, among old and young, for the conversion of myriads of myriads of perishing sinners." In the same *Record* the Rev. R. Johnston writes from Madras in a similar strain : " Amongst the Mohammedan youth much has been gained in point of knowledge and feeling, but not one believes in the Son of God as his Saviour. After contending with their unbelief, I often say to myself, surely the people of God at home are not alive to their desperate ignorance and hardness of heart. Oh that some who have power to prevail with God would take up their cause ! The liberality of Christian friends in India is truly astonishing. The Lord is opening many hearts here as well as at home, reminding us that the time is at hand when the gold of Sheba shall be given to our King."

While we freely give our money we have not as freely given our prayers. We may, and ought to give the first, but let us not withhold the last. God has declared that he will give the heathen to his Son for an inheritance ; that he will pour out his Spirit upon all flesh ; that the Saviour shall see of the travail of his soul and be satisfied ; but when ? when shall these glorious promises be fulfilled ? When we ask it—when we are brought to see and to acknowledge our own utter insufficiency, and to seek it with humble, earnest, united, persevering prayer. He has said, " Ask, and ye shall receive ; " " If any two of you shall agree touching anything ye shall ask, it shall be done for them." What language can be more explicit ? May He who has in mercy given the promise, give us grace to lay hold of it, and raise up in every church and in every neighbourhood a little knot of true believers, who shall be found pleading it in humble faith at his mercy-seat, and who shall resolve to give him no rest until he bless them, and make the Saviour's name known from the rising of the sun even to the going down thereof. B. P.

Hearers and Hearing ; or, The Duties of Churches to their Pastors.

THE ECONOMIC ARRANGEMENTS OF INDEPENDENCY.

SIR,—Will you permit me to offer, for your own

private reflection, a few thoughts upon a subject which has long occupied my anxious attention, and which I hope will ere long be brought before the serious consideration of our churches ?

I refer to the subject of ministers' salaries. I may, perhaps, refer to this important matter with the more freedom, because I am not at all likely to profit by any of the plans here suggested, even on the supposition of their being adopted. Still I must observe, that my own resources are so very limited, that I sometimes feel the pressure of pecuniary difficulties, and it is on this very account, chiefly, that I am led to feel so much for my *still poorer* brethren. I am quite confident that many excellent men of sterling piety and useful talents must be suffering great privations, or great difficulties, or both. Necessity has made me a pretty "good economist," and knowing within a trifle how far a certain sum will go in domestic life, I confess myself at a loss to conceive how many are able "to make all ends meet and tie."

I love Independency for everything but one; it makes no adequate and systematic provision for its ministers. It provides amply for a few, does pretty well for still more; but leaves a vast number to chance or accident, to eke out a miserable existence, as they may be able. If the church a pastor may happen to serve can and will help him, it is all very well; but if not, the sympathy and relief he will obtain from the body will be limited enough, and, in many cases, nothing at all. Independency appears to have destroyed the idea of responsibility belonging to our churches, except so far as their *own pastor* is concerned; there is no idea of responsibility in reference to the body. It does not extend even to a neighbouring brother. Then in cases not a few, in which a church may be giving £300 or £400 per annum to their minister, whilst, perhaps, a brother three miles distant, perhaps with a larger family, and no other resources, is receiving not more than *one!* And yet, sir, what does this comparatively wealthy congregation know or care about this poor brother, who is struggling with difficulties that are enough to waste his body, consume his energies, and sink him into a premature grave? I believe there are hundreds of such cases in the kingdom. Here it may be asked, is this the natural and inevitable consequence of Independency? That it is the real fact is beyond a doubt. But does the system necessarily lead to this? Does the system necessarily tend to produce a conviction in the minds of our opulent churches, that if their own pastors be comfortably provided for, it matters little what becomes of the rest, and that the responsibility at least rests not with them? If so, then I think our praise and admiration have been beyond their due limits. Let me not be told there are County Associations and Charitable Institutions to assist these poor brethren. Do these meet the demand? Do they afford efficient aid and relief? Let us look at facts. There are, I believe, in our country hundreds of men, with a college education, pious, talented, active, useful, and honourable men, in many cases with families, subsisting upon sixty, seventy, and eighty pounds per annum,—not the amount of a respectable mechanic, and positively not more than two-thirds of what is allowed by government to the gangers of a beer-barrel! And who are these poor hard-working, care-worn labourers of whom we are speaking? To what Denomination do they belong? Are they Primitive Methodists, labouring amongst the very poorest of the people? No! but they are ministers of the Independent

churches, the most wealthy and respectable body in the kingdom next to the Establishment itself! "Oh tell it not in Gath, publish it not in the streets of Askelon!"

It will then be inquired, What is it that you contend for? Is it a perfect equality? No; in the nature of things it cannot, and, perhaps, ought not to be. Men of commanding talents and great energy, living in London and large towns, both deserve and require more. We do not wish to see one penny subtracted from their incomes; but we wish to see the condition of these "poor and godly ministers of Christ's holy gospel" brought prominently before our churches, and that some general fund should be raised to be under the direction of a general, and, perhaps, some branch committees. I cannot think that we shall ever possess that commanding influence in society to which we are religiously entitled until something, and something noble, is done for this object! Look at the situation of a minister with an establishment to support out of £80 a year! Eighty pounds a year, for food, raiment, servants' wages, medical attendance, books, contributions to religious societies, journeys, &c., &c.! What can be expected from such a state of things? His time is consumed in contrivances, his spirits are depressed, his energies are impaired, and his usefulness diminished! He is restless, anxious, unsettled. He has to talk to others from January to December, about giving, and yet he has nothing to give himself. In numerous cases he is urging his people to send their money to the four quarters of the globe, whilst delicacy forbids him to tell his own "tale of woe," though he knows not where to look for 20s. to supply his own wants, nor how to carry on till the period of the next quarter.

Let us look for a moment at the Free Church of Scotland. If they have much to learn of us respecting the *purity* of our discipline, surely we have something to learn of them concerning the *liberality* of their conduct! They are, as you well know, Sir, giving their ministers a hundred pounds* per annum the first year of their secession, besides raising sums for other objects so immense as almost to surpass credibility! How is this? Are their congregations more numerous or more wealthy than ours? I should think on an average they cannot be either. But the people as a body feel that they are responsible for the *wants* of the body, and they act accordingly! Oh that it were so in England in our own churches! We want nothing but the same conviction to produce the same results.

Well, what is to be done? What, I think, Sir, should be done is this: The subject should be brought prominently before the public through the medium of our magazines; the sympathies of wealthy and influential ministers should be enlisted; the churches should be appealed to, and their responsibility to support the ministry urged upon them with all the tenderness and pathos that we can command; they must be made to feel that our respectability and usefulness as a Denomination materially depends upon it. In short, it must become an absorbing question. The facts of the case, the evils arising

* The writer greatly understates the matter; he loses sight of the supplementals, as also of the fact, that in many parts of Scotland money bears double the value it does in England.—EDITOR.

out of those facts, the duties of the churches, and the advantages arising from the discharge of those duties, must all be fully portrayed. After a full and free discussion from the press, after suggesting some general plans, and awakening a feeling of interest on the question, then, I think, a general meeting should be held in the central part of England to bring those plans into operation. Perhaps it would be said, there is one great object already before the public, viz., "Education;" and the "year of Jubilee" is just about to dawn upon us, when strong appeals will be made to the churches on behalf of Missions; how then could a third object be introduced? I do not mean that an appeal should be made for money for some time to come, but the question might be agitated and the public mind prepared to take it up, when these other excitements shall have passed away. Some might reply, the people will be weary. The poor and weak places have some reason, no doubt, to be so now; but this would be an appeal to the strong to help the weak, and to the rich to help the poor. I feel confident that we have materials, and it is only necessary to impress our churches with a sense of their obligations in order to call those materials into operation.

Oh, Sir, how I should rejoice to see the pages of the CHRISTIAN WITNESS devoted to this object, and your powerful pen employed in advocating the cause of our suffering brethren! Most sincerely do I hope that it will become a "Witness" of the sufferings and claims of one of the most respectable bodies of men in England or the world. And then, Sir, after you have sounded the note, and awakened the sympathies of the country in some measure, then let our rich and talented and influential ministers come cheerfully forward and second your efforts. These leading men amongst us *must* take up the question, or it can never be carried.

Only let us have a threefold appeal from a few such men as these, *first* from the press, *secondly* from the platform, and *thirdly* from their own pockets, and then I think the object will all but be accomplished!

Hoping you will excuse the freedom of these remarks, which are merely suggested for your own reflection, I subscribe myself, dear sir, yours very sincerely,

H. B.

June 24, 1844.

. Although this letter was only offered to us as furnishing materials for our "private reflection," yet it presents so much truth in a spirit so earnest, and yet so moderate, relative to a subject of such importance, as to authorize, if not to demand publication. It is, moreover, proper that on all great questions affecting classes, parties interested should have an opportunity of freely speaking for themselves, since by this means their cause will oftentimes be a gainer. Such statements when accurate supply data for argument and appeal by other and more experienced hands; and when incorrect they furnish an occasion of setting the matter right. This subject is beginning to excite attention on the part of intelligent laymen as well as

pastors, some of whom carry their notions of reform to the length of revolution. It will be seen from the date of the foregoing letter, that we received it upwards of a year ago; but among our more recent communications is the following, from a very valuable lay member of our community, and a first class voluntary, a zealous member of the Anti-State Church Association. A serious fallacy pervades these documents; but before we point it out in either, we must set forth both.—EDITOR.

IS THE PRESENT THE BEST WAY OF SUPPORTING THE MINISTERS OF CONGREGATIONAL CHURCHES?

To the Editor of the Christian Witness.

SIR,—At the risk of differing from you and many of your readers, I venture to ask the above question, and to offer a few remarks thereon. Conscious of my own inability to handle the subject with that ability it demands, but nevertheless having no selfish ends to answer, and earnestly desiring the prosperity of our churches and the extension of the Redeemer's kingdom, I will proceed to convey to you, without further preface, my own impressions and convictions on a subject which appears to me to be of much importance.

I. I shall assume that the ministers of our churches, their members and pious attendants, have one common object, *that* being the glory of God in connection with the spread of the gospel, and the conversion of sinners from sin and Satan into the fold of our Saviour.

II. That every pious active minister is engaged in his Master's service, and honourably employed while thus engaged.

III. That talents, however great or small, are not meritorious, nor should be paid for as such.

IV. That the cause of God is *one*, and that its success should be dear to every Christian; and that his efforts, prayers, and pecuniary support should not be confined to one locality, but given to the cause of God as such.

V. That the objections to the above assumptions, however plausible, may be traced to the general principles and practices which govern the men of the world, rather than those which should operate upon simple-hearted and devoted Christians.

I cannot enter into these propositions or assumptions individually at length; but my remarks, however discursive, will go to prove their general truth, and, if proved, our duty to carry them out into permanent practice.

I must be understood, in the observations which follow, not to be complaining of individuals, whether ministers or hearers; my object is rather to inquire if the present plan of paying our ministers is the best which can be devised; and if not, what means can be adopted which shall be scriptural and more beneficial to the best interests of the church of Christ.

It is well known to many of your readers that in London, and many other parts of the kingdom, there exists among our churches a great disparity in the amount received by our ministers as a consideration for their services; and it is

admitted on all hands that "the labourer is worthy of his hire." But is it right that one labourer, perhaps of equal piety, diligence, and worth, should receive the poor sum of fifty, seventy, or one hundred pounds, while his brother labourer receives his two, four, six, or eight hundred per annum, only, perhaps, because his place of worship is situated in a more *respectable* locality, or his talents are of a more popular order, or, it may be, that from fortuitous circumstances his hearers may be possessed of more of this world's goods than the hearers of the near but less fortunate brother? I venture to affirm there is a defect here which requires to be remedied, and which will be remedied as Christians take a more comprehensive view of their duty in relation to the church and the world; and that the reason why we have not thought more and acted more in accordance with the propositions laid down is, because Christians have been too narrow in their views, and somewhat selfish in their movements.

It were easy to point to many cases in proof of the above; but it is not expedient. It may be better to look at some of the effects, which, perhaps, will be equally capable of proof. I shall confine myself to two or three cases within my own knowledge; the recollections of your readers will supply many others.

The present mode has the tendency and the effect of attaching ministers and hearers to the larger and richer localities; and the pastor being paid for the most part from the letting of the pews, has the tendency and effect of creating a fear in his mind and those of his friends that any attempt to add another place of worship, however much required or thought to be so, that his income will be reduced, and probably his congregation lessened. This statement is so capable of proof that I have evidence to prove that ministers have been known to avow it, and to add that "they did not care where a new chapel was built if it was not erected within a given distance of their own," or "that the times were such that the larger chapels only could be supported, and that the *lesser interests* could hardly be maintained."

Sir, I conceive a system which leads to such remarks, and from good men too, must be defective; or if we are not able to point out a more excellent way, we are at least justified in canvassing the matter and making the attempt.

But this is not all. I know several, and there are very many such cases, where, for want of some better arrangement, as I conceive, many deserving, pious, and excellent men are necessarily engaged in a school, or some still more secular pursuit, in order to maintain themselves and families. Some are doomed, for want of means, to live a single life, while otherwise they might live happily in the connubial state. Pastoral duties are neglected, as a matter of course; the minds of such men become secularized, they feel injured and neglected, and the cause of God is injured too. These things ought not so to be. Now, Sir, the opinion—and it is a growing one in my mind, is, that the multiplication, and not the contraction of the number of our places of worship, is most likely to conduce to the extension of our principles and the glory of God in connection with the churches of our order; and that if it be so, every means within our power should be attempted: and also that if High Church principles or a Puseyite

clergy endanger our privileges, then it is doubly important, that instead of retreating to our citadels, we should strengthen our outposts and multiply our forts, or, in other words, that we should increase the present number of our places of worship, and strengthen our weaker brethren, in order to save them from the persecution of enemies and the supineness of friends.

It would savour of invidiousness to be more particular in pointing out the particular places and persons to which the foregoing statements and remarks apply; but it must be, Sir, within your own observation that such discrepancies do exist, and that the evils described, and many more which might be named, are the natural consequences of them. The object I have in view is to call the attention of yourself and readers to the subject, and, if possible, to adopt a remedy.

It appears to me there are two methods, either of which, if adopted, would effect the object. It might to a great extent be carried out as the result of the truth and deep conviction of my fourth assumption—that the cause of God is one, and that its success should be dear to every Christian; and that their efforts, prayers, and pecuniary support should not be confined to one locality, but given to the cause as such. Christians, taking into consideration their capabilities and their duties, might divide the amount they could give among the number of causes within their own locality, or within a given district, which, from the best information they could obtain, appeared to require support. I am aware that this plan would at once strike a blow at the letting and subletting of pews, a practice, in my judgment, not at all consonant with the New Testament principles of voluntary support of the gospel; and as such, the sooner it is dispensed with the better.

The other suggestion is by weekly, quarterly, or annual subscriptions, the amount of which, in every individual case, to be quite at the option of the subscriber, to form a central fund, the distribution of which should be under the management of the deacons or other appointed persons chosen by their respective churches, or churches and subscribers conjointly, who should meet at least twice in the year, at a given time and place, for the purpose of making such distribution as the wants of each respective minister and cause with which he was connected required; and that in order to be more fully acquainted with the facts, a statement in writing should be sent to the said half-yearly or other meetings from each congregation, signed by the minister and deacons, or, in the absence of them, by at least five of the members, as to the state and requirements of the minister and congregation, the number of his family, whether he had any other means of support beside the voluntary offerings of the Christian church and congregation, what were the state and prospects of the cause, whether the cause had progressed or retrograded during the past year, and any other information calculated to be useful, and guide the judgments of the deacons and others assembled; or this proposed fund might be divided into two parts, the one for the immediate cause with which the individual was associated, the other to form a central fund, as before described, for more general distribution. I am free to confess I do not think the first of these suggestions is very likely to be acted on to any extent, because generally

where the individual attends, there, either by his own personal payment, or by committing the amount to the care of another, he would feel most inclined to give what he considered was his fair proportion to the cause with which he was identified; but I have more hope of the latter proposition, because he would at least by his representative have some control over his own subscription; and this method, indeed, carried out, is the very same on which Christians and benevolent individuals are acting daily. We contribute to Bible Societies, to Missionary Societies, Tract Societies, and many others; the contributions form so many funds, and are distributed by a committee chosen at some public meeting, and with that distribution the Christian public are generally satisfied.

Sir, I am quite aware some of your readers will object to one or both of these suggestions, and there will be objections raised to any plan, and especially a plan which is opposed to old prejudices; but if the objectors are not prepared with a remedy for existing evils, which go to discourage the humbler minister, which prevent the spread of the gospel both in our towns and villages, which bring disgrace upon Congregational churches, prevent their increase, and fill the mouths of gainers with arguments against our present system—unless they are prepared with a remedy for these and many more evils not already described, but which will readily occur to the minds of your readers—or are prepared to maintain and prove that the remedy proposed would be worse than the disease complained of, then I think it will behove them either to acquiesce in the suggestions, or to point out a more excellent way. In either case, if my remarks are founded on truth, and should be productive of beneficial effects, my object will be effected.

I may remark that the plan on which our Wesleyan brethren act, the way which the Free Church in Scotland, and the plan by which the Education Scheme among Christians of all denominations recently adopted, is being carried out, will afford an excellent data for any movement on this subject, and which, for the honour of our order, and the prosperity of the cause of Christ, I desire to see speedily adopted. C.

There are several positions in this letter in which we do not concur; but waiving these, we go at once to the main point. The schemes proposed by the writers of this and the foregoing communication, which are substantially one and the same, labour under difficulties beyond the possibility of removal, without a considerable modification of the Independent system. It seems forgotten by our worthy friends, that the Free Church and the Methodist communities are not formed on Congregational principles, and, therefore, do not respectively constitute a multitude of churches, all distinct and all independent, but one church under one government, while that government, as it relates to the pastorship, is wholly ministerial; and hence that virtual community of goods which obtains among them, an arrangement which could not

possibly otherwise exist for a year or for a day. The case of these two bodies is analogous to that of a great and powerful Independent church with some three, four, or more pastors, of various ages, talents, attainments, measures of efficiency, and, from family circumstances, degrees of necessity, and for whom, according to their respective wants, it is the care and business of the church to provide a fair and comfortable maintenance. But things quite compatible in a single community, where all the parties interested have a voice and a vote in whatever is to affect them, become utterly incompatible when extended to thousands of wholly independent societies. No man, for example, can become a minister of Methodism but through the Conference, nor remain in it an hour longer than he is deemed by that body sound in doctrine, correct in morals, and efficient in labours. Is it so with *extreme* Independency? No man is fully admitted by that Conference to the ministry till after years of trial as to capability for the work; he is stationed from time to time in localities to which his talents are considered adapted; and when the faithful labourer, from age or infirmity, is no longer effective, he is, as the case may require, either placed in the honourable rank of supernumeraries, or wholly superannuated and decently provided for through his remaining days. Is it so with *extreme* Independency? In the Free Church, too, no man may enter the ministry who has not first been the subject of a laborious process of general and special academic education, extended through some seven or eight years, nor then but by and through the Presbytery, who must be satisfied as to his mental, moral, and professional acquirements. Is it so with *extreme* Independency? But in those communities, these salutary checks are not confined to the ministry; they extend to the formation of churches, societies, or congregations. This great matter is not left to the judgment or the caprice of individuals. Cause must first be shown, and the probabilities of success rendered apparent, before preaching can be obtained for any given locality. On these points how different the system of *extreme* Independency! The result is, that we have in our ministry not a few who could not have found a way into either of these bodies; and among our churches there are many so small and weak, that neither the Free Church nor the Conference would ever have sanctioned their formation, as the subjects of distinct pastoral charges. They must have continued mere stations, or branches, supplied mainly by local preachers or home missionaries.

Under the *extreme* system any half-dozen pious people may constitute themselves into a church, and select whom they please for their pastor. Of his capabilities they claim to be and are the *sole judges*, and from their decision there is no appeal. His intellectual and even physical attributes, not to speak of his educational and theological attainments, may be such as to render his success as a public teacher morally impossible; no matter, there he is, an Independent minister, raised into a pastor, and sunk into a pauper, in the same hour of the same day! This irrational and pestilent process may be repeated in every locality, every week throughout the year; and on the principle of our correspondents, these self-made mendicants—pastors and flocks—are, from the moment of this their ecclesiastical creation, to become regular pensioners on the bounty of the surrounding churches! Each of these pauper companies is to be clothed with claims, while divested of obligations! With respect to neighbouring churches its existence is an affair of pure privilege; duty has no place. Its cry is, Give! Give! but it will answer no questions. Schemes such as our correspondents contend for never can be established under the auspices of a rampant, irrational, and unscriptural Independency! Churches and pastors, therefore, whom nothing less than such an Independency will satisfy, must take the consequence, and pay the penalty of their error in the shape of impotence, distress, contempt, and degradation.

This is not *our* Independency. We firmly hold the great principle of the communion of churches in all the latitude that was claimed for it by the original Congregationalists, and partly as it was exemplified by the English Independents of 1580. *With us the principle of the communion of churches is fundamental; and hence we consider the duties of one church to another to be as strictly defined, and as strongly binding, as those which members of the same church owe to each other. But the performance of these duties demands the full admission of the principle on which they rest. All duties have corresponding rights.* Those who wish to see this great subject fully worked out, are referred to Dr. Owen's "True Nature of a Gospel Church and its Government," and also to his "Inquiry into the Original Nature, Institution, Power, Order, and Communion of Evangelical Churches." Would that our beloved brethren who advocate the *extreme* view would thoroughly digest these works!

We shall close with a summary of the intercommunion principles which we hold, condensed from the Cambridge Platform, adopted in 1648,

and from the proceedings at Boston in 1662. We may best learn their character from their working. They are thus to be carried out:—1. By cordial regard and fervent prayer for each other.—2. By efficient relief in case of want, either *temporal* or *spiritual*.—3. By giving an account one to another of their public actions, when properly required, and in upholding each other in the exercise of censure, and other acts of church government.—4. By seeking and giving help to each other in case of divisions, contentions, difficult questions, errors, and scandals, and also in the *ordination, translation, and deposition* of ministers.—5. By admonishing one another when there is need and cause for it, and after due means with patience used, withdrawing from a church, or a sinning party therein, that obstinately persists in error or scandal. These rules are carried into effect by means of either temporary or standing councils of the churches. This is, in substance, what we contend for. Give us this, with the addition of a missionary provision, and we ask no more. This we hold to be the genuine Independency of the first churches as established by the apostles. This system, properly worked, will prove its Divine origin by its superior efficiency, as compared with every other system now known upon earth. All that is good and strong in Methodism or in Presbytery is capable of being engrafted on scriptural Independency. The great principle of self-government is quite compatible with the union of love, and with all the operations which that love implies. An Independency amounting to *isolation* is not the Independency of the Bible.

What we have here said is intended chiefly to bear upon the subject of pecuniary aid from the stronger to the weaker churches. If old churches are to support a new interest, their concurrence must be obtained as to the propriety of its establishment and the means of effecting it. If efficient pastors are to share the fruits of their hard toil with the keeper of a neighbouring vineyard, they must first be satisfied of his fitness for its culture, and be concurring parties to his appointment. These and some other conditions as to the formation of churches and the settlement of pastors once granted and acted out, then we shall contend for their joint claim to confidence, to sympathy, and to all needful assistance from other churches. But before proceeding to the consideration and enforcement of projects such as these letters recommend, there are some very serious previous questions to be dealt with. Is there not a large class of churches whose pastors are not *half supported*,

and who, with care and system, and a right spirit, might easily *double* the revenue they raise for that purpose? Why then is this not done? Is it proposed to form an organization to meet such cases of culpable negligence and crying injustice as these? If so, the result may easily be predicted. The truth is that were the churches to bestir themselves in an evangelical spirit and in a business-like manner, it would be found that the number really requiring external aid is smaller, much smaller than is generally supposed; and means might, without much difficulty, be devised and executed for relief to the remainder. On this subject very many of the Independent and Baptist churches in England have still to learn the first elements of their duty; and, as the following article will show, our Scottish brethren are too generally in the same condemnation. That article was issued some time ago by "Brethren assembled in Edinburgh, at the preliminary meeting of the Congregational Union," and we have much pleasure in laying its sound and weighty views before our readers.—EDITOR.

ADDRESS TO THE CONGREGATIONAL CHURCHES IN SCOTLAND ON THE SUBJECT OF PASTORAL SUPPORT.

DEAR BRETHREN,—You are well aware that the Lord Jesus has been pleased to appoint a stated ministry in the church for the edifying of his people, and for the advancement of his cause by the conversion of the ungodly; and it is your professed belief that those who preach the gospel should be supported by the voluntary contributions of the people among whom they labour. The law of Christ in reference to this point is expressed in very clear and explicit terms. In sending forth his disciples to declare the truth, he laid down the principle that "the labourer is worthy of his hire." The apostle Paul, when writing to the church at Corinth, explicitly stated that as the priests under the Levitical economy were to look to the altar for support, so must the ministers of the gospel be maintained by those who enjoy the benefit of their ministrations. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." In the epistle to the Galatians we find this great law of the kingdom laid down by the same apostle in terms plainer still: "Let him that is taught in the word communicate unto him that teacheth in all good things." It is the sacred command of our exalted Lord that his ministers are to be maintained by the free-will offerings of his people; you will have no hesitation, therefore, in pronouncing that professed believer *guilty of sin* who refuses to yield obedience to this law of the heavenly kingdom. In withholding from Christ's cause what is due, such an individual is plainly chargeable with the crime of trampling the authority of Zion's King beneath his feet. The right of pastors to ade-

quate maintenance at the hands of those amongst whom they labour is thus clearly established upon a plain and positive appointment of the Head of the church. This, brethren, you readily acknowledge. And not only so; but you admit, at the same time, that the laws of Christ in reference to this point are based on the principles of equity. It is obviously right that the labourer should be supported. When an individual, influenced by love to Christ and to the souls of men, devotes his days to the service of God in the ministry of the gospel, it is nothing more than common justice that he should be remunerated for his work. The Lord of the vineyard has commanded him to engage in his service, and he has made provision for his support. Can any arrangement be more equitable than that he should be maintained by those who enjoy the fruits of his labour? The truth is, the Christian pastor has as good a right to adequate support in the prosecution of his work from the people of his charge, as they themselves have to remuneration for their labour in the respective callings in which they are engaged.

Surely it is not needful to remind you, brethren, that what you give for your pastor's support is not to be viewed as a *matter of charity*. In giving of your worldly substance for the maintenance of the gospel ministry, you are only discharging a just and lawful *debt*. When you pay a teacher for the education of your children, or a physician for attending your families during the time of sickness, it never occurs to you that what you give in these cases is given by way of charity. You know that both the teacher and the physician have a right to their fees; and you deem it just and equitable that they should be remunerated for their attention. Is it not strange, then, that any should regard as a kind of charity what they contribute for their pastor's support, and should plume themselves on account of it for the exercise of benevolence and generosity? Paul, in writing to the Corinthians, explicitly declares that those on whom labour is expended are bound, according to their ability, to recompense the labourer. "If we have sown unto you spiritual things, is it a great matter if we reap your carnal things?" It is obvious, therefore, that pastors have a claim on their people for support, not on the ground of benevolence, but on the ground of equity and Christian law. They are spending their time and their talents in endeavouring to promote your spiritual interests, and you are bound by every principle of honour and of justice to afford them adequate maintenance. You are no more at liberty, be it remembered, to withhold from them what is their due, than you are at liberty to refuse payment of your lawful debts.

The scripturalness and correctness of these principles, we are persuaded, our churches are ready to acknowledge. But it is impossible to shut our eyes to the fact that our pastors, generally speaking, do not receive that remuneration which they ought to receive, and which is their due. This arises from various causes. In some cases it is to be traced to *inability* on the part of churches to give more liberally. The number in fellowship is small, the majority of the members, if not the whole, are depressed by poverty, and they are able to contribute but little for the support of ordinances amongst them. We desire affectionately to ask our brethren in these churches, Can it be said of you as was said

respecting the churches in Macedonia, that in "your deep poverty ye have abounded unto the riches of your liberality?" Are you doing what you can to render your pastor comfortable? Are those amongst you who are in some measure able to contribute, contributing according to the extent of your ability?

We hope our brethren will not be offended at us when we state it as our deliberate conviction, that were the very poorest of our churches to give according to their ability, their pastors would be in circumstances of greater comfort than some of them unhappily are. We have no wish to press you to give beyond your power; but surely it is right that all should give to the extent of their power before they apply to their wealthier brethren in other quarters for assistance. One grand object of the Congregational Union, formed amongst us, is to lend a helping hand to weaker churches, to aid them in maintaining their pastors; but those who contribute to its funds do so on the distinct understanding that the churches receiving aid do all that lies in their power to help themselves; and on this principle the committee of the Union regularly appropriate that portion of the funds which is devoted to this object.

In not a few cases, we are convinced, the want of adequate remuneration to pastors is to be traced not to inability, but to *ignorance* on the part of the churches as to the amount of support which a Christian minister requires. Many have very contracted notions in regard to this matter. They seem to forget that a pastor is necessarily exposed to a considerable amount of expenditure in connection with the office which he sustains. For example:—In order to the efficient discharge of the duties of his ministry, it is indispensable that he should have an apartment exclusively devoted to the purposes of study, which must occasion an increase in his yearly expense. To keep pace with the spirit of the times, it is needful that constant additions should be made to his library. He is much exposed also to the calls of benevolence and of hospitality, which cannot be neglected without seriously injuring his Christian and ministerial character. Besides, he is subjected to the payment of a considerable sum annually in the shape of travelling expenses, when called to leave home, for the discharge of duties connected with his public station. In addition to these items of necessary expenditure, it is fully expected by the people to whom he ministers, that both he and his family, if he has one, should have a respectable appearance in the eyes of the community, and that he should take his place side by side with his brethren of other communions, who have, perhaps, *twice or three times the amount of annual income* that he receives. Were these things to be taken into account, we are fully persuaded that many of our churches would see the necessity of more liberally remunerating for their labour those who serve them in the ministry of the gospel, and would not need to be reminded that £50, or £60, or even £80* a year, is not a sum adequate

to enable a pastor respectably to fulfil the duties of his station, and to "provide things honest in the sight of all men."

But, brethren, the very inadequate remuneration which several of our pastors receive is not to be accounted for solely on the ground of the poverty and ignorance on the subject that prevail amongst many of the churches. We fear that there exists, in some cases, a decided *unwillingness* to contribute for the support of the gospel. This does not arise from the notion that the ministry of the gospel should not be maintained. But you know well, that it is no uncommon thing to find many of the members of a church—perhaps the majority of them—giving themselves *no concern about their pastor's support*, and leaving the burden to rest entirely on the shoulders of a few, who are grieved to think, that notwithstanding all their zeal and anxiety for his comfort and the prosperity of the church, he is left to struggle with difficulties which they are unable to remove. Sometimes this arises from want of proper care and management on the part of the deacons, who neglect to bring their pecuniary circumstances with due prominence before the minds of the brethren, and who, strange to say, instead of expostulating with them on the subject, not unfrequently grieve their pastor's heart by the recital of their embarrassments to him! But we cannot shut our eyes to the fact that, in some cases after every effort has been put forth by the deacons, there are to be found not a few who will not lend a helping hand to assist them in getting rid of their difficulties. Now, is it not obvious that brethren who refuse to contribute in these circumstances, when their pastor is not adequately supported, are acting a very *sinful part*? They are guilty of wilful and deliberate disobedience to the law of the King of Zion. His pastors are to be supported by his people; this he has solemnly enjoined. Those, therefore, who refuse to give when they have it in their power, are plainly chargeable with the violation of this statute of his kingdom.

It is, we fear, by no means uncommon to find churches subscribing with considerable liberality to Missionary and other Societies, and leaving their pastor to struggle with pecuniary difficulties. "I hesitate not to say," observed Mr. Binney, of London, in his sermon for the London Missionary Society, June, 1839, "I hesitate not to say there are some churches among us who do not give their minister half what they ought, and who yet contribute very largely to the Missionary Society, giving (as it appears to me) *the bread of the pastor to feed the nations*; and there are rich Christians who keep adding and accumulating, and accumulating and adding, and still subscribing their annual pittance to the cause of Christ." Far be it from us to propose that our Home and Foreign Missions should not be liberally supported by the members of our churches; but our brethren will allow us faithfully to declare, that when the members of a church contribute to such objects, while their pastor, inadequately supported, is left to struggle with poverty, they are guilty of great injustice. They fail to discharge their lawful debts, that they may be generous in giving to other objects. This is making the poor minister a large contributor indeed to the funds of our Missionary Institutions. It must not be forgotten, brethren, that the support of the pastor and the poor of the flock, demands the first,

* In specifying these sums, we do not presume to dictate to the churches what amount of salary they should give to their pastors. And in the sums which have been specified, a reference is chiefly had to what is common in villages and rural districts. But it ought not to be forgotten, that much larger sums may be proportionally as inadequate in towns and cities, as these are in most country places.

the chief attention of every Christian society. After these have been attended to, let them give according to the extent of their means to other objects; *but not till then*. We put to you affectionately whether those who leave their ministers ill-provided for, and yet subscribe to Missionary and kindred institutions, do not expose themselves to the charge of presenting "robbery by burnt-offering."

We are often pained, brethren, when we think of the numerous evils that flow from the neglect of this important duty. Bear with us, while we attempt with unfeigned affection and fidelity, to set before you some of the injurious consequences that appear to us to result from the inadequate maintenance which many of our pastors receive.

1. It cannot be concealed that this has been the means of bringing no little reproach upon the *Voluntary principle*, and of prejudicing the minds of not a few of Christ's genuine followers against this mode of supporting and propagating the gospel. In these eventful times, when men's minds are thrown back upon first principles, and when systems of ecclesiastical polity, venerable for their antiquity, are shaken to their foundation, and obviously tottering to their fall, it is of the utmost importance that there be presented to the view of men a fair exhibition of Christ's spiritual kingdom. Most imperatively are we called on at the present day to show, not only that Christianity ought not to be connected with, and dependent on the civil power, but that it will be best sustained and most prosperous in a state of complete and thorough separation from the kingdoms of the world, and when its ministers are supported by the free-will offerings of their people. If, as churches, we fail in this, we do unspeakable injury to the cause of Christ. Many eyes are upon us at the present moment. You are well aware, that our churches stand distinguished among the first in the land, that lifted up a testimony in behalf of the great principle, so clearly unfolded in the word of God, that Christian pastors should be supported by the free contributions of those who enjoy the benefit of their labours. And ought it not to be the object of their hallowed ambition, to exhibit the paramount excellence of this important principle? That in many cases this has not been done, cannot be denied. And what has been the consequence? Many have been afraid to relinquish their state support, and to cast themselves upon the voluntary contributions of their people; and they have clung to their endowments, with their eyes open to the numerous evils that follow in their train. Who that contemplates the astonishing movements of the last few years, can doubt but that it would have been otherwise, had the laws of Christ been more faithfully obeyed, and his ministers more adequately maintained? This, then, is one evil of no common magnitude, that has resulted from the want of adequate remuneration to our pastors.

2. To the same source, we apprehend, is to be traced chiefly, the number of *removals* that take place among our ministers. There are other causes, doubtless, that lead to the dissolution of the pastoral connection; but the want of adequate maintenance is without question one of the chief. It may be necessary, in certain circumstances, that a minister should remove from one sphere of labour to another; but, in most

cases, the removal of a pastor is to be looked on with regret. Such a step is not unfrequently followed by very injurious consequences. You know well the grievous struggles which many churches have had to maintain, and the long course of anxiety and difficulty, through which, on this account, they have been called to pass. But it ought not to surprise us, that a pastor should cease to labour among a people who neglect to attend to his temporal comfort. They are wilfully violating Christ's sacred law, and leaving him to struggle with difficulties from which they have it in their power to relieve him. In these circumstances, who could advise him to continue among them? If the members of a church are doing all that in them lies to render their pastor comfortable, it is his duty to remain with them, if he can live at all; but in other circumstances, it need not excite our astonishment, when we hear of his removal to another part of the vineyard. Brethren, this is an evil which our churches ought to remedy without delay.

3. But the injury of greatest magnitude resulting from the limited maintenance which not a few of our ministers receive, remains yet to be mentioned: *it mars the prosperity of the churches*. It may be laid down as a settled principle, that no real prosperity is to be expected, either by an individual believer or by a Christian society, when any important duty is neglected. When we are living in the wilful and habitual violation of any of the laws of our exalted Lord, is it reasonable to expect that he will cause his face to shine upon us, and gladden our souls with the tokens of his presence? Let every church among us, in a lukewarm and languishing state, see to it that their want of prosperity is not in some degree to be traced to the neglect of Christ's law respecting the maintenance of his servants.

But how is it possible that a church can be prosperous when their pastor is pressed down to the earth by *pecuniary embarrassments*? It is painful to think of a faithful and laborious man trembling from day to day, lest he should bring reproach upon the Redeemer's cause by the neglect of the apostolic precept, "Owe no man anything." When an individual spends his days in a continued struggle to "provide things honest in the sight of all men," and finds that notwithstanding all his care and rigid economy, his expenditure exceeds his income, it is not to be expected that he should be able to devote undivided attention to his work. The consequence is, that the people to whom, with a heavy heart, he endeavours to minister, must suffer in their spiritual interests. It is of great importance that a pastor should be kept "without carefulness." This is absolutely indispensable for the proper and successful discharge of the duties of the sacred office. It is palpably evident, that there must, in the very nature of things, be a close connection between the state of a minister's mind and the well-being of his people. If his mind be harassed and disturbed by worldly cares, how is it possible that he can direct his attention to the word of God in such a manner as that his ministrations shall be profitable to their souls? We have heard of pastors being obliged to betake themselves to some secular calling to eke out a scanty support. Such a step seldom fails to be followed by injurious consequences; in almost all cases, it is to

be viewed as a calamity. The ministerial work requires undivided attention; and when the mind of a pastor is directed to something else, his spiritual duties must be neglected, and the flock must suffer. A general leanness of soul and carnality of mind will soon become apparent among a people whose spiritual teacher cannot devote all his energies to their improvement.

Besides, it must not be forgotten, brethren, that in these days of extraordinary activity and advancing intelligence, a minister of the gospel, in order to maintain his ground, must give due attention to the cultivation of his mind, and must, for this purpose, spend a considerable portion of his time in close application to study. It is indispensable also, that he should have the command of a library, well stored with books, adapted to his sacred calling. He must be a man of extensive reading and of reflective habits. Without this he will lag behind the spirit of the age—he will not be able to keep pace with the popular mind. The consequence will be, that his influence upon society will be gone; for the instant a public teacher sinks in public estimation, his usefulness is at an end. Let the churches remember, that the same amount of mental cultivation and theological attainment that was suited to the state of society forty or fifty years ago, will not suffice now. Within the last half-century the minds of men have received a mighty impetus; the antagonist powers of light and darkness are now fairly in the field of conflict; and it cannot be concealed, that a high order of intellect and intense and constant application to study are indispensable to meet the exigencies of the times. We need men of untiring activity and burning zeal—men who will run to and fro amongst our population, that knowledge may be increased; but these must be men of studious habits, and who have the means of improvement constantly at command.

But is it not obvious, that unless our pastors be well supported, it is not to be expected that they will be able to keep pace with the advancement of society, and consequently that the cause of Christ must suffer through their means? It is distressing to think of the amount of injury that has resulted to many of the churches from their neglecting to afford their pastors the means of mental improvement. Beloved brethren, “suffer the word of exhorta-

tion,” be intreated to take this matter into your serious and prayerful consideration. You are anxious to enjoy prosperity in your own souls, and in order to this, it is your earnest desire to be nourished with food suited to your capacity; and you long to see the truth prevailing in your respective localities, and the interests of Christ’s kingdom flourishing in the land; but let it never be forgotten, that while you neglect to furnish your pastors with adequate support, so as to enable them to devote all their energies to the advancement of the great work to which they have consecrated their days, you are doing what in you lies to render inefficient the most powerful of all the instruments which the Head of the church has been pleased to employ for the promotion of his cause—the ministry of the gospel. Deprive a Christian teacher of the means of intellectual improvement, place him in circumstances of pecuniary difficulty, let his mind be harassed and perplexed night and day with worldly cares and anxieties, and it must tell upon the church. His ministrations will not be such as shall have a tendency to benefit the souls of the people. And we fear it is vain to expect that, in these circumstances, sinners will be turned to the Lord, and believers added to their fellowship.

We urge you, then, brethren, to take this matter into your solemn consideration. Our exalted Lord has entrusted to you the maintenance of his servants, and he calls upon you to yield obedience to his command. Far be it from us to dictate to any church what amount of remuneration they should afford their pastor for his labour; but we beg to remind our brethren that the Lord Jesus has laid down a general law for the direction of his churches in regard to the amount which they ought to contribute for his cause generally. He has commanded his people to “*give as God hath prospered them*.” The church that obeys this law—that contributes for the support of the gospel according to the extent of its means—is not to be viewed as responsible for the evils that flow from the inadequate maintenance of the Christian ministry. But remember, brethren, that if churches wilfully disobey this injunction of the King of Zion, and have it in their power to remunerate their pastor more liberally than they do, should any injurious consequences result from their neglect of duty, for these they are solemnly responsible.

Lay Preaching.

RULES FOR EXTEMPORANEOUS SPEAKING.

MANY of our Lay Preaching brethren are urgent in their claims to a portion of our attention; the justice as well as the magnitude of those claims we most cheerfully concede; and we shall at all times do our best to meet them. To that class of labourers we attach very great importance, and are anxious to secure for them the attention which is due to their superior merits.

The British Churches, as a whole, have hitherto been verily guilty concerning them. They have neither been trained, nor regulated, nor encouraged, as they ought, but left to themselves, and not seldom frowned upon. By the bulk of the churches no steps whatever have been taken to raise up and qualify Lay preachers. Even that excellent people the Methodists have, in this respect, been as defective as other bodies. They have systematically and admirably employed,

but they have not specially *prepared*, their Local Preachers—a neglect which, among a people so sagacious, and so studious to adapt means to ends, is not easily to be accounted for. The time is come for the serious consideration of the subject, and we trust the slumbers of our people will at length give place to wakeful attention respecting a matter the importance of which can hardly be over-estimated. In the meanwhile we shall endeavour occasionally to set before them lessons of wisdom bearing on all the practical parts of their useful and honourable vocation. Having selected the subject of the present paper as one of the deepest interest not only to them but to our Male Sabbath School Teachers, from whose ranks they are mainly supplied, the “Hints on Extemporaneous Preaching,” by Dr. Henry Ware, of America, a publication but little known in this country, occurred to us as a work from which we profited in early life, and which is the best thing of the kind in our language. The present article contains these admirable rules, slightly abridged and somewhat modified.

RULES.

1. The first thing to be observed is, that the student who would acquire facility in this art, should bear it constantly in mind, and have regard to it in all his studies, and in his whole mode of study. The reason is very obvious. He that would become eminent in any pursuit, must make it the primary and almost exclusive object of his attention. It must never be long absent from his thoughts, and he must be contriving how to promote it in everything he undertakes. It is thus that the miser accumulates, by making the most trifling occurrences the occasions of gain; and thus the ambitious man is on the alert to forward his purposes of advancement by little events which another would pass unobserved. So too he, the business of whose life is preaching, should be on the watch to render everything subservient to this end. The inquiry should always be, how he can turn the knowledge he is acquiring, the subject he is studying, this mode of reasoning, this event, this conversation, and the conduct of this or that man, to aid the purposes of religious instruction. He should have constant regard to this particular object, and make everything co-operate to form those habits of mind which are essential to it. The most important requisites are rapid thinking and ready command of language. By rapid thinking, I mean the power of seizing at once upon the most prominent points of the subject to be discussed, and tracing out, in their proper order, the subordinate thoughts which connect them together. This power depends very much on habit; a habit more easily acquired by some minds than by others, and by some with great difficulty. But there are few who might not attain it in a degree quite adequate to their purpose.

Let it, therefore, be a part of his daily care to analyse the subjects which come before him, and to frame sketches of sermons. This will aid him

to acquire a facility in laying open, dividing, and arranging topics, and preparing outlines. Let him also investigate carefully the method of every author he reads, marking the divisions of his arrangement, and the connection and train of his reasoning. Butler's preface to his Sermons will afford him some fine hints on this way of study. Let this be his habitual mode of reading, so that he shall as much do this, as receive the meaning of separate sentences, and shall be always able to give a better account of the progress of the argument and the relation of every part to the others and to the whole, than of merely individual passages and separate illustrations. This will infallibly beget a readiness in finding the divisions and boundaries of a subject, which is one important requisite to an easy and successful speaker.

In a similar manner, let him always bear in mind the value of a fluent and correct use of language. Let him not be negligent of this in his conversation; but be careful ever to select the best words, to avoid a slovenly style and drawling utterance, and to aim at neatness, force, and brevity. This may be done without formality, or stiffness, or pedantic affectation; and when settled into a habit is invaluable.

2. In addition to this general cultivation, there should be frequent exercise of the act of speaking. Practice is essential to perfection in any art, and in none more so than in this. No man reads well or writes well except by long practice; and he cannot expect without it to speak well,—an operation which is equivalent to the other two united. He may indeed get along, as the phrase is, but not so well as he might do, and should do. It would not be too much to require of the student, that he should exercise himself, if possible, every day once at least, if not oftener; and this on a variety of subjects, and in various ways, that he may attain a facility in every mode. It would be a pleasant interchange of employment, to rise from the subject which occupies his thoughts, or from the book which he is reading, and repeat to himself the substance of what he has just perused, with such additions and variations, or criticisms, as may suggest themselves at the moment. There could hardly be a more useful exercise, even if there were no reference to this particular end. How many excellent chapters of valuable authors, how many fine views of important subjects, would be thus impressed upon his mind, and what rich treasures of thought and language would be thus laid up in store. And according as he should be engaged in a work of reasoning, or description, or exhortation, or narrative, he would be attaining the power of expressing himself readily in each of these various styles. By pursuing this course for two or three years, “a man may render himself such a master in this matter,” says Burnet, “that he can never be surprised;” and he adds, that he never knew a man faithfully to pursue the plan of study he proposed, without being successful at last.

3. When by such a course of study and discipline he has attained a tolerable fluency of thoughts and words, and a moderate confidence in his own powers, there are several things to be observed in first exercising the gift in public, in order to ensure comfort and success.

It is recommended by Bishop Burnet and others, that the first attempts be made by short excursions from written discourses; like the

young bird that tries its wings by short flights, till it gradually acquires strength and courage to sustain itself longer in the air. This advice is undoubtedly judicious. For one may safely trust himself in a few sentences who would be confounded in the attempt to frame a whole discourse. For this purpose blanks may be left in writing, where the sentiment is familiar, or only a short illustration is to be introduced. As success in these smaller attempts gives him confidence, he may proceed to larger; till at length, when his mind is bright and his feelings engaged, he may quit his manuscript altogether, and present the substance of what he had written with greater fervour and effect than if he had confined himself to his paper.

4. In this case, there will be a great advantage in selecting for first efforts expository subjects. To say nothing of the importance and utility of this mode of preaching, which render it desirable that every minister should devote a considerable proportion of his labours to it, it contains great facilities and reliefs for the inexperienced speaker. The close study of a passage of Scripture, which is necessary to expounding it, renders it familiar. The exposition is inseparably connected with the text, and necessarily suggested by it. The inferences and practical reflections are, in like manner, naturally and indissolubly associated with the passage. The train of remark is easily preserved, and embarrassment in a great measure guarded against, by the circumstance that the order of discourse is spread out in the open Bible, upon which the eyes may rest, and by which the thoughts may rally.

5. A similar advantage is gained to the beginner, in discourses of a different character, by a very careful and minute division of the subject. The division should not only be logical and clear, but into parts as numerous as possible. The great advantage here is, that the partitions being many, the speaker is compelled frequently to return to his minutes. He is thus kept in the track, and prevented from wandering far in needless digressions—that besetting infirmity of unrestrained extemporizers. He also escapes the mortifying consequences of a momentary confusion and cloudiness of mind, by having it in his power to leave an unsatisfactory train at once, before the state of his mind is perceived by the audience, and take up the next topic, where he may recover his self-possession, and proceed without impediment. This is no unimportant consideration. It relieves him from the distress of feeling obliged to go on, while conscious that he is saying nothing to the purpose; and at the same time secures the very essential requisite of right method.

6. The next rule is, that the whole subject, with the order and connexion of all its parts, and the entire train of thought, be made thoroughly familiar by previous meditation. The speaker must have the discourse in his mind as one whole, whose various parts are distinctly perceived as other wholes, connected with each other and contributing to a common end. There must be no uncertainty when he rises to speak, as to what he is going to say; no mist or darkness over the land he is about to travel; but, conscious of his acquaintance with the ground, he must step forward confidently, not doubting that he shall find the passes of its mountains, and thread the intricacies of its forests,

by the paths which he has already trodden. It is an imperfect and partial preparation in this respect, which so often renders the manner awkward and embarrassed, and the discourse obscure and perplexed. But when the preparation is faithful, the speaker feels at home; being under no anxiety respecting the ideas or the order of their succession, he has the more ready control of his person, his eye, and his hand, and the more fearlessly gives up his mind to its own action and casts himself upon the current. Uncasiness and constraint are the inevitable attendants of unfaithful preparation, and they are fatal to success.

7. We may introduce in this place another rule, the observance of which will aid in preventing the ill consequences resulting from the accidental loss of self-possession. The rule is, Utter yourself very slowly and deliberately, with careful pauses. This is at all times a great aid to a clear and perspicuous statement. It is essential to the speaker who would keep the command of himself, and, consequently, of his hearers.

One is very likely, when, in the course of speaking, he has stumbled on an unfortunate expression, or said what he would prefer not to say, or for a moment lost sight of the precise point at which he was aiming, to hurry on with increasing rapidity, as if to get as far as possible from his misfortune, or cause it to be forgotten in the crowd of new words. But instead of thus escaping the evil, he increases it; he entangles himself more and more; and augments the difficulty of recovering his route. The true mode of recovering himself is by increased deliberation. He must pause, and give himself time to think. He need not be alarmed lest his hearers suspect the difficulty. Most of them are likely to attribute the slowness of his step to any cause rather than the true one. They take it for granted, that he says and does precisely as he intended and wished. They suppose that he is pausing to gather up his strength. It excites their attention. The change of manner is a relief to them. And the probability is, that the speaker not only recovers himself, but that the effort to do it gives a spring to the action of his powers, which enables him to proceed afterward with greater energy.

8. In regard to language, the best rule is, that no preparation be made. There is no convenient and profitable medium between speaking from memory and from immediate suggestion. To mix the two is no aid, but a great hindrance, because it perplexes the mind between the very different operations of memory and invention. To prepare sentences, and parts of sentences, which are to be introduced here and there, and the intervals between them to be filled up in the delivery, is the surest of all ways to produce constraint. It is like the embarrassment of framing verses to prescribed rhymes; as vexatious, and as absurd. To be compelled to shape the course of remark so as to suit a sentence which is by and by to come, or to introduce certain expressions which are waiting for their place, is a check to the natural current of thought. The inevitable consequence is constraint and labour, the loss of everything like easy and flowing utterance, and perhaps that worst of confusion which results from a jumble of ill-assorted, disjointed periods. It is unavoidable that the subject should present itself in a little different form and complexion in speaking

from that which it took in meditation; so that the sentences and modes of expression, which agreed very well with the train of remark as it came up in the study, may be wholly unsuited to that which it assumes in the pronunciation.

Language is the last thing he should be anxious about. If he have ideas, and be awake, it will come of itself, unbidden and unsought-for. The best language flashes upon the speaker as unexpectedly as upon the hearer. It is the spontaneous gift of the mind, not the extorted boon of a special search. No man who has thoughts, and is interested in them, is at a loss for words—not the most uneducated man; and the words he uses will be according to his education and general habits, not according to the labour of the moment. If he truly feel, and wish to communicate his feelings to those around him, the last thing that will fail will be language; the less he thinks of it, and cares for it, the more copiously and richly will it flow from him; and when he has forgotten everything but his desire to give vent to his emotions and do good, then will the unconscious torrent pour, as it does at no other season. This entire surrender to the spirit which stirs within, is indeed the real secret of all eloquence. "True eloquence," says Milton, "I find to be none but the serious and hearty love of truth; and that whose mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others;—when such a man would speak, his words like so many nimble and airy servitors, trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places."

9. These remarks lead to another suggestion, which deserves the student's consideration. He should select for this exercise those subjects in which he feels an interest at the time, and in regard to which he desires to engage the interest of others. In order to the best success, extemporaneous efforts should be made in an excited state of mind, when the thoughts are burning and glowing, and long to find vent. There are some topics which do not admit of this excitement. Such should be treated by the pen. When he would speak, he should choose topics on which his own mind is kindling with a feeling which he is earnest to communicate; and the higher the degree to which he has elevated his feelings, the more readily, happily, and powerfully will he pour forth whatever the occasion may demand. There is no style suited to the pulpit, which he will not more effectually command in this state of mind. He will reason more directly, pointedly, and convincingly; he will describe more vividly from the living conceptions of the moment; he will be more earnest in persuasion, more animated in declamation, more urgent in appeals, more terrible in denunciation. Everything will vanish from before him, but the subject of his attention, and upon this his powers will be concentrated in keen and vigorous action.

10. Another important item in the discipline to be passed through, consists in attaining the habit of self-command. I have already adverted to this point, and noticed the power which the mind possesses of carrying on the premeditated operation, even while the speaker is considerably embarrassed. This is, however, only a reason for not being too much distressed by the feeling when only occasional; it does not imply that it

is no evil. It is a most serious evil; of little comparative moment, it may be, when only occasional and transitory, but highly injurious if habitual. It renders the speaker unhappy, and his address ineffective. If perfectly at ease, he would have everything at command, and be able to pour out his thoughts in lucid order, and with every desirable variety of manner and expression. But when thrown from his self-possession he can do nothing better than mechanically string together words, while there is no soul in them, because his mental powers are spell-bound and imbecile. He stammers, hesitates, and stumbles; or, at best, talks on without object or aim, as mechanically and unconsciously as an automaton. He has learned little effectually, till he has learned to be collected.

This therefore must be a leading object of attention. It will not be attained by men of delicacy and sensibility, except by long and trying practice. It will be the result of much rough experience, and many mortifying failures. And after all, occasions may occur, when the most experienced will be put off their guard. Still, however, much may be done by the control which a vigorous mind has over itself, by resolute and persevering determination, by refusing to shrink or give way, and by preferring always the mortifications of ill success, to the increased weakness which would grow out of retreating.

After all that can be said, the great essential requisite to effective preaching in this method (or indeed in any method) is a devoted heart. A strong religious sentiment, leading to a fervent zeal for the good of men, is better than all rules of art; it will give him courage, which no science or practice could impart, and open his lips boldly, when the fear of man would keep them closed. Art may fail him, and all his treasures of knowledge desert him: but if his heart be warm with love, he will "speak right on," aiming at the heart, and reaching the heart, and satisfied to accomplish the great purpose, whether he be thought to do it tastefully or not.

This is the true spirit of his office, to be cherished and cultivated above all things else, and capable of rendering all its labours comparatively easy. It reminds him that his purpose is not to make profound discussions of theological doctrines, or disquisitions on moral and metaphysical science; but to present such views of the great and acknowledged truths of Revelation, with such applications of them to the understanding and conscience, as may affect and reform his hearers. Now it is not study only, in divinity or in rhetoric, which will enable him to do this. He may reason ingeniously, but not convincingly; he may declaim eloquently, but not persuasively. There is an immense, though indescribable, difference between the same arguments and truths, as presented by him who earnestly feels and desires to persuade, and by him who designs only a display of intellectual strength, or an exercise of rhetorical skill. In the latter case, the declamation may be splendid, but it will be cold and without expression; lulling the ear, and diverting the fancy, but leaving the feelings untouched. In the other, there is an air of reality and sincerity, which words cannot describe but which the heart feels, that finds its way to the recesses of the soul, and overcomes it by a powerful sympathy. This is a difference which all perceive and all can account for. The

truths of religion are not matters of philosophical speculation but of experience. The heart and all the spiritual man, and all the interests and feelings of the immortal being, have an intimate concern in them. It is perceived at once whether they are stated by one who has felt them himself, is personally acquainted with their power, is subject to their influence, and speaks from actual experience; or whether they come from one who knows them only in speculation, has gathered them from books, and thought them out by his own reason, but without any sense of their spiritual operation.

But who does not know how much easier it is to declare what has come to our knowledge from our own experience, than what we have gathered coldly at secondhand from that of others;—how much easier it is to describe feelings we have ourselves had, and pleasures we have ourselves enjoyed, than to fashion a description of what others have told us;—how much more freely and convincingly we can speak of happiness we have known, than of that to which we are strangers? We see, then, how much is lost to the speaker by coldness or ignorance in the exercises of personal religion. How can he effectually represent the joys of a religious mind, who has never known what it is to feel them? How can he effectually aid the contrite, the de-

sponding, the distrustful, the tempted, who has never himself passed through the same fears and sorrows? or how can he paint, in the warm colours of truth, religious exercises and spiritual desires, who is personally a stranger to them? Alas! he cannot at all come in contact with those souls which stand most in need of his sympathy and aid. But if he have cherished in himself, fondly and habitually, the affections he would excite in others, if he have combated temptation, and practised self-denial, and been instant in prayer, and tasted the joy and peace of a tried faith and hope;—then he may communicate directly with the hearts of his fellow men, and win them over to that which he so feelingly describes. If his spirit be always warm and stirring with these pure and kind emotions, and anxious to impart the means of his own felicity to others—how easily and freely will he pour himself forth! and how little will he think of the embarrassments of the presence of mortal man, while he is conscious only of labouring for the glory of the ever present God!

This, then, is the one thing essential to be attained and cherished by the Christian preacher. With this he must begin, and with this he must go on to the end. Then he never can greatly fail; for he will **FEEL HIS SUBJECT THOROUGHLY, AND SPEAK WITHOUT FEAR.**

Independent Colleges.

JUBILEE SERVICES OF ROTHERHAM COLLEGE.

THE services of the Jubilee commenced on Sunday, when the Rev. J. Gilbert, of Nottingham, preached in Queen-street Chapel, Sheffield, and the Rev. Dr. Redford, of Worcester, in Masbro' Chapel, Rotherham, and Nether Chapel, Sheffield. The collections amounted to about £160, including the liberal donation of £100 by Francis Hoole, Esq.

On Wednesday evening a social tea meeting was held in the school-room attached to Queen-street Chapel, Sheffield. The meeting was numerously attended. The Rev. T. Smith occupied the chair, and addressed the meeting, followed by the Rev. T. Hammond, of Handsworth, near Birmingham, one of the early students of this college; and by the Revs. S. Barber, of Bridgenorth, Dr. Redford, W. H. Stowell, Walter Scott, of Airedale College, R. Fletcher, of Manchester; Rev. Messrs. Pilter and Stephenson, Wesleyans; Rev. Mr. Scott, of the Methodist New Connexion; and Mr. John W. Smith, of Sheffield.

On Tuesday morning about 400 persons sat down to breakfast, among whom were the Rev. Mr. Spears, of Kimberworth; Henry Walker, Esq., of Clifton Hall; Edward Baines, Esq., Jun., of Leeds; R. Crossley, Esq., of Halifax; T. Burnley, Esq., of Gomersal; H. Hurst, Esq., of Chesterfield; I. P. Pritchard, Esq., of York; P. Willans, Esq., of Leeds; J. Hodgson, Esq., Bakewell Hall, Derbyshire; T. Herbert, Esq., Nottingham; Rev. Richard Fletcher, of Manchester; Rev. Professor Scott, of Airedale College; Revs. Joseph Gilbert and Samuel

M'All, of Nottingham; Rev. T. Priddle, of Halifax; Revs. Thomas Scales and John Ely, of Leeds; Rev. Robert Weaver, of Mansfield; Rev. B. Brooks, of Birmingham; Rev. Dr. Redford; Rev. T. Roome, Chaplain to the Congregational School, Silcoates; Rev. G. B. Kidd, of Macclesfield; Rev. J. Hammond, of Handsworth; Rev. Mr. Pilter, of Sheffield; Rev. Mr. Larom, of Sheffield; Rev. J. D. Lorraine, of Wakefield; and about 100 ministers and students.

The devotional services on this occasion were conducted by the Revs. R. Weaver, B. Hobson, of Welford, T. Scales, and J. Priddle. The Rev. Dr. Redford, the theological examiner of the academical session, delivered the address to the students, which produced a deep impression.

In the evening the Rev. Dr. Bennett preached to a large congregation in Masbro' Chapel, and the Lord's supper was observed.

At seven o'clock on Wednesday morning a prayer-meeting was held in Masbro' Chapel; in the forenoon the Rev. J. Parsons, of York, preached; and in the afternoon the anniversary meeting of the subscribers to the College was held.

The service concluded with a public meeting on Wednesday evening, in Masbro' Chapel, which was crowded by an assembly who evinced the deepest interest in the proceedings. The platform was filled chiefly by the senior ministers, who were educated in the College by the past and present tutors, and by other ministers and gentlemen from various parts of the country. Edward Baines, Jun., Esq., of Leeds, occupied the chair.

The CHAIRMAN said,—During the period this College had been in existence, it had educated

about 150 ministers, who had gone forth to various parts of the kingdom and of the world. The success of their principles, and of the cause of Christ in their denomination, must depend mainly on the character of the men who filled their pulpits, and frequently addressed them through the press. If this were so, it must evidently be one of the first objects, the most essential interests of every church, to provide for the training of men for the ministry. On the character of the minister the character of the church depended; and in promoting the elevation of that ministry, they promoted their own elevation, piety, knowledge, and usefulness. It was, happily, an acknowledged point among them, that in all those who were candidates for the ministry in their denomination, piety was an indispensable requisite—that without it, all the learning and education in the world, all the natural talent, and all the acquisitions made, were of no avail or account in the church. But it was also clear that piety of itself would not do everything. There must be, in addition to piety in the candidates, natural talent to fill the important and arduous stations to which they were called, and that talent must be cultivated by sound learning. For that purpose, colleges like this were established; and for that it was that they were now assembled, to promote the training of what had well been called an educated, learned, and godly ministry. It was evident that on the colleges mainly depended the character of the ministers whom they trained. On these depended their character in the church and the world, their stations as scholars, gentlemen, and Christian pastors. If the colleges were meanly supported—if the tutors were inadequate, ill-paid, and uncounseled—if the libraries were ill furnished—if the funds were insufficient and precarious—if the committees were ill attended, or attended chiefly by persons of no account—the consequences must be, that the education in such colleges would be meagre, the character of the ministry must sink, and with the character of the ministry all their most precious interests must sink also. Let, then, the churches feel that it is their duty and privilege, and their highest interest, liberally and bountifully to supply the wants of the colleges, and to uphold them with their best influence. Let the most influential men in the churches give their attendance on the committee—let them feel a pride and pleasure in the efficiency of these institutions—let them seek to identify themselves with them—when oppressed with difficulties, let them feel it to be their duty to help them out—and on occasions like the present, let them give the utmost help in their power to a cause that was all important. An extremely important conference of the representatives of the various colleges was recently held. The proceedings of that conference were so full of wisdom, contained so many admirable suggestions, that he could not but hope that the proceedings would be attentively read by every individual connected with this college or their denomination. He considered it a pledge on the part of the tutors, the ministers, and the first men of their body who were present, and to whom he felt grateful for the interest they had shown in the subject. He received it as a token for good. He thought there was likely to arise from it a general improvement in the management of these institutions. Let the laity of the churches do their

part likewise. It was felt by that conference that on the churches must depend all that might be effected by the tutors and the colleges. The colleges themselves must rest on the churches; and without their aid, it was impossible to carry out the best plans and the wisest arrangements.

Mr. JOHN WM. SMITH proceeded to read the report, which he introduced by noticing that a history of the College had been drawn up by the Rev. Mr. Stowell, and would be published with it. He proceeded to read some extracts. Among the ministers who have gone forth from the College of late years, were the Rev. Dr. Hoppus, Professor of Logic in the University of London; the Rev. B. B. Hague; the Rev. Mr. Fletcher, of Manchester; the Rev. Mr. Lorraine, of Wakefield; and the Rev. S. M'All, of Nottingham. The report urged the claims of the College upon the church; they asked not for endowments from the Consolidated fund—if offered, they would refuse them; but they did ask for the voluntary endowments of Christians.

The Rev. J. ELY, of Leeds, moved the first resolution, expressive of the grateful feelings of the meeting in being permitted to celebrate this jubilee, and resolving that the memorial of the College, which had been referred to, should be printed with the report. He urged that they should have longer terms of education, a greater number of tutors, and if possible, the concentration of the colleges into one provincial university. They did not want a new theology. What was true in the past was true yet, and he trusted that the great doctrines of Christianity would still maintain their due preponderance in the teachings of all who should be trained here. He joined in congratulation that they had reached the jubilee in circumstances so full of encouragement, and he trusted that the effect of these jubilee services would, under the blessing of God, exercise a most beneficial influence on the future.

The Rev. T. SCALES seconded the motion. If the College should advance through the next, as through the past fifty years, it would indeed become a most important establishment. He urged that the state of the world and the church required that the students for the ministry should have the best possible education. He hoped they would make a start from this time, and then he thought there would be nothing to fear. They had the testimony that everything was advancing most satisfactorily, except the finances. He trusted they should get over this exception also—and that the friends of the Denomination would place the college in a position for yet more extended usefulness.

The Rev. JOS. GILBERT was not versed in the oratory of eulogy, of which they had within these few days heard some specimens to which nothing could be superior. Forty years ago, about twenty-four students had left the College, of whom fourteen were living, and six were now present. Among the students at that period was that most distinguished man, the Rev. Dr. Pye Smith. All would agree that he was the honour, the beauty, and glory of this institution in many respects, and not only so, but of his country. He was a man held in literary estimation throughout the world; and his character was deservedly in high regard. He did not, however, know Dr. Pye Smith until a later period. With regard to Dr. Williams, he knew, and loved and honoured him. At first sight,

there was a species of reserve about him that tended to repel. But if for the moment he seemed to repel, no sooner did you come within the influence of his character, knowledge, and talent, than you were impelled to the greatest regard and love. He was a man of high devotion, of indefatigable study, and possessed of resources which enabled him to more than meet every demand. Every day there was something new to admire and love. He never found the limit of Dr. Williams's attainments, nor did he know the man who had done so. He was not a very eloquent speaker, not a man of imagination, and not a man who employed the arts that attract. But those who were open to hear and learn, always learned something from him. The feeling that they all had to Dr. Williams was, that if he were taken away, and if Mr. Walker were taken away, it would be a sort of death-blow to the College. When those events occurred, they were cast down in sorrow. But the resources of the Almighty transcended their faith. This institution commenced in the spirit of piety, and as it was commenced in the fear of God, he had never neglected it. God had taught them that there were other resources far beyond their calculations. Thus, the College had been continued unto this day.

The Rev. Mr. GLOSSOP, of Chinley, seconded the resolution, which was in accordance with his feelings, since the ashes of his parents and many of the friends of his youth lay around. He expressed his deep sense of obligations to the honoured dead whose names had been mentioned.

The Rev. WALTER SCOTT, of Airedale, moved the third resolution.—That this meeting remembering, as a fundamental principle of this Society, that none but converted men are ministers of the gospel, desires most earnestly and seriously to record the conviction, that the personal spirituality and the unwearied earnestness of our ministers are indispensable to the advancement of the ends for which this College was established.—He joined in repudiating all State endowments, but he wished that endowments should be voluntary, left under due control, and not be so large as to make institutions independent of the men of the present time. They should not be worthy of the men who had gone before, unless they met the wants of the time. Their fathers came up to the wants of their times. We must do the same. The men of former days did wonders, but they must be followed up, or we should fall into the errors of those who followed the first reformers, who, instead of following up their labours, allowed the reformation to stand still, and even to retrograde. It was to this that they owed the Puseyism of the present day. To Dissenters was committed the duty of carrying out and completing the Reformation, and making it what it should be. Much must depend on the tutors; but on this subject, it would be presumption for him to dwell. The churches and the religious public must also do their duty, particularly in two respects. They must do so first in the selection of students. Increased vigilance was necessary in this respect. The most promising of their youth should be urged to come forward for the work of the ministry, though at personal sacrifice. But the churches must also increase in liberality. In Lancashire, an effort had been made to break up the guinea monopoly, and

they had now sums of five, ten, twenty, and fifty. Was it not strange, that if the cause of Christ was of the highest interest, men who could build at great cost splendid houses for themselves, should suffer the claims of colleges to be neglected? He urged that ministers and congregations should allow the claims of colleges to be pleaded before them yearly, and collections made, which he was satisfied would soon place the colleges in a better situation. In Leeds, a noble effort had been made to pay off the debts of the chapels. But he was bound to say, that Bradford set the example. He wished to have the same thing done for the colleges. He urged, too, that the students should labour to increase the regard of the public for the colleges; and to do this, let them treasure up in their minds, and practice in their lives, the advice of the address which had been made to them.

The Rev. T. STRATTEN, of Hull, moved the fourth resolution, which recognised as a fundamental principle of the College, that none but converted men ought to be ministers of the gospel; and declared that personal piety and earnest zeal were indispensable in the students. He was glad to know, that a resolution was yet to come, appropriate to the close of the services. His friends at Hull had engaged to make a collection for the College. They had had much admirable talking, but, as yet, little doing; and he desired that a resolution should be passed pledging the meeting and the ministers to aid in the practical effort.

The Rev. Mr. KIDD, of Macclesfield, seconded the resolution. There was no greater object on earth than that for which this College was established, and all who were engaged in prayer, or thought, or contribution, in promoting institutions like this, were putting causes into operation to produce effects that would stretch into eternity.

THOMAS BURNLEY, Esq., of Gomersal, moved, —That it appears highly desirable that as large a fund as possible should be raised, and placed at the disposal of the Committee for carrying out improvements in the institution.—This was seconded by Ald. HERBERT, of Nottingham, who urged, that it devolved on laymen principally to aid the College pecuniarily. He announced a donation of £50.

Mr. STOWELL read a list of some of the principal donations, which had been received. The more prominent of these were, Francis Hoole, Esq., of Sheffield, £100; the Rev. Mr. Brookes, of Birmingham, £115; a Friend, £50; Thomas Herbert, Esq., £50; the Rev. Dr. Pye Smith, £25; Henry Walker, Esq., £10; Peter Williams, Esq., £10; Edward Baines, jun., Esq., £10; besides many others of £5. The CHAIRMAN then read a letter from Mr. Robt. Waterhouse, of Sheffield, expressing his conviction of the duty of the churches to give the college a liberal support, and enclosing a bank note for £20. We understand that the contributions made on this occasion amount to about £600.

A collection was then made, and after singing a hymn composed for the occasion, by Mr. Montgomery, the jubilee services closed.

LANCASHIRE INDEPENDENT COLLEGE.

THE second Sessional Anniversary of the Lancashire Independent College was held in the

library of the institution, on Thursday morning, when the friends of the college were invited to hear a statement of the general proceedings and studies of the college, with its present arrangements and prospects. The Rev. Dr. Raffles presided, and amongst the ministers and others present were the Revs. Mr. Pomeroy, of New England, T. Raffles, D.D., LL.D., Robert Halley, D.D., Robert Vaughan, D.D., Dr. Davidson, John Kelly, T. Pugsley, R. Fletcher, J. Osborne, (Wesleyan,) T. Aitkin, J. L. Poore, J. A. Pearce, J. Dean, G. Hoyle, Dr. Clunie, Dr. Massie, R. Stephens, A. Morris; Samuel Fletcher, Esq., James Carlton, Esq., James Kershaw, Esq., Joseph Grave, Esq., Thomas Hunter, Esq., Thomas Barnes, Esq., J. Walker, Esq., James Watts, Esq., James Dilworth, Esq., J. Robertson, M.D., Esq., J. Eccles, Esq., N. Buckley, jun., Esq., W. H. Sutcliffe, Esq., A. Hoole, Esq., William Crossfield, Esq., T. Goodie, Esq., W. Morris, Esq., and Professor Mason.

The CHAIRMAN said they celebrated the anniversary under circumstances which demanded the liveliest gratitude for the success which had attended the institution.—The Rev. John Kelly, Liverpool, the examiner in the department of theology, read his report, and said the papers as a whole evinced great merit both in acquaintance with the subjects selected, and of ability in composition. As a whole he had been much gratified, and thought a decided improvement was perceptible upon last year.—The Rev. Dr. Vaughan read the report of the Rev. Dr. Alliott, which stated that he had read the papers in the logic and mathematical department, and they evinced very great and satisfactory progress.—The Rev. Dr. Halley gave a very flattering report (as examiner) of the progress of the students in classical literature, and said he could not but congratulate the friends of the institution on the very high attainments of some of the senior students evinced in this examination.—The Rev. Dr. Vaughan then made a verbal report of the state of the college, and spoke in terms of approbation of the attention of the pupils to their studies, and of their progress generally.—The Treasurer, Mr. James Carlton, made a financial report, from which it appeared that they expected at the last anniversary £3,000 would be required to finish the institution, and they then received about £1000, which, with the additions made since, had raised the sum to £2,300. The subscribers who had thus contributed to this fund, after contributing large sums before, were S. Fletcher, Esq., £200; J. Carlton, Esq., £200; James Lees, Esq., £150; C. Hindley, Esq., £100; George Hadfield, Esq., £100; J. R. Barnes and Son, £100; James Watts, Esq., £50; S. D. Dewhurst, Esq., £30; James Thompson, Esq., £25; Thomas Simpson, Esq., £25; P. Martin, Esq., £25; J. G., £27 15s.; Thomas Rowbotham, Esq., £20; Thomas Harrison, Esq., £10; S. Carrington, Esq., £15; J. Dilworth, Esq., £10; E. Armitage, Esq., £250; C. Shorrocks, Esq., £30; S. Bickham, Esq., £10; W. Armitage, Esq., £15; John Williams, Esq., £20; Eccles Shorrocks, Esq., Darwen, £200; James Shorrocks, Esq., ditto, £10; Richard Eccles, Esq., ditto, £50; Thomas Eccles, Esq., ditto, £25; Thomas Ashton, Esq., ditto, £20; C. Howard, Esq., Stockport, £50; Jesse Howard, Esq., ditto, £40; Thomas Eskrigge, Esq., ditto, £25; Henry Barlow, Esq., ditto, £10; J. Kind, Esq., ditto, £10; Sir Ralph Pendlebury, ditto,

£20; M. Marsland, Esq., ditto, £5; S. Carrington, Esq., ditto, £40; T., ditto, £25; James S. Buckley, Esq., Ashton, £100; Abel Buckley, Esq., ditto, £100; J. Cheetham, Esq., ditto, £100; F. Reynier, Esq., ditto, £50; N. Buckley, Esq., ditto, £50; W. H. Sutcliffe, Esq., ditto, £50; John Knott, Esq., ditto, £25; R. Lord, Esq., ditto, £10; W. Potts, Esq., Macclesfield, £20. This made up the sum, as he stated, to £2,300, and for another £1,000 he would undertake to present to them the place complete and out of debt. The Rev. Dr. Vaughan added to his report that about sixteen young men went out from the institution on the sabbath to preach in the neighbouring chapels. He did not wish these duties to interfere with their regular studies, but he was satisfied that good preaching was a *sine qua non* in the present day, and he could not willingly restrain them when opportunities occurred for giving them experience and testing their powers.

The Rev. JOHN KELLY moved,—“That this meeting receives with pleasure and thankfulness the verbal reports presented to it by the President of the college, detailing the progress of the students in their different studies, their good conduct in the house, and their various and acceptable services among the surrounding churches; and trusts that the efforts of the committee and professors to train a holy and efficient ministry will ever be thus seconded by the hearty co-operation of the young men who, from time to time, may be committed to their care.” He spoke highly of the moral conduct of the students within the house, as well as of their attainments, and observed that the highest literary attainments, with feebleness in the pulpit, would be much to be lamented, and therefore he had heard with much pleasure the report of Dr. Vaughan as to the opportunities afforded the students of occasional preaching. He addressed the friends of the institution on the importance of paying sufficient respect and giving encouragement to the young men in these their first efforts, as well as of encouraging others to come forward and devote themselves to the sacred work.

Mr. GRAVE moved,—“That this meeting resolves to be informed of the completion of those works which remained unfinished at the last sessional anniversary, and of the contribution of so considerable a sum towards the expenses incurred, and hopes that the remaining small balance will be speedily subscribed, so as to leave the institution perfectly free from the incubrance of debt.”

Alderman KERSHAW seconded the resolution, and said he thought they had reason for thankfulness for the success of the institution so far, and he thought it would be very unbecoming in the Christian community, having conducted the work so far, not to complete it by subscribing the small remaining balance.

The Rev. DR. VAUGHAN moved,—“That this meeting is deeply convinced of the importance of such institutions as this, and of the duty of the churches to take a growing interest in them, to afford them liberal pecuniary support, to furnish them with an ample supply of hopeful students, by carefully searching out and judiciously encouraging suitable young men to devote themselves to the work of the ministry, and to offer fervent prayer for the Divine benediction to crown their labours with success.” He said that he thought the want of men to supply the

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ministry was not a deficiency in number, but in quality. And, in fact, (he argued,) such was the rapid progress that mind was making through the aid of the press, that it was a difficulty which would not be easily met. It was not *men* merely that was wanted to supply the wants of the body, but the *right* men. He expressed a regret that more of a home missionary spirit did not prevail among the ministry, and asked how it was that so much of the moral elevation of the body was directed to foreign missions. He had often been induced to wish almost that many of their first men in the ministry should leave their present flourishing charges, and go and be determined to raise up new flocks where none at present existed.

Mr. THOMAS HUNTER, Treasurer of the Lancashire Congregational Union, seconded the resolution, and expressed his anxiety that the institution, now it was completed, should be filled with the number of young men of promise that it was calculated to accommodate.

The CHAIRMAN said it was right to state that up to this time all the accommodation of the college had been filled up; it was only now, by the completion of the western wing of the college, that they had room for additional students.

Mr. SAMUEL FLETCHER also supported the resolution, and thought they were flattering themselves if they thought that they were either a liberal or devoted people. He was anxious to see a greater number of colleges, and all of them better filled with students. He thought they had not made the sacrifices they ought for education. He thought that we should not be in the position we ought till we had a university in Manchester. Every town in France of any importance had its university, but Manchester was very bare of the means of education, and Liverpool was as bad. With regard to the supply of the ministry, he thought that the reason why they had not more men of the right stamp was, that they made the means of access too easy. He thought that it might be in the ministry as in commercial affairs, that a man did not often succeed so well whose introduction into life was too smooth and easy. A friend of his had asked him to name amongst the most prosperous commercial men of Manchester, ten who had started with £10,000, and he could not count five; yet he could name many amongst them who began with nothing.

The Rev. RICHARD FLETCHER, in moving the last resolution, an acknowledgment of the services of the professors, and thanks to the chairman, mentioned an interesting visit he had paid to the jubilee at Rotherham College, and then referring to the previous observations, said the falling off in the number of students in some of their institutions was not to be attributed to fewer persons desiring the ministry, but to the raising of the standard of qualification for admission which was now the case in all colleges, and that the proper remedy was to bring the means of a university education within the reach of a much larger number of people. They wanted such universities as existed in Germany and Scotland, where persons of moderate means, by striving and self-denial, could obtain for themselves a first-rate education. Were this the case, there would be no lack of well-qualified candidates for the ministry.

The Rev. Dr. HALEY seconded the resolution, and the meeting then separated.

AFTER the usual introduction, essays were read by two of the senior students; the former on the types, and the latter on the prophecies of the Old Testament. The essay on the types evinced considerable knowledge of the subject, which was exhibited with ability, elegance, and perspicuity. The types, properly so called, were well distinguished from comparisons and allegories, and the whole was delivered in a clear, animated, and impressive manner, calculated to engage the attention of a popular assembly.

The second address, if less logical and concise, was yet evidently the production of a man of considerable talent; and, for its warmth of style and delivery, resembled rather a sermon than an essay. Mr. Trigg did not appear to confine himself entirely to his paper, and illustrated his subject very copiously from the whole range of prophetic truth.

After these two addresses had been delivered, the Rev. George Clayton, of Walworth, engaged in prayer; and then followed the sermon, by the Rev. James Hill, of Clapham. The text selected was Psa. xcvi. 1; "The Lord reigneth, let the earth rejoice, let the multitude of isles be glad thereof."

After having briefly descanted upon the authorship, the occasion, the contents, and the imagery of the psalm, the preacher proceeded to illustrate the doctrine of the text, "That the government of God is a subject of joy to the intelligent universe." This was done, first, by a brief reference to the fact, "The Lord reigneth;" and, secondly, by an enumeration of five grounds of joy which it affords, viz.:—1. Because it is rightful authority, as distinguished from usurpation and lawless power. 2. Because this authority is in the hands of one who is infinitely wise, and who knows how so to govern as to secure the great end of his dominion. 3. Because this wisdom is associated with almighty power. 4. The principles on which he governs, are those of perfect equity. And, 5. The Divine Government, as exercised towards man, is one of boundless mercy.

The usual cold collation was very elegantly provided in a gothic hall, kindly lent for the purpose by the lord of the manor; a smaller party was, however, accommodated in another apartment, owing to the numbers that assembled on the occasion. The hall was hung round with an immense variety of paintings, many of which are of great excellence. The portrait of Cardinal Wolsey, to whom the building is said to have belonged, was conspicuous over the head of the table, and many suits of armour and instruments of war garnished the walls, which, together with the productions of art, furnished many very happy allusions in the speeches after dinner. Sir Culling Eardley Smith presided in one room, and Mr. Alderman Challis in the other. Sir Culling Eardley Smith was supported by Dr. Harris, the Rev. Mr. Sortain, the Revs. G. Clayton, Sherman, Hill, Yockney, G. Smith, and many other ministers. The only toast proposed after dinner, was that by the president, "Our Protestant Queen," which was drunk with great cheering. Dr. Harris then proceeded to read the report, from which it appeared, that the institution had lost by death, during the year, one of its efficient supporters, John Morgan, Esq.; that four students had been

admitted; that the applications for admission were on the increase; that Mr. Alfred Tyler had accepted a call to the ministerial office at Tilsbury, Wilts; and that four other students terminated their course on that day, one or two of whom had a sphere of labour in prospect. It announced a donation of £1500 from Thomas Caddick, Esq., Tewksbury. Dr. Harris concluded the report by stating, that his coadjutors and himself had come to the determination of founding a scholarship of £30 per annum, in connection with Cheshunt College, to be called "the Tutors' Scholarship."

The adoption of the report was moved by the Rev. G. Smith, of Poplar, and seconded by the Rev. G. Clayton. A vote of thanks was then passed to the Rev. James Hill for his sermon, and speeches were delivered by the Rev. Mr. Sherman, of Surrey Chapel, the Rev. Mr. Yockney, of Islington, the Rev. John Jones, the Rev. Mr. Hill, Dr. Cumming, and others. So great was the attendance, that a sort of episode took place rather amusing to a spectator, but no doubt a little annoying to the Chairman and speakers. Some hundreds of persons having vainly endeavoured to push themselves into the hall, and despairing of otherwise securing the attention of the leading authorities inside, commenced singing a hymn, which immediately brought about a parley; and, at the request of Alderman Challis, it was resolved, that another meeting should be held in the open air, and that Dr. Harris and the other speakers should repeat their statements. The Alderman was deputed to take the chair; but it was announced, before he retired, that it was his intention to found a second scholarship, an announcement that was received with loud and continued cheering. Sir Culling E. Smith, and since then two or three others have done the same.

OLD COLLEGE, HOMERTON.

THE annual meeting of the subscribers to this institution was held at the College, on Thursday, the 26th of June last, when the report for the past year was read, and the business of the society transacted. Two able essays were then read by two of the students, the senior students were examined in divinity and its allied subjects, and the meeting was concluded by a solemn and affectionate address to the students by the Rev. Dr. Redford, of Worcester, who presided on the occasion. The gentlemen present expressed great satisfaction with the condition of the college, which is such as calls for the gratitude of all its friends. The attainments of the students had been also previously tested by the close examinations of three days, carried on chiefly by writing, which had been conducted by the Rev. Dr. Redford, the Rev. Robert Redpath, M.A., and the Rev. Dr. Alliot. The following are a few sentences from their written reports:—

Divinity and allied subjects.—"It is with high satisfaction that the examiner offers his testimony to the constituents of the college upon the general character of the students. Their proficiency is such as to afford promise of future usefulness and even eminence in the ministry of the word. Most of the questions were answered fully and with great ability. Among a number of students considerable variety, both of natural talent and of attainments, is to be expected;

but among the race of students at present in Homerton College, the examiner is delighted to observe signs of ability, application, and proficiency, which justly merit the warmest commendations he can bestow."—Dr. REDFORD.

Classical Literature, Hebrew and German.—"I have much pleasure in stating to the committee my firm belief that the classical education in Homerton is, this session, in a more efficient state than I have ever seen it; and that, both in the intellectual character of the students, in the attention and steady application which they appear to exhibit, and in the zeal and great success which distinguish the labours of their excellent tutor, there are solid grounds of anticipating the most pleasing and useful results. I had also the pleasure of hearing the two Hebrew classes. They translated very difficult chapters quite successfully, and reflected much credit upon their tutor and their own diligence; German, with scarcely an exception, quite accurately."—Mr. REDPATH.

Mathematics and Natural Philosophy.—"I have the pleasure to state that the result is, on the whole, very satisfactory, and a decided improvement on that of the last year."—Dr. ALLIOTT.

The only discouraging feature in the proceedings of the day was the large balance due to the Treasurer, to whom the institution is in debt nearly £400. The committee, however, confidently believe that this fact has only to be made known in order to call forth the liberality of the many friends of this the oldest of Dissenting colleges.

The subjects of the essays were, "The Beneficial Tendencies of a Classical Education to the Theologian," by Mr. John Hamilton Davies, B.A., and "The Importance, in the present day, of being well acquainted with the Principles of the Protestant Reformation," by Mr. Thomas Thomas.

NEWPORT PAGNEL COLLEGE.

THE thirty-third anniversary of this institution was held on Wednesday and Thursday, the 11th and 12th of June. The examination of the students of the senior class in Hebrew, the Greek Testament, and mental philosophy, and of the junior classes in the classics, was conducted by the Rev. W. Alliot, of Bedford. The extent and accuracy of acquirement exhibited in these several branches of study was such as very much to gratify the committee of examination. It may be proper to add, that in the month of March the senior class were examined in the classics.

In the evening of Wednesday an introductory service was held for the special object of imploring the Divine blessing on the institution. The annual sermon was preached on Thursday morning by the Rev. James Sherman, of Surrey Chapel, and public meetings for conducting the business of the college were held in the afternoon and evening of the same day.

The report contained a very encouraging statement of the present position and prospects of the institution, and a highly satisfactory account was given by the tutor of the diligence and growing piety of the young men in the house. During the past year exertions have been made to increase the income of the college, but its receipts are not yet quite equal to its

expenditure. On the whole, the committee feel that they have great cause to acknowledge the goodness of God in thus continuing and prospering the college at Newport. Convinced as they are, not only of the ability with which its business is conducted by the present tutors, but

increasingly impressed with the advantages of its peculiar constitution, as both liberal in its character and limited in the number of its students, they earnestly recommend it to the consideration and support of the religious public.

Review and Criticism.

The Book of the Twelve Minor Prophets, translated from the original Hebrew. With a Commentary, Critical, Philological, and Exegetical. By E. HENDERSON, D.D. 8vo, pp. 463. London: Hamilton and Co.

DR. HENDERSON informs us that the principles on which he has proceeded in preparing the present work are the same by which he was guided in composing his "Commentary on the Prophet Isaiah;" that it has been his great aim to present to the view of his readers the mind of the Spirit as expressed in the written dictates of inspiration; that with the view of determining this, he has laid under contribution all the means within his reach, in order to ascertain the original state of the Hebrew text, and the true and unsophisticated meaning of that text; that he has constantly had recourse to the collection of various readings made by Kennicott and De Rossi; he has compared the renderings of the LXX., the Targum, the Syriac, the Arabic, the Vulgate, and other ancient versions; he has consulted the best critical commentaries; he has availed himself of the results of modern philological research; and he has conducted the whole under the influence of a disposition to place himself in the times of the sacred writers, surrounded by the scenery which they exhibit, and impressed by the different associations, both of a political and a spiritual character, which they embody; and that in all his investigations he has endeavoured to cherish a deep conviction of the inspired authority of the books which it has been his object to illustrate, and of the heavy responsibility which attaches to all who undertake the interpretation of the oracles of God.

The learned translator further states that in no instance has the theory of a double sense been permitted to exert its influence on his expositions. He is firmly convinced, he tells us, that the more this theory is impartially examined, the more it will be found that it goes to

unsettle the foundations of divine truth, unhinge the mind of the biblical student, invite the sneer and ridicule of unbelievers, and open the door to the extravagant vagaries of a wild and unbridled imagination. He rejoices to think that the number of those who adhere to the multiform method of interpretation is rapidly diminishing, and maintains there cannot be a doubt that in proportion as the principles of sacred hermeneutics come to be more severely studied, and the perversions of the word of God, hereditarily kept up under the specious garb of spirituality and a more profound understanding of Scripture, are discovered and exposed, the necessity of abandoning such slippery and untenable ground will be recognised, and the plain, simple, and natural species of interpretation adopted and followed.

A translation from such a hand, conducted on such principles, was an exceeding great desideratum, which has here been supplied in a manner that, in our judgment, leaves very little more to be desired. The volume constitutes an invaluable repository of critical learning relative to this large and very precious portion of the word of God, bearing this important peculiarity, that while it forms a rich repast for the scholar, it is also a *great storehouse of popular instruction*. Not to speak of the masterly translation, which alone throws a flood of light upon many a dark passage, the great bulk of the Commentary is perfectly intelligible to the mere English reader. The thanks of the Christian church are specially due to Dr. Henderson for this and his former volume on the prophet Isaiah. Together, they furnish such a contribution to the literature of Inspiration as it is in the power of few to make, which greatly augments the value of the splendid benefaction. Is it too much to hope that Dr. Henderson will take up the three remaining prophets? We leave it to the Christian public to repeat the question in another language, and in a more emphatic

style ! It is not unreasonable to suppose that future service may be contingent on the due appreciation of the past.

The Doctrine of Original Sin ; or, The Native State and Character of Man Unfolded. By GEORGE PAYNE, LL.D. 8vo, pp. 454. London : Jackson and Walford.

THESE Lectures, eight in number, are thus indicated :—Introductory remarks ; creation of our first parent ; his character ; relations to the race—Nature of the blessings bestowed conditionally upon Adam ; character of the dispensation—Result of the fall of Adam upon our relative state or condition ; the nature of imputation, &c.—Effects of the fall upon the native character of man ; or, the nature of Original Sin—Examination of Augustinism and Pelagianism ; the hypothesis of Dr. Wood, Andover—Examination of the hypothesis of Dr. Knapp, of Professor Stuart, and of Mr. Ballantyne—Proof of Original Sin ; the double source of proof, history and revelation—Objections against the doctrine considered ; two classes of objections. From these heads it will be seen that the volume comprehends the entire subject, a subject confessedly the most profound, perplexing, and awful that can occupy the human mind, and a subject on which a multitude of pens, of various powers, have been exercised with various degrees of success. The present is the greatest undertaking for which the writer has yet begirded himself, and the result, we apprehend, even surpasses his previous performances. Never man, we think, came to it with greater or more numerous advantages and with higher probabilities of success. Everything was in his favour ; a mind created, we might almost say, for moral and metaphysical disquisition, of great grasp and comprehension, clear as an Italian sky, cool as the air of Nova Zembla, intimately conversant with the philosophy of language—a great point in such a controversy—and that mind in the full maturity of years, without a particle of their infirmity ; a spirit highly philosophical ; a taste thoroughly evangelical ; a candour unsullied by a single stain ; and a patience that would have fitted its possessor for labour in the mines ;—these are some of the qualifications brought to the work, and some of the grounds which entitle the writer to a more than ordinary measure of attention. Of the bright roll of names referred to in his pages, Knapp,

Dwight, Edwards, Williams, Beecher, Hopkins, Price, Hartley, Doddridge, Russell, Watson, Wigger, Horsley, Tholuck, Fuller, Dick, Stuart, Taylor, Belamy, Watts, Hill, Spring, Reid, Chalmers, Ware, Balmer, and Ballantyne, there were not more than three—Edwards, Williams, and Fuller—in whose hands, all things considered, the subject might have had an equal chance of justice. These considerations may well excite some degree of expectation, and that expectation will be inordinate if, on perusal, it is disappointed. We do not affirm that the dread abyss has been fully sounded, and its depth, at length, fairly ascertained. It is enough to say that the light of the knowledge of the subject has received a large accession ; that error, where least suspected, has been discovered and exposed ; that true mental philosophy and sound theology, by their combined powers, have adjusted and harmonized great principles which had previously presented an aspect of confusion and contradiction ; and that this is by far the most satisfactory view of the subject that has yet been given to the world.

Tracts and Treatises of John de Wycliffe, D.D. With Selections and Translations from his Manuscripts, and Latin Works. Edited for the Wycliffe Society, with an Introductory Memoir, by the Rev. ROBERT VAUGHAN, D.D. 8vo, pp. 332. London.

THIS volume will do much towards elevating John de Wycliffe to his rightful position both in the minds of the men of the present age, and of those ages which are to come. It will be read with delight and admiration by multitudes yet unborn. The Committee of the Wycliffe Society properly determined to commence with the illustrious person by whose name the said Society was designated, and they wisely entrusted the task to the hands of the fittest man now living, who has executed it in a manner worthy of his literary reputation. It is altogether a workmanlike production.

Part I., comprising about one-third of the volume, consists of "Facts and observations concerning the life of Wycliffe," an article of the deepest interest, and the utmost historical value. Dr. Vaughan has had to contend with great difficulties from the paucity of documents, but, under the circumstances, he has, we presume, done all that man could do, and

that all amounts to not a little. From what is here set forth, intelligent persons will be enabled to draw a number of sound conclusions relative to the great English precursor of the Reformation. His marvellous light, his transcendent talents, his lion-like courage, his indomitable perseverance, his pure motives, and his immutable stedfastness, are all here placed beyond the possibility of doubt. Wycliffe was the patriarch of the whole family of European Reformers. Every principle and every point of the Reformation may be found in this volume. The supremacy of the Scriptures, the necessity of their translation and diffusion, the right of private judgment, the temporal right of popes, transubstantiation, confession, celibacy, the control of the State over ecclesiastical revenues,—all were themes of discussion by Wycliffe *five hundred years ago*. Nay, we even find him declaring the right of good men to preach the gospel, without leave or licence from either popes or prelates, and denying the lawfulness of ecclesiastical endowments! His sagacity was as great as his courage, and both unrivalled. It was largely the business of his life, on the one hand, to assail “the conduct of a vicious priesthood;” and on the other to wage a ceaseless war with the mendicant orders even in the meridian of their power, when they planted their foot on the neck of a prostrate nation. In all this he showed his courage. In all his conflicts, his constant *appeal* was to the people, who never forsook him. In this he showed his sagacity.

Part II. consists of writings still in manuscript in English, with a good deal of well-executed translations from *Triologus* showing Wycliffe's opinions on the sacraments, the hierarchy, and the religious orders. Part III. is composed of *Tractates* reprinted from former editions. The value of the volume is greatly enhanced by copious indexes. One word for the Committee. They have deserved well for the original idea, and for this excellent beginning. On a subsequent occasion we may submit a few suggestions to those gentlemen relative to the enterprise.

A Body of Divinity: wherein the Doctrines of the Christian Religion are explained and defended, being the substance of several Lectures on the Assembly's Larger Catechism. By THOMAS RIDGELEY, D.D. A new edition,

revised, corrected, and illustrated with notes. By the Rev. J. M. WILSON. Two vols. 8vo, pp. 648, 666. London, Edinburgh, and Glasgow: A. Fullarton.

WE are not a little pleased by the appearance of this edition of an old favourite, which is, in several respects, a great improvement upon the original. To mention nothing else, its value is exceedingly enhanced by the vast body of Editorial Notes, amounting to about a fourth part of the entire publication, which is nevertheless issued at little more than one-half the present market price of any former edition of the work. Having respect to the immense quantity of letter-press, the work is cheap. For all families who can afford the very moderate price, the publication is highly desirable, as a system of truth which will at all times yield the most substantial aid in the study of the Word of God. The light in which the great author was viewed by his contemporaries may be learned from the emphatic testimony of the historian of the Dissenting churches, Walter Wilson, Esq., of the Inner Temple, which runs thus:—“His scheme of divinity is evidently Calvinistic; but then, he has explained his subjects with so much moderation and latitude as to obviate many of the objections raised against the system of doctrines that passes under that name. Upon the whole, it is probable that the English language does not furnish a work of this nature that, for perspicuity of language, extent of research, accuracy of judgment, and judicious description of the numerous subjects that fall under examination, any way equals this work of Dr. Ridgeley.” It is now about forty years since these words were penned; but after all that has been done in that period, they still hold true. The eminent publishers have deserved well of the British churches for having embarked their capital in the enterprise. We wish them all success.

The Morning Exercises at Cripplegate, &c. Vols. IV., V., and VI. London: Thomas Tegg.

It is now our privilege to announce the completion of this great work, which, all things considered, has been carried through the press in a very brief space, and in a most creditable manner to the parties severally concerned. Special acknowledgments and cordial praise are due

to Mr. Nichols, for the very able and business-like manner in which he has performed his laborious and highly responsible function of Editor. Taken as a whole, we find his translations excellent, marked alike by truth and elegance. Mr. Tegg, too, has taken counsel of wisdom in procuring for the work no fewer than *five* indexes, of the names of the authors of the sermons, together with the subjects of the sermons severally contributed by them; of the texts of Scripture which are the subjects of the sermons, and the scope of which is for the most part explained; of the texts of Scripture which are incidentally cited and explained; the names of authors cited; and above all, of the principal matters, comprising every topic and passage of consequence discussed in the six volumes of the Morning Exercises. These indexes alone would form no mean volume. Even here, with reduced type, and double or treble columns, they fill nearly *two hundred* pages! This appendage exceedingly enhances the value of this great work. It is here stated that these indexes have been "prepared by a gentleman who enjoys high distinction in the literary world, and whose experience in learned labour of this kind is beyond that of any of his contemporaries." Does the reader ask, Who can this gentleman be? We will tell him. It is no other, we have reason to know, than that very accomplished biblical scholar, the Rev. Hartwell Horne, a fact which renders it unnecessary to utter another word.

Impressions of America and the American Churches: from the Journal of the Rev. G. LEWIS, one of the Deputation of the Free Church of Scotland to the United States. 8vo, pp. 432. Edinburgh: Kennedy.

WE have thoroughly analysed this volume, and classified its chief passages according to its principal subjects, with a view, on a future occasion, to lay them, or a portion of them, before our readers. On the present occasion, therefore, we shall merely record a general opinion of its merits; and these we rate very high. The work is equally and eminently creditable to the writer and the community he represented. It displays qualities both of head and heart which we consider not a little enviable. The writer's talents, moreover, seem peculiarly fitted for this species of publication. Many men, and, in their own way, first-rate men, too,

would have passed through the same scenes, and mingled with the same society, and on their return have had little to say about either the one or the other, that most people would have cared either to read or hear. But Mr. Lewis, with a curiosity that was never satisfied, a vivacity that never flagged, a frankness that made every house a home and every man a friend, a keenness that penetrated every subject, a discretion that never failed him, and a sagacity that extracted something from every fact, event, place, and person, with an admirable talent for description, has produced one of the most interesting publications that has seen the light for many years.

CHARACTERISTIC NOTICES.

A Jubilee Memorial; being the substance of Two Sermons preached at Kingsland Chapel. By THOMAS AVELING. 12mo, pp. 100. London: Snow.

THIS is altogether a very interesting publication. The Sermons are admirable, and the statement comprises a number of facts which deserve to live. The title, however, while highly appropriate, gives to the distant reader but a very vague idea of the substance, character, and object of the volume. They must know, then, that Kingsland Chapel was the sphere of the labours of the celebrated Mr. Campbell, the African traveller, its first pastor, and that Mr. Aveling was his colleague, and is his successor. Mr. Aveling's statement gives the history of this honoured place, and some touching facts relative to that remarkable man. Never, perhaps, was a pastoral union more happy, and seldom has a succession been more satisfactory. Mr. Aveling is Mr. Campbell educated, disciplined, modernized, and brought up to the standard of the age. The history of this young minister's labours is another proof of our doctrine, that "the success of a true religious system is not simply a question of principles but of persons." Since Mr. Aveling's settlement the place of worship has been enlarged once and again. From the statement we learn; to pass by several scholastic, Tract, City Mission, and other benevolent operations, that this church and congregation raises annually, for British Missions, from £70 to £80; for the London Missionary Society, about £120; and altogether for religious and benevolent purposes, about £1000; and last, not least, that while the sheets of the said Memorial were passing through the press, the people of his charge "effected a policy of insurance on his life for a handsome sum." Such reports rejoice our hearts.

An Essay on the Profession of Personal Religious Conviction, and upon the Separation of Church and State, considered with reference to the Fulfilment of that Duty. Translated from the French of Professor A. VINET, of Geneva. By CHARLES THEODORE JONES. 8vo, pp. 508. London: Jackson and Walsford.

MR. JONES has performed a great and honour-

able service to the cause of true Christianity by his masterly translation of this immortal work. We have some reason to fear that it has not yet received from Englishmen the attention it so richly merits. If pure and holy truth, deep and comprehensive philosophy, powerful and pathetic eloquence, with the utmost adaptedness to the times we live in, are claims to popularity, then this work ought to take a very high place in the estimation of enlightened Christian Britons. We abstain from further remark at present, intending to return to a full consideration of the volume.

Memoirs of Alexander Bethune; embracing Selections from his Correspondence and Literary Remains. Compiled and Edited by WILLIAM M'COMBIE. Post 8vo, pp. 390. Aberdeen: G. and E. King.

WE scarcely know in what terms to speak of this book, which possesses an interest that can hardly be surpassed. Seldom has such a resemblance obtained between a biographer and his subject, and never, perhaps, so perfect a sympathy. They are both mighty men, while, beyond question, M'Combie is the mightier. They are both great intellectual prodigies. Both Scottish peasants, toiling hard for a pitiful subsistence, they found means to carry themselves through a severe, diversified, and prolonged course of study, which resulted in the attainment of no ordinary measure of general knowledge and of intellectual culture. M'Combie's "Moral Agency, and Man as a Moral Agent," "Christian Church considered in relation to Unity and Schism," and "Hours of Thought," have placed him in the first rank of ethical writers. The

work before us is worthy of the sagacity and genius of this prince of ploughmen. In point of execution it is every way just what it ought to be, and the materials are such as the history of only two or three men among as many millions can supply. As an illustration of many of the finest points of Scottish character, we know of nothing to be compared with it. It is full of fact and incident, and not wanting in tales of the severest calamity, hunger, and hardship. It is the history of a mind—a mind of very high endowments, and even more astonishing in its moral than in its intellectual aspects. We have been looking about for some kindred production with which to compare it, and can recollect none that, in many respects, so much resembles it as that beautiful piece of biographical fascination, "Memoirs of a Working Man," in Knight's Weekly Volume. The "Working Man" is Bethune in miniature. The book is yet but little known in England, where we hope it is destined to become a favourite. We earnestly commend it to our young-men readers, as a striking example of the successful pursuit of self-improvement and general knowledge under the most unfavourable circumstances.

Trades Described. A Book for the Young. 18mo, pp. 175. London: Tract Society.

BEAUTIFUL reading for boys! By means of this book they may obtain a glimpse of the wondrous world of British mechanism. This little book, moreover, possesses a high practical value. It may serve to discover the genius and determine the choice of multitudes, and in this way aid parents in one of their most perplexing duties—the choice of a profession for their sons.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES; OF THE BOARD OF GENERAL EDUCATION; AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

THE SEVENTH AUTUMNAL MEETING OF THE UNION will take place in MANCHESTER, on Tuesday, Wednesday, and Thursday, the 14th, 15th, and 16th days of October next.

The Committee of the Union is anxious to keep these anticipated proceedings prominently before the attention of the friends of the Union. Former autumnal meetings have proved seasons of great pleasure and benefit, and it is desired to render that now anticipated still more delightful and beneficial. The place of meeting inspires hope and expectation. The times require our best counsels. There must be every effort to promote real union. A rare combination of energy, suavity, and spirituality,—of strict adherence to principle blended with expansive charity, is required of Congregationalists in these days of their difficulty, yet of their hope.

The Committee of the Union, in correspondence with brethren in Manchester, is devoting

its best efforts to make adequate arrangements and preparations for the occasion. Subject to further consideration it is at present proposed.

1. To open the services with a public meeting for prayer and suitable addresses on the evening of Monday, October 13th.

2. To secure three entire morning sessions, of about five hours each, for the consideration of important subjects affecting the general interests and prosperity of the Independent churches, introduced by written papers prepared for that purpose. These morning proceedings to be held on the Tuesday, Wednesday, and Thursday following.

3. On the evenings of the same three days to obtain public meetings. That on the Tuesday evening for education at large,—first, popular or general; second, ministerial; third, higher secular education. On each topic a short paper to be read, and a single resolution to be proposed. The meeting on Wednesday evening to be in favour of British Missions. That on Thursday evening to be a public meeting of the Union itself, to set forth openly its principles, objects, and claims.

The Committee cannot but mingle its labours and prayers to secure a prosperous meeting at

Manchester, with hopes of cheering results: and fully anticipates the cordial co-operation of many tried and honoured brethren in efforts which must otherwise prove abortive.

HOME MISSIONARY SOCIETY.

THE numerous readers of the CHRISTIAN WITNESS must already have been convinced, that an agency like that of the Home Missionary Society was necessary for England. The period is we hope coming when Christian churches of different denominations will so completely cultivate the moral wastes around them, that no aid will be required from an institution in London. But the time is *not yet come* for individual churches to accomplish their proper work. The necessity therefore continues for seeking the combined help of many churches, uniting for this specific object. This is actually done at the present time. Every month brings before the public some facts connected with this Home field of labour. The great object in view, while presenting these facts, is to draw forth the sympathies of Christian people—to produce a greater interest about home—and to show how difficult it is to overcome the numerous obstacles in the way of Christian effort. Almost every extract from the journals of the missionaries is calculated to convince the reader, that it is only through such a kind of agency that many districts of England can be favoured with the gospel. This month's extracts will furnish similar evidence; and lead, it is hoped, to the conviction that, in providing funds for extending this method of doing good, Christians are obeying the Divine injunction to “do good as they have opportunity.”

Difficulties in the way of continued Success.—Competition of Sects.

“The past month has been one of active exertions, but not attended with that measure of success, which I have been accustomed to realize. At present more impediments appear in the way of our advancement than at any former period. These combined reduce the number of our attendants, especially on week evening services. In many instances, the absence of the hearers is justifiable; while in others, it is distressing to your Agent, opposed to God, and destructive to the souls of those whose spiritual interest we labour to promote. The following causes are the most observable.

“1. The people are necessarily engaged early and late in their fields and gardens. Some of them lament that they are called to sacrifice spiritual refreshment in the house of prayer, in order to provide for themselves and families in the present life. These frequently enjoy much of the Lord's presence in their labour, and prove that his grace is sufficient for them.

“Another hinderance at this season of the year is, the sheep-shearing. Numbers go round to the farmers, and others work until a late hour, and then enjoy a comfortable supper together. Some of these occasions, when the parties are pious, are both interesting and profitable; in this we rejoice, notwithstanding their influence on the various villages on the station.

“2. The revels.—These present scenes of wickedness, and exert a most destructive influence on the morals of the villagers. With these annual abominations, supported by clergy-

men and others of whom we have a right to expect better things, the Directors are acquainted. Such seasons affect our sabbath services, as that sacred day is commonly spent in visiting and feasting, even by those who do not attend the wrestling matches, and other fooleries and sports of the week. No season is so dangerous to the young, as they often fall into temptation, disappoint our hopes, and not unfrequently bring a lasting disgrace upon themselves and their families.

“3. The attractions of party zeal. These have been more in number and stronger in excitement than we have ever known in these parts. Not only the ordinary denominations, who with much labour and diligence have built upon another man's foundation, but the Plymouth brethren and Ranters have put forth their energies to proselyte our hearers in the principal village on this station, as the most likely persons with whom to be successful. Without any connection with each other, and in many things as wide as the poles asunder, they hold open-air services on the road, and at the time of our people coming to chapel. From the novelty of the characters, and frequent ludicrous remarks, many persons are beguiled who would otherwise be with us. The parish church party continue their unwearied labours against our cause; so that, upon the whole, although our *members* are unflinching in their adherence to your agent, and the Home Missionary Society, and the Independent denomination, yet the *hearers* being in any measure influenced will naturally excite concern. Your missionary would not be narrow-minded, or feel envious at the exertions of others in the cause of Christ, but he cannot witness with indifference attempts to convert regular hearers to sectarian peculiarities, while the utterly careless are neglected. Such measures are calculated to injure the cause that lies near his heart. Sent by the Society, and labouring hard for years, and enjoying an amount of success among a people as remarkable for their ignorance as their poverty, he cannot but regret the employment of means which tend to weaken rather than to strengthen and extend the kingdom of Christ.”

Village feasts—Attempts to counteract their demoralizing influence.

“Since I sent my last journal, I have been engaged in many things which I hope in a future day will be for the glory of God and the good of souls.

“At S— and R— an annual feast is held, at which much sin is committed. This occasion is longed for, and talked of as one of the most joyful parts of the year. Children must have new clothes and money to spend, and be led from one scene of dissipation to another during the greatest part of a week. I have often attempted to draw the attention of the scholars of our sabbath-schools to the chapels on these occasions, but was never to any extent able to succeed until the present year. A few weeks before the time, I proposed to examine the children during that week; and though they were not ready to be examined, I succeeded so far as to have a number of them attend the first three nights at S—, and two nights at R—; which nights, I hope, were well spent in preaching to the people, and asking questions of the children. By this means their minds were em-

played in something better than would have engaged them had they attended the feast; and I hope this will prove not to be in vain for some of the parents and teachers who were present; for I am sorry to say that we have not many pious parents nor pious teachers. If all the teachers were pious we could do much better with the children, who are generally very rude and difficult to manage, so that I find it by no means an easy matter to keep up the number of teachers required in both the schools. Nor do I find it an easy task to obtain books for 200 children, and now we want Bibles, Testaments, reading-books, &c., for the use of the school. We ought to raise about 10% in the year, and then we could give a Bible to every one on leaving the school. I have given books to as many as I could, but I cannot give to all. I have given all the time I could spare to the instruction of the children, believing in time they will be supporters of the gospel, and members of the church.

"I have often thought since I came to this station, that there could not be a darker corner in all the world; and if it were not for the few that have been converted to God through the instrumentality of the Society, I could not have remained so long. It is painful work when the gospel appears to be preached in vain to the greater part of those that attend the means of grace. Good has been done; but oh! how few have turned to God! My soul is often cast down, and I often labour almost in despair; but I have some little encouragement—the members of the church are pious, and would, if they had the ability, support a minister themselves; and I know that they do more than any on any other station in the N—R—. I am confident that if all the stations did according to their means, there would be much more to encourage the Directors to render more help to those who try to help themselves. We thank the Directors for all they have done for us, and hope they will be able to continue it. Allow us, too, to crave your prayers for us."

A Striking Contrast.

"You will perceive by my letter that the morning congregation at C— is increased; this is owing to the influx of visitors from London and other places, who at this season of the year come into the neighbourhood for change of air.

"During the past month I have been occupied in visiting the sick and the dying. A young woman who came to S— about six months ago was attacked by a disease which eventually proved fatal. The person in whose house she lodged sent a request that I would come and see her. I did so, and found her in a sadly benighted and careless state.

"I read and prayed with her frequently, but no impression seemed to be made on her mind. She would scarcely reply to any question, and maintained a stubborn apathy throughout the remainder of her short life. She was only twenty-three years old. I visited her the night she died, and found her in the same state of indifference concerning her condition as a sinner. She died as she had lived, without hope. What a striking illustration is seen in this young woman's conduct of an inspired apostle's words, 'past feeling,' 'hardened through the deceitfulness of sin.'

"Another person whom I have visited is a poor man who lives at C—. He has been a

regular attendant at the chapel. His complaint is a consumption, and the doctor has told his wife that he cannot live much longer. I am happy to say that in his case there is hope. Conversing with him one day, he said, 'I feel that I am a great sinner. I deserve nothing but hell, yet I believe I have a great Saviour. I will cling to him.' His wife is a member of the church, and he told me how much he was benefited by her conversation. I called to see him the other day, and found him in a state of great weakness. Upon inquiring how he felt, he replied, with tears in his eyes, 'I have hope, blessed be God! and I would not part with it for all that is in that castle,' pointing to the window, from which it might be seen. What a difference between the state of the two individuals! The one, hardened and impenitent, dies as she has lived; the other, deeply contrite, mourns over his past life and has a hope; 'a good hope through grace,' that his sins, which are many, are all forgiven."

Suffering for Conscience' sake—Profligates preferred to pious Dissenters.

"With great pleasure I forward another journal, and beg to say that we are still pursuing the good work amidst much difficulty and opposition.

"We find, that 'the guilt of persecution is not peculiar to Popery,' but that the same spirit animates other parties—that it has still its hidden retreats, and is constantly breaking forth in new forms.

"We have instances almost innumerable of the hand of charity being shut against deserving persons, merely on account of their worshipping according to the dictates of conscience.

"Mr. Y— (a clergyman receiving a stipend of nearly 900*l.* a-year) was sufficiently liberal the other day to give to the poor a few hundred-weight of coals. I happened to be preaching in the village on the same day, when four persons came to me, stating that they had been excluded from the charity, for no other reason than that 'they attended the chapel.' Many of those who shared in the bounty were 'lewd persons of the baser sort.' The characters of those who were excluded were irreproachable, but their crime was 'they attended the chapel.'

"There are numbers of the poor ignorant and dependent villagers, who from fear of being excluded from benefits (liberally bestowed on favourites) dare not come within the shadow of our sanctuaries.

"Even to send their children to our Sunday-schools would be enough to sever them at once from the bonds of sympathy.

"One of the regulations of our schools is, 'to seek for absent children.' Mrs. O—, in doing so a short time since, called at a cottage, and on her inquiring of the parents as to the reason of the children's absence, they burst into tears, and positively declared, that they should rejoice to send them, but were prohibited by those from whom they obtained relief in poverty and affliction.

"Thus have we to wrestle against principalities and powers. Knowing, however, that the weapons of our warfare are 'mighty through God,' we have full confidence that the strongholds of the enemy will be pulled down—that truth shall be triumphant—and that the yoke of oppression shall be burst from the necks of our

villagers, so that every one may be able to sit under his own vine, and under his own fig-tree, none making him afraid."

Non-intellectual Village Sports, under the patronage of the Rector.

"The attendance continues good, although the season of the year has arrived when some declension may be expected, from the opportunity of walking in the fields, and the baneful effects produced by fairs and clubs, the demoralizing tendency of which is too obvious to require remark by way of proof. Against these things we warn the children of our day and Sunday-schools, being desirous of leading them in a more excellent way; and that our efforts have been attended with considerable success must be very gratifying to every friend to education on scriptural principles. But 'Onward' must be our motto; much remains to be done. We have not only to contend against a combination of ignorance and depravity, but with movements calculated to perpetuate the evils we deplore, as the following statement will show.

"Very recently the annual meeting of the Church Day and Sunday-schools took place, and, as on former occasions, they walked in procession to the church, when prayers having been read, they proceeded to the front of the vicarage, headed by two fiddlers, and a person with a tambourine, the very men who are actively employed at fairs, &c. After they had partaken of tea and plum-cake, the children were variously employed; some were learning to dance, some grinning through horse-collars; while others, having their hands tied behind them, were jumping at paper bags filled with treacle, flour, and sweetmeats, or scrambling for eggs boiled hard and thrown among them. We think the feelings of the parents, some of them at least, must have been pained; for surely it could not have been very agreeable to see their children stuck up to grin through a horse-collar for a reward, or with their hands tied behind them, rubbing their noses in the dirt after the sweetmeats that had fallen, when they had bitten and burst the bags of treacle and flour suspended for the purpose, and at length returning home without improvement in mind, clothing, or appearance. And yet these things were under the direction of those who boast of being the successors of the apostles, and the only authorized teachers of the people; but if this may be considered as a specimen of the state-church education, is it not evident that the cultivation of the mind and morals of the children form but a very small if any part of their plan? What learning is required when the prize is awarded to the greatest adept at grinning through a horse-collar? and as to morals, are they not thus taught that the attractive sports of the village wake or revel are compatible with the religion of the Church of England?

"With these facts before us, we need not say one word respecting the importance of raising and supporting day-schools on our stations; we rather say, Let but the means be forthcoming, we go boldly and fearlessly forward, not doubting of success. 'The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.'"

Fearful Ignorance in a Teacher of Religion—Success in deluding the Soul.

"During the past month we have had another

proof of what would be the state of this neighbourhood if nothing was attempted by your missionary for the spiritual welfare of the people, especially among the sick and the dying. A person died some days ago who has long been confined to his room, and to whom I have paid many visits. A short time before his decease the rector of the parish called to see him. When he saw his condition he intimated his fears that the invalid would soon have done with all transitory objects. The sick man's wife expressed her anxiety that her dear husband should be brought to experience that change of heart without which he could not enter the rest that remains for the people of God. With a mixture of astonishment and indignation, the rector replied, 'A change of heart, a change of heart! there is no such thing. Some people who wildly talk about a change of heart die the most hopeless of all deaths. Your husband was baptized at the church, and all the change that ever did or ever will take place in this world was effected at that time. His salvation was commenced at baptism, and has been going on ever since.' All this was said in the room, and in the hearing of the dying man. Notwithstanding all that I could say, I fear the rector was too successful in lulling to sleep the poor man's conscience, as I could not discover that anxious concern for salvation which I have had the privilege to witness in many other instances. Such facts speak for themselves, and show the necessity of continued and increased exertion to diffuse more extensively than ever the pure truths of the gospel of Jesus Christ."

Steady Progress in Missionary Labour.

"It is encouraging to the Society, as well as to their missionary, when it is in his power to report progress. This, however, he is unable to do every time a journal is required. He is thankful at the same time to know that his labours are still being blessed to the conversion of souls. This has been the case within the last few months with regard to a young person who, previous to his coming to our chapel, scarcely ever attended any place of religious worship. From the time he came to the present he has been regular in his attendance, and we have good reason to believe that the word preached has been rendered effectual in the conversion of his heart to Christ.

"During this month we have proposed a young person for church membership at our next church meeting; and it is pleasing to know that we have others in the congregation who are, we trust, convinced of the evil consequences of sin, and are anxiously desiring to live wholly to the Lord. We are still incessant in our missionary labours; and this, we find, must be the case if we expect to witness gratifying results.

"Since my last journal we have commenced preaching in the open air, as is usual with us in the summer season. The attendance is numerous and most pleasing. The greater part present on those occasions rarely enter any church or chapel. Their sabbaths are frequently spent in rioting and drunkenness; no man has cared for their souls. Now the good order which prevails, and the marked attention paid to the preacher during these services, cannot fail to interest all those who love our Lord Jesus Christ.

"My villages have been hitherto more encouraging than my principal station; but they

are becoming *vice versa*. I have laboured much, very much at T—— of late to effect this, considering that, while my out-stations are not inconsiderable, my principal station is vastly more needy and important. Our sabbath-school continues progressing. Most of the teachers are young people, and members of the church; they are very united and active in their work. May the Divine blessing attend our efforts, and most readily will we ascribe to our Saviour all the praise."

We cannot better conclude this paper than by the insertion of the following statement and appeal. They afford an interesting illustration of the working of the system pursued by the home missionary in rural districts. The agent sent to reconnoitre and to commence operations had just completed his term of study under the Rev. J. Frost, at Cotton End. From the energy and success with which he has opened his commission at Brassington may be inferred the kind of training which our students receive. They are sent forth, not with a store of useful knowledge and theoretical opinions or maxims only, but after being actually engaged as village evangelists, their whole course of study having been accompanied by practical experiment. The site that has been given for a chapel, and the money obtained on the spot for its erection, form another feature of interest in the case. Good-will to the cause, and materials for its advancement were not wanting, but unless a home missionary influence had been applied from without, these local elements of moral interest and feeling would have remained useless. It will also be seen from the names of the county ministers who know the case that they are interested in the success of the cause. In addition to those who are to receive donations, the Secretaries of the Society, 4, Blomfield-street, will most cheerfully receive and forward to the missionary any sums that may be entrusted to them towards the erection of the chapel.

BRASSINGTON, NEAR WIRKSWORTH, DERBY-SHIRE.

In August last the Directors of the Home Missionary Society having been made acquainted with the state of this village and its neighbourhood, sent a missionary to see what could be done. He has preached in the open air, and in a large club-room connected with a public-house; a Sunday-school has been established, in which there are seventy scholars, and from seventy to ninety attend the weekly Bible-classes; a British school has also been commenced with much encouragement. The missionary preaches and conducts Bible-classes in three villages beside Brassington, and God has graciously blessed his labours, not only by the attendance of many who were accustomed to frequent no place of worship, but also in the conversion of souls. As soon as a chapel is built, a church will be formed. From these particulars the necessity of a chapel and school-room is evident. The site has been kindly given by a farmer in the village. The whole expense is estimated at £350. Towards this £80 has been collected in Brassington alone; and the friends of Home Missions and education are earnestly appealed to for their assistance in this good work.

This case is well known and recommended by the Rev. J. Gawthorn, Derby; Rev. T. R. Gaw-

thorne, Belper; Rev. G. Boden, Middleton; Rev. J. Harris, Ashbourne; Rev. J. Corbin, Derby; Rev. F. B. Broadbent, Belper; Rev. J. Brown, Wirksworth; Rev. T. Newnes, Matlock Bath; Rev. T. Colledge, Riddings; Rev. W. Christie, Fritchley; Rev. J. Spencer, Bakewell; by whom donations will be thankfully received, or by Mr. George Graffley, Home Missionary, Brassington.

IRISH EVANGELICAL SOCIETY.

THE Committee announced in the last Number of the WITNESS the commencement of their new Missionary enterprise in the province of Connaught. Communications have since been received which more than ever demonstrate the necessity for this effort. Their agents have located themselves at Castlebar, the capital town of the county of Mayo, and have already visited several villages in the immediate vicinity of that town, and are making arrangements for more extensive tours to the more distant towns and villages in the province. They describe the state of the inhabitants in affecting terms. They are nevertheless greatly encouraged by the kindness with which they have been received. One of them writes:—"As far as the report of our settlement at Castlebar has reached, the voice of a favourable reception has reverberated from many people. Not a few have already expressed their judgment of our organization as a providential movement to supply a deficiency in Christian teaching that is deeply felt in this country."

Another writes as follows:—

"A severe cold, caught during an unusually long and dangerous voyage of four days, from Liverpool to Sligo, brought on inflammation of the throat, by which I was confined during three weeks. This visitation was the more painful as opportunities of usefulness, on the right hand and on the left, daily presented themselves. When able to move among the people of the neighbourhood, I was received with affectionate respect both by Roman Catholics and Protestants, and by both parties greeted by the welcome, 'We hope you are come to remain amongst us.' With two of my brethren I visited some of the adjacent villages. We read, expounded the Scriptures, conversed, and prayed from house to house, and so far we have been kindly and thankfully received. We have also held prayer meetings, and on last Lord's day evening I had the pleasure of addressing an attentive congregation of about eighteen persons, collected at a few minutes' notice at a farmer's house in one of the villages. We have also visited the noted Croagh-Patrick, twelve miles distant from this place, but were disappointed, as there were only three pilgrims on the hill, the regular period for that station not having yet set in. One of these pilgrims was from the county of Kerry, the other two from Tipperary. We were shown a 'cairn,' raised to mark the spot where a poor woman and her three little children perished on the side of the mountain, while clambering up its rugged and steep ascent to perform her devotions."

It is to enlighten these superstitious devotees, and to show them "a more excellent way," that this Mission has been commenced; and the Committee would earnestly appeal to the friends

of evangelical religion in Britain to sustain them in the enterprise.

With the view of ascertaining as correctly as possible the moral condition of the southern portion of the province, the Society's indefatigable missionary, Mr. Godkin, took a journey to the county of Galway, and crossed over to the Isle of Arran. The following are extracts from his journal:—

"June 17th. At six o'clock in the morning I took a fishing-boat, in company with two friends, and went to the island of Arran, about forty miles from Galway, in the Atlantic Ocean. I had been much interested with the accounts I had heard of the singularly primitive habits, and with the ignorance, bigotry, and barbarism of the inhabitants of these islands. Apart from all consideration of the people, the natural scenery presented by these stupendous barriers, cast up by Omnipotence to stay the fury of the vast and mighty ocean, is so unique and extraordinary, and so suggestive of the wisdom and goodness, as well as the power, of the wonder-working Creator, as to repay the trouble of a long journey for the purpose of admiring it. When the railway is made, and a steamer is put on the bay to Arran, doubtless many visitors will go there to enjoy this pleasure.

"The islands contain upwards of 3,000 inhabitants. There are about forty Protestants, of whom twelve are converts from the Church of Rome, brought over by two or three Irish teachers. The rest belong to the coast-guard and constabulary. The converts and teachers are called 'JUMPERS,' and owing to the dreadful curses of the priests are greatly hated and dreaded by the people. Until lately they would neither speak to them nor sell to them; and were it not that the landlord has allowed them land for potatoes, and a cow, they must have left the island from sheer starvation. The Romish priest, a most violent and intolerant man—in fact, an incredibly furious persecutor—has a string of curses for the sea, and another for the land, referring to all sorts of accidents, dangers, and circumstances. These curses he utters in Irish, with an appalling and fiendish heartiness, while his prayers are mere lip labour muttered in Latin. The people are exceedingly civil and humane, not surpassed in hospitality by any peasantry in the world. Now see what the priest's curse can do in perverting human nature. I give you one specimen. A poor man, a convert, was stationed as a teacher on the middle island, where he was the only Protestant. His little daughter grew sick, and required nourishment, but not a drop of milk could he beg for it either for love or money on the island, nor a person to bring it or carry a message from the Protestants on the other island. The child grew worse, and was absolutely dying from want. The cries of her mother, still a Roman Catholic, could not induce the people to break the spell by which the priest had bound them. The poor child was removed to the larger island, where she died. This did not satisfy the man who professes to be the priest of Him who has left us the story of the *Good Samaritan*, and laid down his life for his enemies. The corpse would not be admitted into consecrated ground. The parents were obliged to bury their child in some open place, and the mother's cries were mocked by the hisses and yells of a furious multitude, who followed the funeral with their execrations,

and but for the police, would not have confined themselves to such manifestations of hatred as these. Are not these things awful? Who could imagine that such horrors have been reigning for years in the diocese of a bishop who is perpetually lecturing Sir Robert Peel on the rights and liberties of the Irish people, and who is the mortal foe of the Temperance movement, and the national system of education? I was utterly amazed at the oppressions and exactions these people endure from their clergy. The *dues* for every house, no matter how poor, amount to 3s. a-year. Every funeral mass costs the family 1*l*, which must be laid down on the plate, and then each visitor adds a shilling. The regular charge for marriages, even to servants, is 2*l*. 7s. 6d. From rich people 5*l*. to 10*l*. are exacted. Every baptism is 2s. 6*d*., and I believe anointing is the same. There are besides Christmas and Easter offerings, amounting to from 25*l*. to 30*l*. a-year. Thus about 400*l*. a-year is extorted from these poor islanders. The sick and destitute are not spared. I have had authentic information of cases in which what charity had given to avert starvation, the priest insisted should be sold to pay him for his sacraments.

"Having got all the information I could as to the state of this country, and made arrangements for preaching in the island on the sabbath-day, I returned to Galway.

"21st. I took the mail-car to Spiddol, nine miles from Galway, expecting a boat to meet me there."

After a perilous voyage, Mr. G. got safely across, and reached Arran about ten o'clock.

"22nd. Preached twice in the coast-guard watch-house. Nearly all the adult Protestant population of the island attended. I believe the services were felt to be peculiarly interesting. The only preaching they have there is a written sermon once a month or so, from a Fusesite clergyman, whose ministrations are miserably inefficient, though I am told he is a very amiable man. Nor is the want supplied by any other agency, for the two or three teachers get little or no access to the Roman Catholics, and they have not sufficient education to secure the respect of Protestants. A superior man, at the head of a national school, would do immense good in this island. The violence of the priest has overshot the mark. The people would now be accessible to judicious agency.

"24th. The wind was so high to-day that no boat could leave the island. I made the best use I could of my time, and had another meeting called for the evening, as numerous as the former, to whom I preached for the last time.

"25th. Set sail this morning at six o'clock for Roundstone, Connemara, about thirty Irish miles."

After another perilous voyage, Mr. G. reached Roundstone before it was quite dark.

"The boatman knew that I was a Protestant minister. They had seen me with the 'Jumpers,' at Arran, and they suspected that I was going to Mr. Croity, the converted priest, who is now a Presbyterian minister at Roundstone. When he first went to that place, the people 'blessed' (i.e., crossed) themselves whenever they met him in the street. They refused to have any dealings with him. It is, however, delightful to see that in many cases humanity has triumphed over bigotry. The native kindness of the people breaks through the clerical ana-

themas. In Arran, when the poor creatures dared not speak to the 'Jumpers,' or hold any sort of intercourse with them; and when it had been determined to starve them out of the islands, fish and eggs, &c., were thrust in under the door of the school-house. The least friendly act done towards them operates like magic in dissolving their prejudices. After a short time, Mr. Crotty, whom I had never seen, called, and introduced himself, and insisted that I should dine with him, and preach in the Kirk that evening, to which I consented. He went about the town to give notice to the Protestants. I accompanied him, and saw that the people now regard him with friendly feelings. His frankness and good nature have won upon them, and they have forgotten the priest's curses. We had a good meeting for the place. One Roman Catholic was present, who listened with deep attention."

The result of Mr. Godkin's observations is, that an able man, speaking Irish, stationed in Galway; another in Arran, a third in Connemara, and a fourth in Clare, would do much to enlighten this very dark region. The Committee are willing and anxious to undertake the work. And will the churches of Britain suffer a necessitous, and in many respects such a promising field of labour, to remain uncultivated?

COLONIAL MISSIONARY SOCIETY.

The Rev. J. Roaf's Appeal for more vigorous efforts in Canada West.

AFTER an account of operations and successes throughout the provinces, Mr. Roaf concludes:—

"And now, my dear brethren, say you that little work is done in proportion to the liberality of our churches, and the zeal of our society at home? Tell me if there is another department of the efforts of our body where the same amount of expenditure sets a-going more labour, or produces more results? Look at your Upper Canada expenditure, about £100 annually, and then remember we have 32 brethren in the field—are annually raising above £2,000 currency in the province for the support of the gospel—have already above £9,000 worth of chapel property, nearly all paid up—have 30 chapels, and 4 about to be commenced—have two students about to go forth to their work, and two ministers coming to join us—have seven students under training—have, in miniature, if you choose to say so, all the institutions and apparatus of the body at home, and then say if the Lord will sanction a retrograde movement on your part, or even a hesitation to go forward? My dear brother, I verily believe God would sustain you if you were to plant half-way between me and Mr. Wilkes, another corps of Missionaries, to do a work like that which is going on at either end of this vast province. It is out of my power to give you a return of church members, sabbath scholars, &c. in our connection here; but I am of opinion it would accord with the more external progress which I have detailed. I am mistaken as to God's ways, if you would not double your present work in this country as easily as you do what is now going on. Canada, dear sir, is open to you if you would only send a few energetic, active, able men to take possession of it; merely pious men will not do. I long to see you begin afresh.

The British are now a colonizing people; and British Christians should regard colonial missions as a part of their 'calling' or vocation—more so even than missions to the heathen, imperative and important as these latter confessedly are. You will never get along—pardon my freedom—while you creep along the coast, and fear to put out into the depths and breadths and free breezes. Here are we, training students in a small wooden house of £21 a-year rent; we are declining valuable ministerial help, which it would cost but a trifle to secure—we have chapels standing unused because we cannot obtain a few pounds per annum for a minister who would gather souls within them—we are all feeling small in the presence of a vast work that ought to be done, and might be done by us. Lord, baptize Committee and churches, secretary, agents, and ministers with thine own Spirit!"

The following pastoral letter is given here because it presents in a very interesting form the beginning of Christ's work in a new Canadian district. The devoted Missionary and pastor by whom it was written, the Rev. William Clarke, left his native land for Canada in 1837; and, after giving about six years of devoted and successful labour to originate and carry forward to stability a church at London, Canada West, he resigned that station to an efficient successor, the Rev. E. Ebbs, educated at the Toronto Academy, and commenced his work anew at Simcoe, where there is every prospect of like success.

*"Simcoe, Canada West,
January 5, 1845.*

"To the Church of Christ of the Congregational order assembling in the town of Simcoe, Canada West:—

"My beloved brethren and sisters in Christ,—As your affectionate pastor, placed over you in the providence of God, and by your own voluntary choice, I have deemed it proper and edifying to address to you an annual epistle, in which I purpose to review the dealings of God towards us, and to give you some idea of our position.

"This Christian church originated in the labours of your pastor, who removed from London, Canada West, to this neighbourhood in May, 1843. It was organized on the 10th of September following, when sixteen persons voluntarily agreed to walk together in the fellowship of the Gospel. On the next day the church exercised its scriptural right of choosing its own 'bishop and deacons.' The choice of pastor fell upon myself. The deacons elected were Robert Gibbons and Joseph Tilney, the former of whom had stood in the same relation to the church of the same order in London, Canada West. Here commenced the nucleus of what I trust will prove a holy, influential, numerous, and useful band of devoted Christians.

"A short time previous to the formation of the church, an effort was made for the erection of a meeting-house. God prospered the undertaking. The subscription list amounted to about 1,200 dollars, and the pastor pledged himself to raise 400 dollars more. Thus encouraged, a building committee was chosen by the subscribers, and in dependence, hope, and prayer, the foundation-stone was laid September 25th,

1843. January 5th, three additions were made to our number, two by letter, and one on a profession of faith. At this meeting it was unanimously resolved to hold special meetings for the revival and extension of religion among us, the members pledging themselves to sustain the efforts of their pastor by their co-operation, influence, and prayers. At the close of the month your pastor, favoured with the valuable assistance of the Rev. T. Baker, commenced a series of continuous meetings, upon which evidently rested the influence and blessing of Heaven. These meetings were continued daily for three weeks. The sermons were pointed and awakening. Many were aroused from their slumbers. About thirty publicly professed concern for salvation, and at the following church-meeting twelve were proposed for church-fellowship. The meetings were peculiarly useful in raising the tone of piety, and promoting a holy fraternal feeling among the members of the church. February 1st, two members were received by letter, and one on a profession of faith. The ordinance of the Lord's supper on the following sabbath was particularly solemn and impressive. The protracted meeting having commenced, the church felt its responsibilities and duties. March 1st, three beloved friends were received by letter from the Congregational church, London. At this meeting brother Ells was unanimously chosen to the deacon's office. April 7th was a high day. God was favourable to our Zion. Sixteen beloved brethren and sisters were publicly received into the church at the Lord's table. On this sabbath truly did we say,

'Often, O Sovereign Lord, renew
The wonders of this day.'

But we rejoiced with trembling, and received our beloved friends with hope and prayer that they might be faithful unto death. In the case of the special meetings, there is one great subject of regret, that so many of those who then came forward to the anxious seat, have returned to the indifference, formality, and worldliness of former days. O that God may not say of them, 'They are joined to idols, let them alone.' On the first sabbath in May, a sabbath-school was commenced among us. May it long prove a blessing to the church! On this day seven more dear friends were received among us, two by letter and five by profession. About this time a Bible-class was formed by the pastor, the average number of which has been about sixteen young persons. November 1st, one was received by profession, and in December, one by letter. Three presented testimonials of regular church membership, and requested occasional communion during their stay in Simcoe. During the year, seven members have been called in the providence of God to remove from us. We trust, however, that these dear friends will be preserved as the called and faithful of God, and that many will be added to us who shall honourably and consistently fill up their places. The total number received into the church is forty-six; removed, seven; leaving, thirty-nine, and three occasional communicants; thirty received during the past year.

"During the year, your house of worship has been advancing, and through the good hand of the Lord being upon us, has now arrived nearly at its completion. On the 15th inst. it is proposed to open it for Divine worship. Oh may it

be said, 'This and that man was born there' This has engaged a large share of your pastor's attention. He has taken two tours of four weeks for the purpose of raising funds, as the result of which he has paid into the hands of your treasurer in cash 480 dollars, besides a set of lamps to the value of 25 dollars, and a bell to the value of 120 dollars, making a total of 625 dollars. In the month of July, it was resolved to erect a vestry at the back of the church, the members generally promising their contributions and aid. This room, which is sixteen feet by twenty-four, has been built, and will soon be ready for your convenience and use, and for the glory of God. In addition I have to inform you, that the communion-service, which was received some time since from Montreal, is nearly paid for, a few dollars only remaining. Surely, as a church, it becomes us to be thankful; and let us, on this first sabbath in the year, and around the table of our beloved Lord, feel our obligations. Come, and let us take a stone, and inscribe on it 'EBENEZER,' for 'hitherto the Lord hath helped us.'

"And let our gratitude be succeeded by all the gratifying evidences of a lively, consistent, and devoted walk. Let us give the most decisive proof that we left the world before we joined the church. Let us declare plainly that this is not our rest, that our home is in the skies. Let us do this by diligently attending the means of grace; not only the public ministry of the word, which ought especially to be observed on the opening of our church, but the meetings for prayer and church business. Thus will you promote your own edification, hold up the hands of your pastor, and fulfil the holy and sublime purposes of your church-organization, which are the perpetuation and extension of the religion of the cross.

"There is another subject to which I would affectionately beg your serious attention. It is the duty of aiming to support your own pastor. It must not be concealed that this has been done to a large extent by the Colonial Missionary Society. That Society sent you a minister, and has generously given you its aid; and I am satisfied will continue to do so, so long as it is really needed. But for your own honour, and the relief of the Society, now embarrassed with debt, you will feel it your duty and interest to become less and less dependent every year. I make no complaint. The Society does not complain; for, considering your infantile state, and your subscriptions for your building, and other objects, you have done nobly; but, brethren, Congregational churches are called Independent churches, and I ask you to *aim* at independence of the Home Society.

"At our last church meeting brother Weston was called to the deacon's office, to which he will now be set apart by the word of God and by prayer. At that meeting it was resolved to hold special meetings again this winter, which will commence about the last of the month. May God prepare us all to engage in them!

"Brethren, accept my wishes for your individual and collective prosperity. May you be presented faultless before the throne of God with joy, washed and sanctified and saved through the blood of the Lamb.

"I am, your affectionate pastor,

"WILLIAM CLARKE."

THE
CHRISTIAN WITNESS,
AND
CHURCH MEMBER'S MAGAZINE.

SEPTEMBER, 1845.

Theology and Biblical Illustration.

CHRIST'S LOVE; ITS OBJECTS, AND ITS EXPRESSION.

For the Christian Witness.

PAUL, addressing the Galatians, says, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me," ii. 20. The love of the virtuous is much to be desired; it is a sweet cup to every honourable mind. This sweetness, however, is exquisite in proportion to the worth and wisdom of those by whom affection is felt and expressed. Among upright men the approbation of their fellows is their best earthly reward—when this good opinion proceeds from persons of rank, it is more and more gratifying in proportion to the elevation of that rank, and to the talents and virtues of those who sustain it. But all human approbation and love must shrink from anything like comparison with that which comes from the perfection of humanity and from Divinity itself! Loved by Jesus Christ! Distinguished honour! Language is too poor to speak of this in terms adequate to its dignity—and all that is illustrious among men too mean to furnish comparison or illustration. He "loved me!" And who are you? I "was a blasphemer, and a persecutor, and injurious" to his cause as much as in me lay. My heart and life furnished every inducement to hate, degrade, and destroy me! I was a sinner, a rebel; I was in league with hell against all that belonged to Jesus Christ; I heartily approved all that men and devils did in murdering the Prince of life! I was placed beyond the possibility of aiding in that murder, else would I have shared the crime. He was removed beyond my reach; but I hurled the darts of my malignity against every creature, both male and female, who loved his person, or bore his name. When I had filled with mourning many a house, and shed the blood of many a disciple, so that at home my work seemed accomplished, so fired was I with blind zeal that I set out for strange cities in quest of saints, that I might bring them to

judgment and to death. My feet were swift to shed blood; destruction and misery were in my ways, and the way of truth I have not known. I did all this ignorantly and in unbelief. Still, "he loved me," and in all his offices and characters his love has been practical. As my substitute and my Saviour he has done everything, he has suffered everything necessary to my righteousness and salvation. As a prophet his love is teaching; as a priest it is pardoning, reconciling, and peace-making; as a king it is conquering and protecting; as a shepherd it is leading and feeding; as a father it is tender and compassionating; as a husband it is patient and sympathetic; as a friend it is helping love; as a physician it is healing love; and as an advocate it is pleading love; as a mediator it is interposing love.

Oh, wicked man! and did he love you, and give himself for you? How marvellous that he should have thought of you but with indignation, should have spoken unless to pronounce your doom; should have approached unless to destroy you! All this is true, saith Paul; and yet it is not less true, that "he loved me, and gave himself for me." He took upon him my nature, and my guilt, and suffered the punishment which was due to it on the accursed tree. He gave himself up, soul and body, to be consumed as a sacrifice, on the altar of justice! Was there ever love like this love? Here is love without parallel, love undeserved, and which can never be requited. He left his throne of security and glory, and descended into a world of humiliation and affliction—and then presented himself to the jaws of death in its most tremendous form. In his cup all evil was combined—all good excluded. While overwhelmed with anguish, he stood on the face of this earth without a single friend. Never was a human being plunged in trouble, so totally forsaken. All the powers of darkness assailed, the terrors of hell took hold on him, and to complete his woe, at last the wrath of the Father was poured out upon him to the uttermost.

This is a case in which the enormity of the crime may be estimated from the punishment. If such was the person of the sufferer and such the extent of his woes, what must have been the magnitude of the offence for which he suffered! Come hither then, O man, and learn the evil of sin! It is because you think too lightly of it, that you reject the Lord Jesus Christ. Pride and Satan have succeeded to persuade you that sin is, after all, not so serious an evil as it has been deemed, and that no great danger attaches to it. So you go on to neglect the great salvation, and trample under foot the blood of the Son of God. Ah! you think not that you associate yourselves with his murderers. With that crime you are actually chargeable! To despise the blood of Jesus is a deed of the same kind as that of those who shed it. Let no man deceive himself. Unbelief is one of the most heinous sins of which a man can be guilty, or rather it is now the one great soul-destroying sin!

Christian reader, has this love as a strong cord entwined itself around your heart? Are you so filled with a sense of it, and of the obligation which flows from it, that your feelings require these words of appropriation, "He loved me, and gave himself for me?" Then you have not so lost yourself in the great family of heaven as to be blinded to your own individual obligation. That others are saved is well; but your first and chief concern is your own salvation. You are laid under the same unutterable and everlasting obligation to Jesus Christ *as if you had been the only creature* any way benefited by his death! Whatever would have been right for you to feel, and proper for you to do, in that case, is equally proper to be felt and done in the case of countless millions saved by his blood. The extent of the benefit to others does not lessen your individual share, and therefore cannot diminish your individual obligation.

To many readers, there is reason to fear that much of what we have said is a mystery. Having no love to Christ, they are unconcerned in the subject of his love to them—a condition at once lamentable and alarming. In the cure of this and every evil, it is of the utmost importance to understand its cause, and in this case that cause consists in ignorance and unbelief,—ignorance of self, ignorance of Christ, and unbelief of the Divine record.

1st. Ignorance of your own state and character. You are not penetrated, as you ought to be, by a deep and true sense of your condition by nature, and of your need of Jesus Christ. By nature you are dead in sin! Yes, dead in sin! You are corrupt and depraved to the heart's core; there is nothing but iniquity within you—a love of evil and a hatred of good. Your life has been one course of rebellion against God. There is, therefore, before you, nothing but a fiery indignation, and a fearful looking for of judgment, from which Christ alone can save you. This great truth must be indelibly impressed upon your heart and soul. You require a close, realizing, personal view of it. Without this you are undone; you will not advance one step towards the cross—you will not, you cannot appreciate the work and redemption of the Lord Jesus Christ.

2nd. Ignorance of the person, character, and work of Christ. Your mind is not enlightened with the knowledge of the Saviour. You do not cherish suitable views and thoughts of the constitution and person in all its dignity, as perfect and glorified in its humanity and as in all respects supremely Divine. Then his sacrifice is not properly understood—it is not considered how great and marvellous must be the work of a person so great and glorious in his nature and character. His infinite ability, from power, and grace, and truth to save, is also overlooked; he is full of grace and truth. Yes, his capacity is infinite, and that infinitude is full of grace and truth. All the fulness of the Godhead dwells in him! Mighty Saviour! Then his commission—to save souls! He came to earth on this sole errand; his wondrous person was constituted for no other end; and he now sits upon his throne in heaven for this single purpose. The long reign of mercy is in order to give time for sinners to receive repentance and remission of sins.

3rd. Unbelief.—A heart that is thus made sensible of its own plague, and the bitterness of sin, and that has seen the glorious excellence and suitability of Jesus in the full blaze of heavenly light, and has felt all its powers, faculties, and capacities filled with the glorious vision—that, that is the soul which mounts on the wings of faith, and rests not until it reaches the summit of Calvary, and perching there, it strikes up the sweet note, “He loved me, and gave himself for me!” The Bible sets forth the Lamb that was slain as the Friend of sinners. To them the invitation is given, and for them the way is open. Every sinner may therefore go to him and say, “He loved me, and gave himself for me.” Exalted privilege! Let faith then appropriate this great Saviour, and this great salvation. He is mine, and I am his, and nothing shall separate us! Come then, Christian reader, pray for more grace, desire to grow in the knowledge of Christ, come to God's house in a better frame; come to it in proper time; come to it with due frequency; come seeking more of the Saviour, seeking full salvation, and longing to be filled with the fulness of God.

HEAVEN A REST FOR THE PEOPLE OF GOD.

For the Christian Witness.

I. HEAVEN will be a rest from sin, for it is a perfectly holy place. On earth we

are ever surrounded by contaminating influences; sin is ever at work. The serpent, as of old, would fain beguile us by appearing as an angel of light. Temptations continually present themselves,

assuming alluring forms. The world spreads her false but fascinating pleasures before us, and our hearts are too soon and too frequently seduced from their stedfastness. Such is our condition, that we often find a law in our members, warring against the law of our minds, so that when we would do good, evil is present with us. But in heaven we shall have rest from all these; for they will all be done away. Sin in all its multiplied forms, with all its unhallowed influences, will be no more felt, no more known. Then we shall all be holy, for God is holy. Then we shall be like the Saviour, for we shall see him as he is!

II. If we then have rest from sin, we shall also have rest from sorrow: for heaven is a perfectly happy place. Sin is the cause of all our sorrow, misery, and pain; and as sin will be completely and for ever banished, all its effects will be banished too. Here, we are often called to sorrow over the loss of friends; but no death shall *there* be found to chill our joys, or blast our hopes—for “the days of our mourning will be ended.” Here, we are often bowed down beneath the weight of bodily suffering; but there we shall enjoy the perfection of our nature. No more aching heads; no more weary limbs; no more fluttering hearts; no more weakness; no more pains—for mortality shall be swallowed up of life! Here, we have many agonizing emotions, caused by the misconduct of the ungodly by whom we are surrounded, or by near and dear friends who seem bent upon their own eternal destruction;—but there, we shall be for ever freed from these; for “there the wicked cease from troubling, and the weary are at rest.” Here, we are often harassed, perplexed, cast down. The cares of the world, the carnality of our hearts, our liability to error, our proneness to sin; all are sources of sorrow and regret. But then, these will be felt no more. Then, farewell, vain world, with all thy snares! Farewell, all that caused me grief! Farewell, ye doubts and fears, that so long disquieted my spirit! Then shall we find that,

“Pain and sorrow and distress,
Like shadows, all are fled!”

We shall be amongst that blessed multitude of whom it is said that God “shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are

passed away,” Rev. xxi. 4. “They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them to fountains of living waters, and God shall wipe away all tears from their eyes,” Rev. vii. 16, 17. “Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours,” Rev. xiv. 13.

III. In addition to its being a perfectly holy, and a perfectly happy, it is also an everlasting rest. This it is which completes the whole; this it is which makes perfect the “exceeding joy.” “So shall we be ever with the Lord.” It is “life everlasting” which is promised to the believer. The servants of the Lord are to “reign for ever and ever.” “Him that overcometh,” said our Saviour, “will I make a pillar in the temple of my God, to go no more out for ever.” The inspired psalmist sings, “In thy presence is fulness of joy; at thy right hand are pleasures,” not for a season—but “for evermore.” Indeed, were the rest only to endure for a season; if an end were ever to arrive, it could not be perfect happiness. The very thought of the end would cast a sombre shadow over every joy!

IV. You must not, however, suppose that heaven is a place of rest in the sense of inactivity. It is not a place of indolence. For a Christian on earth to be indolent is a most strange and unaccountable anomaly; but for an inhabitant of heaven to be indolent is an utter impossibility! With regard to the character of the employment provided for the blessed, the word of God but faintly whispers. It tells of those who “serve God in his temple day and night;” of angels being “ministering spirits sent forth to minister to them who shall be heirs of salvation;” of those who worship Him that liveth for ever and ever, as they cast their crowns before the throne: but we read of none reclining beneath the shadow of the tree of life; or reposing in luxurious indolence by the verdant banks of the crystal stream. Whatever may be the engagements of heaven, they will doubtless be in every way adapted to the capabilities of our glorified and perfected nature. Then, every power will be expanded; every faculty wondrously enlarged. Then, every spring of holy action will be strengthened; every grace increased. There will be no clog to our winged

zeal; no clashing between duty and inclination; no opposing interests to reconcile; for every duty will be easy and delightful, a source of continual pleasure. No discords then! No jarring sounds to break the swelling harmony of the celestial choir! But every heart and every voice in that enraptured throng will be attuned to sing, in noblest, sweetest strains of melody, the undying anthems of eternal joy. And oh! who can indulge in the contemplation of such a rest as this, without experiencing boundings of heart; the risings of sacred emotion and of holy gratitude, thrilling through the breast! Faint as our highest conception must necessarily be, yet it is almost enough to raise the wish, "Oh that I had the wings of a dove; then would I flee away and be at rest;" or to prompt a desire to be "absent from the body, and present with the Lord." Oh yes! heaven is a place full of attraction to the Christian! There are the prophets! There the apostles! There confessors, martyrs, pastors, teachers, brethren! There friends and relatives beloved! There all the great, the holy, and the good! We shall mingle there with the spirits of the just made perfect! We shall meet there in joy with many from whom we parted on earth in tears, and we shall part no more! There we shall behold Christ the Lord in all his beauty, with unveiled face! There we shall see eye to eye, and face to face, Him who was pierced for our sins!

"How sweet the prospect is!
It cheers the pilgrim's breast,
We're journeying thro' the wilderness,
But soon shall gain our rest!
Hallelujah!
We are on our way to God!"

Howden.

R. O.

NECESSITY OF INDIVIDUAL EFFORT.

THAT it is the duty of Christians to be actively engaged in the service of the Redeemer will not, it is imagined, be called in question by many professors of religion at the present day. But, however readily this may be admitted in *theory*, the *practice* of multitudes is opposed to it. Many individuals, nominally Christians, and indeed some churches, (we speak from personal knowledge,) exhibit no signs of activity at all. They are "taking a spiritual nap," as a professor of Christianity once said of his church. In others the only evidence of vitality is afforded by spasmodic action.

A sort of religious exertion by fits and starts distinguishes them. They are either altogether inactive and useless, or else they have a "zeal not according to knowledge." Their state alternates between the torpor of insensibility, and the unhealthy and dangerous excitement of a burning fever. And, let it be remarked, as their efforts when aroused increase in violence, so their periods of indifference proportionably lengthen. A little extra exertion during the continuance of any special efforts for the advancement of Christ's cause, is followed by a long, long period of inactivity, not to be removed till the occurrence of some exciting cause; as though some superabundant merit arising from such efforts were sufficient to cover the neglect of months or years! With such, principle is left out of the question. The claims of God are but very partially recognised, and sinners but little cared for. *Mere feeling* is made the standard of appeal, and the arbitrary sovereign of the life.

The effect of such a state of things is deplorable and widely spread.

Individuals and collective bodies thus acting, are performing no friendly part to their own souls. They are deceiving themselves, and depriving themselves of the presence and sanctifying influence of the Comforter. It is while being actively engaged for Christ, that our love to him is quickened, and our obedience rendered increasingly voluntary, prompt, and constant. The more ardently we love, and the more energetically we labour in our Master's cause, the greater will be our delight arising from the performance of religious duties, and the presence and favour of the Supreme.

We may rest well assured, that those who value but little the souls of others, (and this *must* be the case when no exertion is made for their salvation,) care as little for their own. Professors ought to be alarmed when they feel no desire for the conversion of sinners, for this state of mind is an evident proof that they have not the spirit of Christ, and are, therefore, "none of his."

But the evils of this line of conduct are not confined to the individuals themselves who are thus inactive. Their pastor is a sufferer. They expect him to be a man of iron, and to live on air. They render him no assistance in his arduous work, no sympathy, no sufficient temporal support. He has, in their estimation, not only to perform the amount of duty binding upon him as an individual, but

theirs. If success does not follow his efforts, they never think the blame can rest in any measure on themselves, although they may seldom attend the meetings of the church, and never, perhaps, offer up for him the prayer of faith. He must be lacking in zeal, *voice, action*, or constant and systematic activity, because, forsooth, he does not arouse a sleeping church, and is not successful in showing to sinners the excellence of religion, as exemplified in the lives of his inconsistent, worldly flock! We would not be considered as making excuses for incompetent and slothful pastors, but we must be allowed to say that, if the churches of our land were composed of holy, praying, active men of God, and these only, they would not be left without suitable leaders. "Like pastor, like people," is a common, and often a true saying. Not less true, however, is it, that a lifeless church will either have a lifeless minister, or will almost break the heart and cripple the exertions of a faithful one. A connection so incongruous as that between a godly overseer and a godless people cannot long be maintained; and, as a necessary consequence, among such, minister succeeds minister. A year, or perhaps a few months, will terminate the solemn engagements between pastor and people. And no wonder. Shame on the professors of religion who thus act! Are they fellow-labourers with God? Do they win souls to Christ? Alas, no!

But this want of individual effort has also a sad influence on other professors and churches. Our collective bodies are composed of individuals. As, then, the number of pious men preponderates in a church, so is its activity and success increased, and *vice versa*.

The world at large, too, suffers. Christians are expected to be burning and shining lights. It is demanded of them that they hold forth the word of life. The ungodly know well what professors ought to be and to do. How then can we wonder if they, seeing the discrepancy presented between the theory and practice of many, should arrive at the conclusion that there is but little difference between themselves and such?

But without considering this subject further in a negative point of view, let it be remarked, that a want of personal effort will seriously diminish the amount and efficiency of the means used for the evangelising of the world. And this is indeed to be deplored, since the progress of Christianity is lamentably slow. "At

the missionary stations," says one, "perhaps two millions of persons may have heard the gospel, but those who are perishing are six hundred millions. Of those who have heard the gospel perhaps fifty thousand may have been converted; but that is to say that one million nine hundred and fifty thousand have rejected it. During the course of a year, perhaps five thousand persons may have been converted to God; but, proceeding at this rate, it will take one hundred and sixty thousand years to convert the world!" And what are we doing? Nothing! Alas for us, if such is the case!

Oh how little do we as Christian professors think of the condition of those around us! How seldom call to mind the startling truth that *every man is responsible for the condition of his fellow men, in so far as he has the means of influencing their conduct!* We meet with individuals from day to day, whose danger is dreadful and imminent. We know when we part with them that ere we meet again their souls may be lost, and yet we remain under the influence of icy habits and criminal indifference. O God! "take not thy Holy Spirit from us." "Revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy." "Deliver us from blood-guiltiness, O God."—*Register*.

PENALTIES OF SABBATH LABOUR.

THE late Mr. Wilberforce ascribes his continuance for so long a time under such a pressure of cares and labours in no small degree to his conscientious and habitual observance of the sabbath. "O what a blessed day," he says, "is the sabbath, which allows us a precious interval wherein to pause, to come out from the thickets of worldly concerns, and give ourselves up to heavenly and spiritual objects! *Observation and my own experience have convinced me that there is a special blessing on a right employment of these intervals.* One of their prime objects, in my judgment, is to strengthen our impressions of invisible things, and to induce a habit of living much under their influence." "O what a blessing is Sunday, interposed between the waves of worldly business, like the divine path of the Israelites through Jordan." "Blessed be God, who hath appointed the sabbath, and interposed these seasons of recollection." "It is a blessed thing to have

the Sunday devoted to God." "There is nothing in which I would recommend you to be more strictly conscientious than in keeping the sabbath holy. By this I mean not only abstaining from all unbecoming sports and common business, but from consuming time in *frivolous conversation, paying or receiving visits*, which, among relations, often leads to a sad waste of this precious day. I can truly declare that to me *the sabbath has been invaluable.*"

In writing to a friend he says, "I am strongly impressed by the recollection of your endeavour to prevail upon the lawyers to give up Sunday consultations, in which poor Romilly would not concur." What became of this same poor Romilly, who would not consent, even at the solicitation of his friend, to give up Sunday consultations? He lost his reason, and terminated his own life. Four years afterwards Castlereagh came to the same untimely end. When Wilberforce heard of it he exclaimed, "Poor fellow! He was certainly deranged—the effect, probably, of continued wear of mind. The strong impression on my mind is, that it is the effect of the *non-observance* of the sabbath, both as to abstracting from politics, and from the constant recurring of the same reflections, and as correcting the false views of worldly things, and bringing them down to their true diminutiveness."

"Poor Castlereagh! He was the last man in the world who appeared to be likely to be carried away into the commission of such an act; so cool, so self-possessed!" "It is curious to hear the newspapers speaking of incessant application to business; forgetting that by the weekly admission of a day of rest, which our Maker has enjoined, our faculties would be preserved from the effect of this constant strain." Being reminded again, by the death of Castlereagh, of the case of Sir Samuel Romilly, he said, "If he had suffered his mind to enjoy such occasional remission, it is highly probable that the strings of life would never have snapped from over tension. Alas! alas! poor fellow!"

Well might Dr. Farre say, "The working of mind in one continued train of thought is destructive of life in the most distinguished class of society; and *senators themselves* need reform in that particular. I have observed many of them destroyed by neglecting this economy of life."

A distinguished merchant, who for the last twenty years has done a vast amount

of business, remarked to the writer, "Had it not been for the sabbath, I have no doubt I should have been a maniac long ago." This was mentioned in a company of merchants, when one remarked, "That is the case exactly with Mr. ——. He was one of our greatest importers. He used to say that the sabbath was the best day in the week to plan successful voyages; showing that his mind had no sabbath. He has been in an insane hospital for years, and will probably die there." Many men are there, or in the maniac's grave, because they had no sabbath. They broke a law of nature and of nature's God, and found "the way of transgressors to be hard." Such cases are so numerous that a British writer remarks, "We never knew a man work seven days in a week who did not kill himself or kill his mind."

Reuben D. Mussey, M.D., Professor of Surgery in the Ohio Medical College, remarks, "The sabbath should be regarded as a most *benevolent* institution, adapted alike to the physical, mental, and moral wants of man. The experiment has been made with animals, and the value of one day's rest in seven for those that labour, in recruiting their energies and prolonging their activity, has been established beyond a doubt. In addition to constant bodily labour, the corroding influence of incessant mental exertion and solicitude cannot fail to induce premature decay, and to shorten life. And there cannot be a reasonable doubt that, under the due observance of the sabbath, life would, on the average, be prolonged more than one seventh of its whole period; that is, more than seven years in fifty."

WICKED THOUGHTS; HOW TO TREAT THEM.

A WICKED thought! Call it a drop if you please, so minute a portion is it of a man's history. But it has the fearful power of attracting to itself other drops, till all admonitions, human and Divine, are swept away by the flood.

Call it a particle as of the small dust of the balance; yet it can attract other particles, till an overwhelming mass shall bury the soul in perdition.

An indulged wicked thought; how long before it excites other wicked thoughts, and they set on fire the hateful passions of the soul? Each one of these thoughts is fuel to the flame.

We would stop the thief in his assault on the happiness of the community; we would stay disease as we saw it widening

the sphere of its ravages; we would stop the flames we saw kindling upon a neighbour's roof: but how many elements of evil are wrapped up in a wicked thought! What havoc, unrestrained, it will make among all the forms of human happiness! It is among its minor evils that it can waste property, and generate vices that will fiercely torment the human body. It looks for noble game, and never fails to find it. It strikes at the most magnificent of Jehovah's works, the immortal soul. It aims at laying it in utter and everlasting ruin. Therefore,

1. It is *wisdom* to stop that wicked thought. All true philosophy directs to the fountain for the power we would have over the stream. Take care of the spark, if you would not have the flame and the conflagration. When we stop the wicked thought we lay our hand on the starting-point of action. We stand by the fountain, and the polluted stream shall not issue from it. Human wisdom lops off the branches when it assaults only outward evil habit. But Divine wisdom lays the axe to the root of the tree when it bids us stop the wicked thought.

2. And is there less of *kindness* than of wisdom when we cry to the sinning, "Stop that wicked thought?" Do we not kill in the bud the most terrible agent of mental suffering? Does not a spark die, when that wicked thought dies, that might have kindled the flames of everlasting remorse in that bosom?

Suppose that, with effectual power, the rebuke, "Stop that thought," had fallen on David's ear when the first impulse was given to that career of guilt that made him an adulterer and murderer; what shame and remorse, how many tears and agonies would have been prevented!

Had Judas stopped that thought which fired the train of covetous emotion in his heart, and which ended in the betrayal of his Lord, what a mercy he had done his soul!

Had the timid Peter repelled that unbelieving thought which laid open his heart to the tempter, and caused the countless tears of remorse, what suffering he had saved his soul!

Christian kindness never does a nobler office than when it seeks to wither in its bud an unholy thought. It gives a death-blow to the most terrific agent of evil.

That thought of *malice*—stop it; else it will gather other elements of flame, and burning more and more fiercely as kindred thoughts and emotions contribute to its power, and some dreadful deed of

blood proclaims how great a matter a little fire kindleth.

That thought of *lust*—let it die as soon as born. It can live only to pollute. It can live only to gather other vile thoughts into its company, and to kindle, by accumulation, such a passion as shall clothe you with shame as with a mantle, and set the undying worm to work in your bosom.

That thought of *pride*—stop it. It has fired a train that has sent millions to perdition. Stop it now. To-morrow it may escape your grasp. To-day it is perishable; to-morrow it will defy you. Now it is weak, and a little strength will suffice for a death-blow; soon all your power will not master it.

That *covetous* thought, had Ahab stopped it, or Gehazi, or Judas, what a change might have been wrought in character and destiny! In *your* bosom it aims at power. It will have it. Nothing can prevent it but its expulsion. And the power which, indulged, it cannot but gain, in what fetters it will bind the soul, and what stripes it will lay upon it!

That thought, that wicked thought, say not, think not it is a trifle. No being in the universe can think so but a sinner in his dreadful blindness. What relations are borne by that wicked thought to the Divine law and to the moral government of God, to temporal welfare, to eternal destiny! With all solemnity and earnestness is the admonition now given, STOP THAT WICKED THOUGHT!—N. Y. O.

TOO LATE.

OFTEN have we seen persons agitated and almost breathless, as they walked to the wharf and found the plank removed, the ropes cast off, and the steamer moving off and leaving them behind, sadly disappointed, because they were a moment too late. No matter how urgent their business, or how ruinous the consequences, or how bitter the disappointment, it must be endured. Poor man! how much he suffers because he was a moment too late! In such a case the injury may be retrieved. But there is a departure when, if an individual is a moment too late, the loss is irretrievable. The ark of safety touches these mortal shores and lingers for a while, and all who will may take passage in it for the celestial city. The hour of departure is fixed, though unknown to men. But when that hour comes there will be no delay for him who is behind the time.

No prayers nor tears will avail to secure a passage after the plank is removed and the ropes cast off. Let all who will go hasten on board without delay. The following, which we find in the *Boston Recorder*, will illustrate the necessity of promptness in the concerns of the soul:—

Last evening I went down to a steam-boat to see a gentleman who had promised to carry a letter to a friend for me, and just got there in time to hand it to him, as the captain cried out, "Let go," and off went the boat. "I am glad I was not too late, thought I, when a gentleman ran past me crying out, "Hold on! hold on!" but the captain shook his head and cried, "It is too late." Then the poor man looked very sad, bit his lip, and stamped his feet, but all would do no good—it was "too late." Perhaps he had friends on board, perhaps valuable baggage, perhaps he wished to go in that boat that he might see some sick friend before he died; but, alas! he was too late. Ah! how often is that the case! It is an old saying, that "time and tide wait for no man."

A young woman who was very sick sent for a minister to visit her. While he was pointing to Christ, and telling her how willing the Saviour was that sinners should come to him, she burst into tears, and said, "Oh that I had repented when

the Spirit of God was striving with me! but now I am undone!" And at another time, just before she died, she said, "When I was in health I delayed repentance from time to time. Oh that I had my time to live over again! Oh that I had obeyed the gospel! But now I must burn in hell for ever. I cannot bear it, I cannot bear it!"

An old man was called upon by a young Christian friend, who, finding him very sick, began to speak to him about religion and his soul's salvation. "Ah! my young friend," said the old man, with tears, "had I thought on these things many years ago, how happy I might now be! but it is now *too late!*" And so he died, crying, "I am lost for ever."

You may remember that in the parable of the ten virgins, in the twenty-fifth chapter of Matthew, five were foolish, and were not prepared with lighted lamps in time. And while they went to buy oil to trim their lamps with, the bridegroom came; and they that *were ready* went in with him, and *the door was shut*. When the five foolish virgins came they found the door closed, and they were "*too late!*"

Oh who will be too late among all who read this? Think of it, my young friends, and give your hearts to God to-day.—*N. Y. E.*

Lessons by the Way; or, Things to Think On.

PRACTICAL VIEW OF THE TRINITY.

CONTEMPLATE the several persons of the Holy Trinity, with whom you ought to be in fellowship, and see if you can trace their likeness within you. Compare your lives with the Saviour's life on earth; his meek and humble demeanor, his unwearied benevolence, his patient endurance, his heavenly resignation. Behold the cheerful and unaffected piety with which he graced the socialities of life, while he failed not to rebuke its vices. Listen to that proclamation of him, which shall pour balm into the wounded soul till time shall be no more: "A bruised reed shall he not break, and the smoking flax shall he not quench." Then let conscience do its work within yourselves; and if it tell you of pride, spiritual or temporal, of narrow-minded sectarian intolerance, of murmurings, of a gloomy censorious form of religion, elevating itself above the charities of life, judging without candour, and condemning without sympathy, will ye say that such have fellowship with the Son? Survey again the works of the Father, who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Ponder how our coldness and in-

difference to others' wants, and, above all, their spiritual wants—how our chaining down our sympathies to those who, as we are pleased to phrase it, "have some claim upon us," can be reckoned evidence of fellowship with the Father? Lastly, imagine the Holy Spirit animating, guiding, sanctifying the whole church of Christ from the beginning to the end of time, and say how do we evidence communion with him if we cannot raise ourselves above the petty controversies of our passing day, and feed in the communion of the saints on those catholic verities which have sustained patriarchs and prophets, Apostles and martyrs, through this life into a better, and even yet are the common nourishment of the church triumphant and the church militant on earth?—*Trevor.*

THE TONGUE.

THERE are but ten precepts of the law of God, says Leighton, and two of them, so far as concerns the outward organ and vent of the sins there forbidden, are bestowed *on the tongue*, (one in the first table, and the other in the second,) as though it were ready to fly out both against God and man if not thus bridled.

Pythagoras used to say that a wound from the tongue is worse than a wound from the sword; for the *latter* affects only the body, the *former* the spirit—the soul.

It was a remark of Anacharsis, that the tongue was at the same time the *best* part of man and his *worst*; that *with* good government none is more useful, and *without* it, none more mischievous.

Boerhaave, says Dr. Johnson, was never soured by calumny and detraction, nor ever thought it necessary to confute them; "For," said he, "they are sparks which, if you do not blow them, will go out of themselves."

We cannot, says Cato, control the evil tongues of others, but a good life enables us to despise them.

Slander, says Lacon, cannot make the subjects of it either better or worse. It may represent us in a *false* light, or place a likeness of us in a *bad* one. But *we* are the same. Not so the slanderer; the slander that he utters makes *him* worse, the *slandered* never.

No one, says Jerome, loves to *tell* a tale of scandal except to him who loves to *hear* it. Learn then to rebuke and check the detracting tongue, by showing that you do not listen to it with pleasure.

No man sees the wallet on his own back, says the old proverb, alluding to the fable of the traveller with two packs; the one *before* stuffed with the faults of his *neighbours*—the one *behind* with his *own*.

It was a maxim of Euripides either to keep silence, or to speak something better than silence.—*N. Y. O.*

FOUR IMPOSSIBLE THINGS.

1. To escape trouble by running away from duty. Jonah once made the experiment; but he soon found himself where all his imitators will in the end find themselves. Therefore manfully meet and overcome the difficulties and trials to which the post assigned to you by God's providence exposes you. Go at God's bidding, as did Moses, and do the work laid upon you. His grace will be sufficient for you, as it was for him, and the end will be peace, honour, and eternal glory.

2. To become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, that is affliction to the believer. It burns up the dross, and makes the gold shine forth with unalloyed lustre. Therefore do not timidly shrink from the troubles which God lays upon you, but count it all joy to overcome them, "knowing this, that the trying of your faith worketh patience."

3. To form an independent character except when thrown upon your own resources. The oak, in the middle of the forest, if surrounded on every side by trees that shelter and shade it, runs up tall and sickly. Cut away its protectors, and the first blast will overturn it. But the same tree growing in the open field, where it is continually beat upon by the tempest, becomes its own protector;

"Et quantum vertice ad auras
Æthereas, tantum radice in Tartara tendit."

"As high and as wide as it sends its boughs aloft, so deep and so wide does it strike its roots below." So the man who is compelled to rely

on his own resources forms an independence of character to which he could not have otherwise attained. Therefore never purpose to be zealous and devoted Christians only when others are so, but let your faith and love and zeal shine clear and steady in the dark days of general declension.

4. To be a growing man when you look to your post for influence, instead of bringing influence to your post. Therefore prefer rather to climb up hill with difficulty than to roll down hill with inglorious ease.—*Ohio Observer.*

SINNER'S WELCOME.

1. CHRIST is an able and willing Saviour, who will in nowise cast out any soul that comes to him.

2. The grace of God, through Christ, is perfectly free; that is, he requires no qualification or merit in those who come. They are invited to apply to him in all their guilt and pollution, that they may from his gracious hands receive pardon and renovation.

3. There is no obstacle in the way of any sinner's coming but what exists in himself. The door of mercy cannot be set wider open than it is; the invitations of Christ could not be more kind and full.

4. The whole blame of the sinner's ruin who refuses to come to Christ will lie at his own door. The only obstacle is his own perverseness and unwillingness. Christ was willing to give life to his greatest enemies, if they would come to him; for he complains, "Ye will not come unto me that ye may have life."

5. The conversion of a single soul is the work of God only. The same power which caused light to shine out of darkness must shine into our hearts. Creation is a work proper to God only; but conversion is a "new creation," and requires power as really Divine as that by which the worlds were formed.

6. God has directed the gospel to be preached to every creature without discrimination; and every one who hears it has a Divine warrant to receive it; and if he does, he has the faithfulness of God pledged for his everlasting salvation.

7. As the efficacy of the word depends on the energy of the Holy Spirit, all Christians should be incessant and fervent in their supplications for this Spirit of grace to be poured out, that sinners may be converted.

8. We have encouragement to hope that the time is coming, and perhaps drawing near, when conversions will be multiplied far beyond the experience of former ages; when the Jews shall, as a nation, obtain mercy of the Lord, and when all the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. "Even so, come, Lord Jesus!"—*Dr. Alexander.*

"HAVING NO HOPE."

THE following painful incident was taken from a note appended to Dr. Scudder's journal. "Not long since," says Rev. Mr. Wilcox, "a young man in the vigour of health, with the fairest prospects of a long and prosperous life, was thrown from a vehicle, and conveyed to the nearest house in a state that excited instant and universal alarm for his safety. A physician was

called. The first question of the wounded youth was, 'Sir, must I die? Deceive me not in this thing.' His firm tone and penetrating look demanded an honest reply. He was told that he could not live more than an hour. He waked, as it were at once, to a full sense of the dreadful reality. 'Must I then go into eternity in an hour? Must I appear before my God and Judge in an hour? God knows that I have made no preparation for this event! I knew that impenitent youth were sometimes cut off thus suddenly, but it never entered into my mind that I was to be one of this number. And now, *what shall I do to be saved?*' He was told that he must repent and believe on the Lord Jesus Christ. 'But how shall I repent and believe?' There is no time to explain the matter. Death will not wait for explanation! The work must be done. The whole business of an immortal being in this probationary life is now crowded into one short hour, and that hour is an hour of mental agony and distraction. Friends were weeping around, and running to and fro in the frenzy of grief. The poor sufferer, with a bosom heaving with emotion, and with an eye gleaming with desperation, continued his cry of '*What shall I do to be saved?*' till in less than an hour his voice was hushed in the stillness of death. Thus he died, '*having no hope.*' Thus he left the world, being driven away in his wickedness."

BEGINNING AT THE WRONG END.

Mr. ALLEINE thus obviates a very common perversion of the doctrine of election:—"Thou beginnest at the wrong end if thou disputest first about thine election. Prove thy conversion, and then never doubt of thy election; or canst thou not yet prove it? Set upon a present and thorough turning. Whatever God's purposes may be, which are secret, I am sure his promises are plain. How desperately do rebels argue. If I am elected I shall be saved, do what I will; if not, I shall be damned, do what I can. Perverse sinner, wilt thou begin where thou shouldst end? Is not the word before thee? What saith it? 'Repent, and be converted, that your sins may be blotted out.' 'If thou mortify the deeds of the body, thou shalt live.' 'Believe, and thou shalt be saved.' What can be plainer? Do not stand still, disputing about thine election; but set to repenting and believing, cry to God for converting grace. Revealed things belong to thee; in these busy thyself. It is just, as one well said, that they who will not feed on the plain food of the word should be choked with the bones. Whatever God's purposes be, I am sure his promises are true. Whatever the decrees of Heaven be, I am sure that if I repent and believe, I shall be saved; and that if I repent not, I shall be damned. Is not here plain ground for thee? and wilt thou yet run upon the rock?"

NOW TO WORK!

WHILE "justification by faith only" was the burden of Luther's preaching, none could be more "careful to maintain good works"—not as the *meritorious* cause of salvation, but as the necessary fruits of faith. "Having so taught of faith," says he, in his Commentary on the Galatians, "we now teach touching good works also. Seeing

that by faith thou hast apprehended Christ, by whom thou art justified, go now, love God—thy neighbour; pray to God, give him thanks, preach him, praise him, confess him; be good to thy neighbour, help him, do thy duty by him. These are truly good works, flowing as they do from that joy and faith conceived in the heart by reason of our forgiveness of sins through Jesus Christ." And again, "After that Christ had been apprehended by faith, and I am become dead to the law, justified from sin, freed from death, the devil, and hell, through Christ, I do good works; I love God, I give him thanks, I exercise charity towards my neighbour. But this charity, and the works consequent upon it, neither inform my faith nor adorn it; but my faith informs and adorns my charity. This is my theology; these are my paradoxes." And to the same purport, in his "Table Talk," concerning justification. "The nature of an upright and true faith, (which holdeth itself only in trust,) is not to be disputing whether thou hast done many good works, whereby thou mightest be saved, or whether thou hast committed many sins, whereby thou mightest be damned; but it concludeth, in most simple and plain manner, for certain, that altogether thou hast done many good works, yet thou art not thereby righteous before God; and again, though thou hast committed great sins, yet that thereby thou art not damned. But I will herewith not dishonour nor blaspheme good works, much less will I applaud sin; but this I say, he that will stand before the judgment-seat of God and be found a child of grace, he shall and must diligently have regarded how he may take and keep hold on Christ through faith; lest Christ be made unprofitable to him, in that he relies upon the law, trusting to be justified and saved by it." "A faithful person *must* do good works, is about as correctly spoken as to say, the sun *shall* rise, a good tree *shall* bring forth good fruit, three and seven *shall* make ten. For the sun *doth* shine by nature, unbidden. Likewise a good tree bringeth forth good fruit without bidding."

GROWTH IN GRACE.

THAT you may grow in grace, advance in holiness, and acquire increased likeness to the Saviour's image, and meetness for his presence, the Spirit must enlighten your understanding and impress your heart while you are employed in reading God's holy word; and you must be fervent in prayer for his enlightening and sanctifying operation, under a deep conviction that it is only when his voice says, "Let there be light," that there is light beaming from the sacred page, and, like the sunshine of heaven, brightening, warming, and gladdening wherever its blessed beams descend.

With this reliance on the Spirit, read with fixed attention, concentrating all the faculties of your mind on the work; with deep reverence, regarding it as the word of God as much as if his voice were addressing you; with a sincere desire to discover the mind of the Spirit; with self-application, seeking what God has to say to you, examining yourself by each precept, drawing the proper influence from each promise, taking the intended warning from every threatening, gaining the full instruction of every example, entering into the import of every doctrine, and

whenever some bright glimpse of the promised glory reserved in heaven for you, sheds celestial splendour round the sacred page, endeavouring to become prepared for such a heaven.

LUTHER IN HIS CLOSET.

I CANNOT (says Vitus Theodorus, one of the German reformers) enough admire the cheerfulness, constancy, faith, and hope of Luther, even in these trying times. He constantly feeds these good affections by a very diligent study of the word of God. Then not a day passes in which he does not employ in prayer at least three of his best hours. Once I happened to hear him at prayer. Oh what spirit, what faith was there in his expressions! He petitions God with as much reverence as if he were actually in the Divine presence, and yet with as firm a hope and confidence as he would address a friend. "I know," said he, "that thou art our Father and our God; therefore I am sure thou wilt bring to naught the persecution of thy children. For shouldst thou fail to do this, thine own cause being connected with ours, would be endangered. It is entirely thine own concern; we, by thy providence, have been compelled to take a part. Thou, therefore, wilt be our defence." Whilst I was listening to Luther praying in this manner at a distance, my soul seemed to be on fire within

me, to hear a man address God so like a friend, and yet with so much gravity and reverence; and also to hear him, in the course of his prayer, insisting upon the promise contained in the Psalms, as if he was sure his petitions would be granted.

"I AM."

Who ever conceived a more beautiful illustration of this sublime text than the following by Bishop Beveridge?

"I AM. He doth not say, *I am* their light, their guide, their strength, or tower, but only '*I am.*' He sets his hand as it were to a blank, that his people may write under it what they please that is good for them. As if he should say, Are they weak? *I am* strength. Are they poor? *I am* all riches. Are they in trouble? *I am* comfort. Are they sick? *I am* health. Are they dying? *I am* life. Have they nothing? *I am* all things. *I am* wisdom and power. *I am* justice and mercy. *I am* grace and goodness. *I am* glory, beauty, holiness, eminency, supremacy, perfection, all-sufficiency, eternity! Jehovah, *I am.* Whatever is amiable in itself, or desirable unto them, that *I am.* Whatsoever is pure and holy, whatsoever is great and pleasant, whatsoever is good or needful to make men happy, that *I am.*"

Essays, Extracts, and Correspondence.

DEFECTIVE ORGANIZATION OF INDEPENDENT CHURCHES.

For the Christian Witness.

It has long been a subject of deep regret with many among Congregational Dis-senters that, with the working and success of the Methodist system before our eyes, we have not long ago adopted similar plans. I am aware that a jealousy of our "Independency" pervades many of our churches, and also that a portion of our ministers, instead of adopting the motto, "*At it—all at it—always at it,*" have adopted other mottos, "*Keep them down,*" "*Keep them in their proper places, or they will be troublesome to you,*" &c.; whereas the keeping of the members of our churches down in their so-called proper places is the very cause of their becoming troublesome. Not a few of our ministers do not possess enough of genius, originality of thought, energy of character, and of persevering vigilance, to keep up their congregations without the aid of such auxiliaries as are employed by the Methodists; whereas if we had a better organized system in our churches, and every member in tolerable standing employed in doing

something according to his abilities, it would most effectually prevent them from becoming troublesome. They would then be satisfied with far less talent in the pulpit, and would most efficiently "hold up the hands" of our ministers. I remember conversing with a clergyman in the Established Church some five-and-twenty years ago, when he made the following observation on the different systems adopted by various sects of Christians:—"As to yours (the Congregational system) we are not at all afraid of you; you are like a rope of sand, there is no bond of union among you; you quarrel and split, and destroy yourselves: but the Methodist system, we do not know what to do with it; its organization is such that it threatens to engulf all the rest."

The Congregational Union has done something in the way of organization; but much more still remains to be done if we are to maintain our standing among the churches of Christ; and what I would now particularly suggest is, that more organization and a better system should, if possible, be introduced into every individual church. At present, in many of our churches, there is scarcely a single

document of any description kept; no church book, but barely a list of the members, no register of burials or baptisms, no regular plan for collecting pew-rents or quarterly subscriptions, to say nothing of deacons' accounts, class-books, &c., &c. In this state the minister is constantly complaining that the people do not "hold up his hands;" whereas, to my certain knowledge, the people would gladly do something if proper documents were put into their hands, and their work appointed them. In various parts of the country I have repeatedly heard members of our churches say, "We should be glad to do something if the minister and the church would appoint us our work, but if we stir without being thus appointed, we shall be put down," &c. What would be done in the Bible Society, for instance, if, while meetings were called, and the speakers one after another should point out the great importance of circulating the Holy Scriptures throughout the world, and of every one doing something in aid of this glorious work, treasurers, secretaries, committees, collectors, &c., were not appointed, and furnished with suitable books and papers, with proper printed forms for keeping them—their offices, districts, and manner of proceeding, &c., pointed out? When a Bible Society is formed in any town, there is generally a deputation from the parent institution, who bring with them a set of books and other documents; the officers, committee, &c., are appointed, the town divided into districts, the canvassers and collectors are furnished with suitable books, and forthwith they all proceed to work. I would, therefore, with submission to the judgment of our ministers, suggest that a committee of three or four pious men of business, whether ministers or laymen, or both, be appointed by the Congregational Union for providing a set of church books; say one for the minister, in which to enter minutes of business at church meetings, a list of members, when received, when dismissed, &c.,—as there is now a public registry of births and deaths, a registry of baptisms, &c., might be kept in the same book; a book or books for the deacons' accounts, with plans of numbering and rating the pews, collecting the rents and subscriptions, &c. Also, if classes be formed, after the example of our Wesleyan brethren, class-books, with suitable directions for class-leaders, would be necessary. Let such committee, however, determine what number of books would generally be necessary, and by all means give a

printed form of keeping them in every book, with suitable suggestions in regard to the conducting of class-meetings, &c. As suggestions or helps to such committee, the books, rules, &c., of our own churches, as well as those of every other church or society, are easy of access. When, therefore, the committee has drawn up such forms of books and papers, let them be submitted to the Union for approval; and then let sets of such books as are approved of be kept at the Congregational Library, which may be at any time obtained, at a moderate cost, by any minister or church that chooses to apply for them. Especially when any new chapel is erected, or any new interest connected with our body is commenced, a set of such books, I imagine, would be of great service in organizing the church and in their future proceedings.

In regard to the registry of baptisms, I know some of our ministers, since the registry of births has been enforced by law, have ceased to register baptisms; but not so with the priests of the Romish church (and I would not object to take a hint even from them). I know an instance. When a poor child was removed from the north of England to the south, not long after the removal the Romish priest in the village to which she was removed, came to claim the child as one of his flock (she having been baptized in that communion); but her aunt, being a Protestant Dissenter, refused to give her up, and now she is a member of an Independent church. Is it not, therefore, of importance that every child that is baptized by our ministers should, if possible, be claimed and brought up amongst us?

November, 1844. 1 Cor. xiv. 40.

FINANCIAL ARRANGEMENTS SUGGESTED.

To the Editor of the Christian Witness.

SIR,—Give me leave to thank you for the review of Mr. Gilbert's "Weekly Offering" in the *CHRISTIAN WITNESS* for the present month. I have long had a desire to write to you, but my inexperience in letter-writing has hitherto prevented; however, after waiting to get Mr. Gilbert's most valuable tract, I venture to trouble you with a few lines to make any or no use of, according to your pleasure.

In the neighbourhood where I live there is a church and congregation who have been acting in accordance with Mr. Gilbert's views for some months past with

success; but my object is to show that complete *information* is absolutely requisite to enlist sympathy for any good work, and then, having created this enlightened sympathy, perfect *facilities* should be provided for the constant exercise of it; and for this purpose I have thought it would be well to have a congregational meeting on a *fixed* day in every quarter, (not any convenient day, but a day which shall always be expected,) the minister to preside, and the deacons present to appropriate the weekly offerings; and if each of our societies or local institutions had a secretary to represent it, and collectors appointed, it should be incumbent on the secretary to furnish the collectors with all the publications relating to their several societies, for circulation amongst their subscribers; and the collectors to hand over their collections to the secretary in time to enable him to present it, together with a concise report, to the deacons at the quarterly meeting. As all the secretaries would not be able to make their reports at one meeting, it would be easy to arrange one or two quarterly meetings for foreign objects, and the remainder for local institutions. This arrangement, if carried out with *regularity* and *perseverance*, so as to become a permanent institution, would afford the minister a fine opportunity of enforcing the claims of each society as it passed in review, and would no doubt be looked forward to with much interest by young and old.

You will see, Sir, that there is nothing of novelty in the plan, and your opinion respecting it would have great weight with many here. P. H.

[** The practical sagacity of this letter clearly entitles it to special attention.—EDITOR.]

UNEMPLOYED MINISTERS; CAUSE AND CURE OF THE EVIL.

To the Editor of the Christian Witness.

SIR,—In my last I merely wrote from report, and may have been misinformed as to the number of unemployed brethren; you admit, however, that their number is “large” and that “the evil is growing.” But wisely you decline “touching the subject without devising a remedy.” Having been pondering this matter, permit me now to offer a few hints.

I think that greater care might be exercised in putting young men forward for the sacred ministry. I am

aware that our ecclesiastical discipline very properly requires indications of conversion to God in order to admission to Christian fellowship, and this fellowship must be generally, if not always, prior to a youth being received into one of our seminaries. In this some guarantee may be expected that right principles are possessed. Many other ingredients, however, are necessary in the character of a candidate for the ministry; there may be real godliness where there is a very small share of common sense, little or no disposition to endure hardness and exercise self-denial, few habits of active benevolence. Now, much of these should be sought for in him who wishes to “watch for souls.”

In addition to these things a sound and enlarged education will assist in preventing a failure. I have observed that they who are least successful in long retaining a standing over a congregation have been persons of *superficial education*. It is true that they who are privileged with enlarged mental capacities, and great vigour of spirit, may succeed notwithstanding a defective education; this, however, in most cases, will be certain sooner or later to obstruct a minister's progress. I rejoice that most of our “schools of the prophets” are on the advance in this respect; it is needful to keep pace with the times. Most heartily do I wish that every young man before entering on a charge were obliged by our body to graduate in the London, or some other university. Well do I remember the pleasure I enjoyed on hearing the venerable Chalmers, before a large audience in the Divinity Hall, of Edinburgh University, point out the utility of combining the highest degree of genuine religion with the highest attainments in human literature in a minister of the gospel. That great and good man, at the same time, declared that if either of these must stand alone, he “would much rather prefer piety without learning to learning without piety.” I am confident that you will approve his judgment.

But the sufferings of our unemployed brethren, I am persuaded, are greatly attributable to the inconsistency of the churches. Our *smaller churches are vastly more prolific of this evil than the larger ones*. The latter naturally procure the pastoral inspection of men of the best endowments and acquirements. Besides, they contain among their members men of information and good sense, men of influence; these prevent the other classes

from acting rudely towards their minister. The smaller churches being mostly made up of one class, and that the humbler—(true, this constitutes the poor to whom the gospel is preached,)—when the corrupt feelings of a depraved nature work out in a Diotrephesian spirit, woe be to the minister of ordinary capacity who has such to deal with! In most cases, when irruptions of this kind appear he must take his departure. He possesses not the commanding mind and acquirements for controlling such persons. In fact, I conceive that the malady we so visibly perceive will never be cured until our churches are thoroughly renovated—until deeper piety pervades all our members—until we have a greater spirit of forbearance and Christian love—more of the mind of Christ, and until our members of every grade learn, in Christian meekness, to submit themselves one to another.

It also occurs to me, that some of the evils we complain of may arise from the present taste of many of our young people. They may profess, indeed, to esteem the gospel of salvation, but sometimes they seem to unduly value *trifling embellishments*. Moreover, should the minister have the misfortune to be advancing in life, this with them will be likely to jeopardise his happiness—although he preach with the simplicity, clearness, and sincerity of an apostle. The young folks begin to feel some dislike to him, and to wish a junior, like themselves; and for the mortal sin of growing old their faithful friend is rendered uncomfortable, and at length has to resign in order to obtain peace! Let the youthful members in our congregations remember that their days are fleeting, and that they too, if they are spared so long, must grow old; let them learn to act towards their ministers with reason, justice, and Christian kindness!

It appears to me that our body requires some bond of general and influential union, which at present it does not possess. The Wesleyans have compactness; hence, they work well both in respect to the steady employment of their ministers, and the pecuniary resources necessary to support their body. The Presbyterians, too, have a compactness by which, like a good piece of mechanism, they work well. So the Moravians. What hinders the Independents?

It seems to me, then, that if we could procure a high degree of good common sense, genuine piety, and sound learning

in *all* our ministers, (and this must begin with our colleges,) if we can get more enlightened and active godliness among *all* the members of our churches, things would go on better. We should not be continually pained by hearing of men who once dedicated themselves to the work of God, now having nothing to do.

I throw out these hints as they occur to me, hoping that they will elicit something far better from the CHRISTIAN WITNESS, or some of its multitudinous intelligent readers; something that may tend to mitigate the monstrous evil of the number, constantly augmenting, of unemployed ministers. ONESIPHORUS.

Lancashire, July 2, 1844.

PRACTICAL MEASURES.

For the Christian Witness.

IF we wish to succeed in any undertaking we must adopt practical measures. The diffusion of Christianity is no exception to this rule. Its Founder was eminently practical. Even in his miracles he often made use of means. The apostles too were distinguished as practical men. In prosecuting their gigantic undertaking, they adopted measures the wisest and best adapted to secure success. They would have been the last men in the world to expect its conversion, by the Spirit's influence without the intervention of their own efficient agency. Had their examples been followed by succeeding generations, we cannot believe that in the nineteenth century of the Christian era the mass of mankind would have remained so utterly devoid of Christian truth, as they are at the present moment.

There can be no denial of the fact that many members of our churches are very different in their characters as active men of this world, and as heirs of the next. They go about their temporal and spiritual duties in the most opposite manner. They are practical men of business with thriving incomes, and at the same time are useless Christians mourning over the state of religion!

It would be well, if under these circumstances we were seriously to consider what we *wish* to accomplish in reference to religion. Are we *really anxious* to make other men Christians? If we are, we must set about it as practical men, and carefully adopt only such measures as are likely to secure our object.

1. In order to this, we must feel that it is *our own duty*,—that *we* can do much

ourselves, which it is utterly impossible for others to accomplish on our behalf. The excellences of union of effort must not blind us to the necessity of individual exertion. Joint stock companies cannot do everything. There is a common saying, *that if you wish a thing done well you must do it yourself*, which often influences men in their secular, who neglect it in their religious engagements. It nevertheless holds good equally in both.

2. We must never neglect what we can do, to strive after something of doubtful accomplishment, even though it may appear a more glorious undertaking. To do this, is spiritual gambling. The certainty of doing *some* good is thrown away for the chance of doing greater. It is in this way that we may neglect practical measures which we *could* take for the conversion of our immediate neighbours, to support a speculative scheme for the conversion of multitudes beyond our reach.

3. We must avoid a *lazy* reliance upon the efficacy of prayer. Chapels are often thinly attended for years, and good people content themselves with praying that God would "pour forth a spirit of hearing," &c., &c., but practical measures to induce the surrounding inhabitants to attend such chapels are often the last things thought of. And yet without these, prayer is a mockery, and the stereotyped phraseology mere cant. Men can be saved out of chapels, and often have been so saved, when otherwise they would probably never have entered the house of God. There may be a spirit of hearing without a spirit of attending places of worship. A good preacher in the open air will frequently be surrounded by a crowd, whilst in his chapel he may have only empty pews.

4. If, on the contrary, our own chapel is well filled, that is no reason for suspension of effort. There are many others empty, and there are vast multitudes of ungodly men and women in the streets. Practical measures are not bounded by pew-rents. Intolerant sectarianism is bad enough, but a worse evil is a narrow-minded *chapelism*. Persons sometimes forget that the success of their own chapel may be very different from the success of Christianity, and that their duty to their townsmen does not end with the crowding of their galleries. If we have the advantage of the services of an able minister, we should not monopolize them. This is often done in large towns. To produce any great effect upon the multitude re-

quires the highest instrumentality; and it is far more desirable that this should be brought to bear, after the manner of Whitfield, upon wicked than upon righteous men.

5. *Our own time* must be devoted in the sabbath-school, the distribution of tracts, the direction of Christian measures, &c. We must carefully consider the plans best adapted for our own locality, and carry them out thoroughly.

6. *Our money* must be given, and that *not without judgment*. *Careless liberality is a gross evil*. It is not enough, even, that we give to a good object. The name of the thing does not sanctify the gift. We frequently meet with persons who satisfy their consciences by contributing to some society or object that appears to them right; but it never enters into their heads to inquire how the money is expended, what good it does, or whether there are any better means of its expenditure. This is about as sensible as dropping a guinea into a well because it is a "holy" one. We have *no right* to subscribe to everything. Our duty is to do the *most good* with our money. We have too little to lose any. Let us take a lesson out of our business habits as practical men, and we shall find that our money is best expended under our own eye. It goes the farthest when it is the nearest to us. In the same manner, as Christians, we shall find that in the present state of the church our money can best be devoted to practical measures in our own neighbourhood and in our own country. There is here abundant scope for it and for much more than we have. As long as multitudes of our neighbours are unconverted, we should always be devising new measures for that object, or seeking to increase the efficiency of established means. We must *think carefully, act zealously, pray earnestly, and contribute liberally*. "Work while it is day; the night cometh, when no man can work." P. R.

Warrington, June 8, 1845.

A HINT TO THE PIOUS PROPRIETORS OF BOARDING SCHOOLS.

For the Christian Witness.

MANY excellent ministers, whose families are large, have but a very limited income, wholly insufficient for any purpose beyond the actual necessities of life; how then can they provide a suitable education for their children? If our Congregational schools make provision for a considerable

number, still there is, of necessity, many by whom such a privilege cannot be enjoyed; and if the minister happen to have several daughters, he may look in vain for an institution formed for their benefit. Minister's daughters seem to have been wholly overlooked. I have heard of two or three pious ladies who have for years boarded and educated the daughters of necessitous ministers without making the least charge: The Lord will not forget their labour of love. If such a plan were acted upon by all the pious and respectable proprietors of boarding schools, it appears to me that we should have very few cases of destitution either in reference to the sons or daughters of ministers. Should any Christian friend be disposed

to assist in such a praiseworthy object, they might obtain information as to suitable persons by addressing a line to any respectable minister connected with any county in England or Wales; or if an advertisement were inserted in a magazine or newspaper, the parties benefited would, of course, have no objection to pay the expense. May I not add, in conclusion, that in reference to any assistance rendered to God's ministers, "it is more blessed to give than to receive;" and it will be an honour indeed, at the last great day, to hear the Saviour say, "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."

A MINISTER'S FRIEND.

THE CHRISTIAN WITNESS.

TO ADVERTISERS.

THE guaranteed Monthly Sale of the CHRISTIAN WITNESS being upwards of Thirty Thousand Copies, diffused throughout the three kingdoms, renders it incomparably the most advantageous medium for Advertisements of Books, Schools, Sales of Property, Charitable Institutions, Apprentices, Servants, or Situations Wanted, and General Business.

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N.B.—All Advertisements and matters relating to business to be sent to the Publisher. All Communications, Books, &c., for the Editor, to be addressed, post-paid, to him at the Publisher's.

LONDON, SEPTEMBER 1, 1845.

THE BRITISH JEWS' SOCIETY.

AMONG societies recently formed in the Metropolis, deserving of public confidence and support, is the "British Society for the Propagation of the Gospel among the Jews." Its simple object is the spiritual welfare of the seed of Abraham, which it seeks to promote by the co-operation of all who love the Lord Jesus Christ. Its primary field is England; and it has begun in London, where it constantly employs four missionaries among about 20,000 Jews. From its second report, which is just issued, its income appears to be about £800, one-half of which is raised by a ladies' committee. We hope its friends will multiply; and when we apprise the churches that its treasurer is John Dean Paul, Esq., its secretaries Dr. Henderson, of Highbury College, and Mr. Hamilton, of the Scotch Free Church, while its committee is composed of such men as Messrs. Sherman and George Smith, Drs. Alliott,

Archer, Bennett, Bunting, Burder, Morison, and Sir C. E. Smith, we have said enough to command their confidence. We have great pleasure in acknowledging the receipt for it of £25, from our generous and esteemed correspondent, H. D. R., for which we tender that lady our hearty thanks.

RIDLEY H. HERSHELL.

NOTWITHSTANDING the importance of the Society for the Jews, of which we have just been speaking, something more is absolutely indispensable in order to the efficient prosecution of the work among the Jews of this Metropolis. This mission, we conceive, ought, as far as practicable, to be connected with an actual embodiment, a palpable exhibition of pure, intelligent, scriptural Christianity, avoiding, on the one hand, the distracting crudities of Millenarianism and the pestilent absurdities of Antinomianism, and, on the

other, the barren formalities of a fatally carnalized and semi-popish Episcopacy, two evils which have long been mixed up in this city with operations in behalf of the seed of Abraham. If, under these circumstances, we could present to the Jews a Christian minister in the person of one of their own people, and a Christian church largely, if not wholly, composed of Jewish converts, under New Testament polity and Nonconformist principles, a mighty object would be accomplished. This object, we are happy to say, is in a fair way to be realized. An edifice to be called "Trinity Chapel" is now being built in John-street, Edgeware-road, for R. H. Herschell, a tried and trustworthy man, who enjoys and deserves public confidence, and is eminently fitted for his highly responsible position. This edifice is plain, but substantial, capable of accommodating 1200 persons, with schools attached. The lease is for ninety-nine years. The property is vested in Sir Culling E. Smith, Dr. Conquest, J. D. Paul, Esq., F. Woollaston, Esq., and other gentlemen. The election of the minister is with the church, or communicants. The entire cost will be about £4000. Friends of Israel! these are the facts. We leave you to expound the doctrine, and to give it a practical exemplification. We shall be happy to be the medium of contribution.

DR. MERLE D'AUBIGNE.

No foreign visitor has for many years excited so much interest, among all classes of British Christians, as the Historian of the Reformation, who has been everywhere received with open arms. His presence in Edinburgh added not a little to the interest of the proceedings of the Free-Church Annual Assembly. In the sister kingdom, too, he received a truly Irish welcome. In Liverpool and Manchester respectively, also, Protestantism obtained a noble triumph in the person of the Genevan presbyter. We wish that as much could be said for the Metropolis; but there, by some oversight, the matter well nigh fell through. Yet not wholly so; even there the Historian had pleasing and satisfactory proof of the existence of true English heart and hospitality. On Thursday, July 17, he was invited by the Committee of the Congregational Union of England and Wales to meet a select company to breakfast at the Congregational Library. About 100 gentlemen assembled on the occasion, comprising a considerable portion of the most influential ministers and laymen of our body in the Metropolis; Sir C. E. Smith occupied the chair. This meeting was one of considerable interest; and its being held must

be to our community a matter of gratification, as to our distinctive principles it was a matter of some importance, for necessary statements were there made which propriety would have prevented in a mixed assembly; but something additional was wanted for London. There ought to have been a public breakfast for Protestants of all denominations, and an emphatic expression of their common principles. This, at any time, had been but graceful; but, under present circumstances, it was of the first importance. This neglect was partly atoned for by the highly interesting and important public meeting held in Finsbury Chapel on the evening of Monday, the 28th of the same month.

NEW ASYLUM FOR INFANT ORPHANS.

A PORTION of the public are acquainted with the circumstances which led to the establishment of this institution; but they deserve to be still more extensively known. It is then a fact that "the Infant Orphan Asylum" was commenced in the residence of the Rev. Dr. Reed, who had invited twelve gentlemen to meet him, and was joined by only two. They proceeded; the institution was formed, and, very mainly through his instrumentality, was worked with great success, upon the most catholic principles, during a period of nearly sixteen years. From the first, as usual, somewhat of a preponderance, if not virtually demanded, was rather crouchingly given to the Church party, who, true to their spirit, in 1839 carried a declaration that it was to be conducted "according to the principles of the Church of England." By the liberal party this was opposed, but endured. But up to 1843 *no catechism whatever* had been used, or even proposed. Then a struggle was made to introduce the Church Catechism. By Dr. Reed and five other liberal men, faithful to the fundamental principle, this was resolutely resisted. But, feeling that while strong in truth, they were weak in numbers, to mitigate the evil as far as possible, they proposed as an amendment that the catechism should *not be imposed on the orphans of Nonconformists*. This being lost, Dr. Reed and his friends immediately withdrew; and, as the result, the new asylum has been formed, the design of which is to "board, clothe, nurse, and educate the infant orphan under eight years of age, and until he shall be eligible to enjoy the aid of those institutions which provide for the fatherless above that age." The following is the fundamental law:—"That it being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or

religious connection, it shall be a rule absolute, beyond the control of any future general meeting, or any act of incorporation, that, while the education of the infant family shall be strictly religious and scriptural, no denominational catechism whatever shall be introduced, and that no particular forms whatever shall be imposed on any child contrary to the religious convictions of the surviving parent or guardian of such child." Anything may be modified except this law, which is *unalterable*. Having carefully examined the rules, we entirely approve them, and cordially commend this most laudable charity to the steady and munificent patronage of the friends of the orphan of every section of the church of God.

NELSON'S CHEAP PUBLICATION SCHEME.

NELSON, of Edinburgh, now also of Paternoster-row, has for many years rendered eminent service to the cause of truth and righteousness by the issue of many of our best pieces of divinity at a price which brought them within the easy reach of the million. From advertisements in our recent Numbers we perceive that he has entered upon a systematic project of cheap publication which outstrips everything of the kind that has yet appeared. A volume of the English *Puritan Divines*, containing about 350 pages foolscap 8vo, handsomely bound in cloth, price 1s. 4d. to subscribers, and 2s. to non-subscribers! It is almost superfluous to say that the project is one of the highest merit; but its success must depend upon an immense circulation, and this, if the public are not grievously wanting to themselves, it will assuredly obtain.

ECCLESIASTICAL STATISTICS.

STATISTICAL inquiry is of great importance in religion, as well as in political economy and legislation; and it is gratifying to see the increased attention which is being paid to it. In this affair, as in most other good things, Methodism led the way; the Baptists followed, and now present in their reports, so far as they extend, the most complete example anywhere to be found hitherto. The Free Church, however, keenly alive to whatever promises to impart life, light, or practical guidance, begins to stand boldly forth in the same line of operation, with improvements. The Presbytery of Edinburgh has just published a report of "the first experimental trial of the plan of visitation by committees," the result of which appears to be

most satisfactory. The report, which contained minute statistical details of the various congregations, also stated that in the thirty-five congregations under the superintendence of the Presbytery of Edinburgh there were 300 elders, 304 deacons, 15,700 communicants, 22,211 sitters, and 9,076 contributors to the Sustentation Fund. On an average each congregation had nearly nine elders, nine deacons, 462 communicants, 673 sitters, and 259 contributors. The annual amount contributed to the Sustentation Fund was £12,074. In reference to the disproportion between the number of sitters and the contributors to the Sustentation Fund, the report said that perhaps an explanation might be given in the fact that in the case of husband and wife, the husband only was mentioned as contributing, and the same took place when there were three or four members of a family. Notwithstanding the very large proportion of non-contributors, the Edinburgh Presbytery contributed about *one-fifth* of the whole Sustentation Fund, while *two* congregations contributed more than two-thirds of the sum made up. If each communicant were taken as representing *three* individuals in connection with the Free Church, and each sitter as representing two—which was a fair calculation, as all the parties could never get to church at one time—the number of their adherents would amount to 45,000. The whole population within the bounds amounted to 190,000 and by striking off 60,000 who do not frequent church, as calculated by the Parliamentary Commissioners, it would appear that more than one-third of the church-going population were attached to the Free Church. The report alluded to the encouraging symptoms of spiritual improvement manifested in many of the congregations, and to the successful efforts that had been made to establish libraries and classes in connection with them.

It will be particularly observed that in these thirty-five congregations, on an average, the communicants actually constitute about two-thirds of the seatholders, each communicant representing three adherents to the Free Church. Amongst Congregationalists (both Independents and Baptists) it is doubtful whether the members on an average constitute much more than one-fourth of the congregation. This is a state of things which shows the existence of a great and radical difference between the two systems of Presbytery and Independency. There must be something seriously wrong on the one side or on the other. From the Baptist Manual for the present year, a very interesting publication, which has just come to hand, we find that the

statistics of British Baptist Associations run thus:—

Churches associated	. 1,099
Total of Members	. 86,555

So that the average number of members to each church is 110. We are unhappily not in a situation to affirm anything with confidence relative to our own denomination; but we can speak with tolerable accuracy respecting our Congregational brethren of New England, the number of whose churches is 1,420, and that of their members 202,250, giving 142 as the average of members to each church. Again, if we take the Old School Presbyterians of the United States, they have 2,156 churches, with 166,487 communicants, which gives an average to each church of only 77, a fact which presents an alarming contrast to the thirty-five congregations of the Edinburgh Presbytery, with their average of 462 communicants to each. We cannot repress the painful conviction that the leaven of the Established system still operates with deadly force throughout the Free Church fellowship. This is, in fact, the only circumstance which qualifies our admiration of that otherwise admirable community. We have not at present the means of precisely determining the case of the Wesleyan Methodists, as the Conference of that great body is only in session, and its minutes of course unpublished. We perceive, however, that the New Connexion, at their last conference of the present year, had 304 societies, with 15,382 members, and consequently not half the average number of the Baptist churches, and only about one-third of the number of the Congregational churches of New England—a fact which shows either that the purity of the New Connexion is great, or that its popularity is small. Whichever be the case, it is clear from this that the mass of the English Methodists are quite satisfied with the measure of freedom enjoyed under the Old Conference. It further appears that this very respectable, quiet community has only 74 circuit preachers, 741 local preachers, 6,975 sabbath-school teachers, 39,151 sabbath scholars. Their more ardent rivals, the Primitive Methodists, tell a very different tale. The following are the statistics of the connexion:—87,770 members, 506 travelling preachers, 7,704 local preachers, 5,089 class-leaders, 1,189 connexional chapels, 3,652 rented chapels and rooms, &c., 994 Sunday-schools, 81,455 scholars, and 15,266 teachers. These facts supply materials for the Christian philosopher. The New Connexion, like ourselves, requires a little more steam.

THE WESLEYAN CONFERENCE.

METHODISM, whether viewed in a temporal or in a spiritual light, has now become an important element in English society. It is no longer a matter of indifference to reflecting men, what may be the course of its civil and ecclesiastical policy. Hitherto it has been very generally assumed that its politics were those of Toryism, and that its ecclesiastical predilections ran strongly in favour of the Church as by law established. These assumptions were not wholly groundless, while the *data* was confined to the Conference, or rather to the spirit which prevailed in its councils. But the counsellors, notwithstanding their ability and worth, must not be confounded with the Conference. It is certain that for a number of years a liberal spirit has largely obtained in that distinguished Body, although the star of another spirit has generally been in the ascendant. But still, had the entire assembly been pervaded by one spirit, and that the spirit of a narrow and a selfish Toryism, the Conference, notwithstanding the vast importance which must necessarily ever attach to its feelings and opinions, must not be confounded with the great community of Methodism. Are not the Methodists sons, husbands, fathers, Englishmen, having a common interest in all that belongs to the welfare of their country? Intelligence invariably follows in the path of true religion. The Methodists, as men of ardent piety, are men of practical sense, who understand both their rights and their duties as citizens, and who while they conscientiously perform the one, will resolutely demand the other. Hence it is an established fact, that a vast majority of the Methodist electors are the staunch, and high-principled supporters of liberal legislation. But the mass of the Methodist ministry, like all other unendowed bodies, have and can have no interest apart from that of the people. The truth is, that this great and powerful community, both its Conference and its churches, have, to some extent, heretofore occupied a false position in the eye of the country. They have been compromised by their leaders. The movements of the Conference, in public matters, have generally been taken as expressive of the preponderant opinions of the Connexion. But the fact was otherwise. In this respect it sometimes resembled another House which need not be named. Time, however, is the great expositor of truth, and the sure corrector of error; and the Providence of God is the great instructor of men. Some leading members of the Conference had a strong leaning to the Church, which they loved, and

upheld with a desperate fidelity, which she requited by oppression and wrong, cruelty and insult towards the Methodist community. Still they bore it, and kissed the foot that trod upon them. But patience has a limit; despotism an end. Men who are the temples of God's truth and Spirit, bear about with them the fountain of genuine freedom, which, in due season, will infallibly burst forth and surround them with her blessings. In the Wesleyan Conference that auspicious hour has come. Its fetters are broken. The throne of its despotism is fallen! The pernicious deference so long paid to eminent individuals, who were themselves held in humiliating vassalage by a crouching submission to a haughty and despotic church, and by a mean and unworthy devotion to a selfish and rapacious aristocracy, both in and out of power, is at an end. The Conference at length stands forth a noble assemblage of Christian freemen. JACOB STANLEY IS PRESIDENT!

According to the enlightened and generous correspondent of the *Patriot*, himself a member of the Conference, no small effort was put forth in order to keep out this distinguished minister from this the highest office of the connection; but all in vain. His election was carried by a majority of much more than three to one! The following are the figures:—

J. Stanley . . .	191
W. Atherton . . .	57
Majority . . .	134

Such was the voice of the general body of ministers; but for legal effect it required the ratification of "The Hundred," which it obtained with only two dissentients! All honour to that body of venerable and honourable men for such a unanimity! The correspondent above-mentioned has thus expressed himself: "Mr. Stanley is, by far, the most distinguished minister of the Liberal party in the Wesleyan Conference; and it is generally understood, that he has for many years been kept out of the chair solely on the ground of his taking a *Liberal view in general and ecclesiastical politics*. You may probably remember his characteristic *mot* in reference to Puseyism:—'We fondly imagined that the Church of England was a bulwark against Popery; but we now find that it is a bridge to it.' You may, therefore, hail his election as a demonstration that Conservatism is not now so dominant in the Wesleyan body as it has been; but that a turn in the tide has already taken place. May our fullest hopes be realized! The Wesleyan Conference avowed themselves Nonconformists last year: they have

elected the leading minister of the Liberal party to the presidential chair this year: is it unreasonable to anticipate further progress towards, and no remote distance from, the avowal of pure Christian Dissent?"

This was a glorious day for Wesleyan Methodism. The Presidency is for once in delightful harmony with the vast majority of the intelligent portion of the Connexion, who will hail the news of this great event with enthusiastic joy. Nor will that joy be confined to them; it will be shared by multitudes of the wise and good, the pious and patriotic, throughout all the sections of English Nonconformity, who have read Mr. Stanley's masterly expositions of the great principles of civil and religious liberty, his eloquent denunciations of ecclesiastical oppression and religious persecution, and his manly avowal of Dissent from all National Establishments of Christianity. Who can but rejoice to behold such a man by the spontaneous voice of his brethren elevated to the seat of the highest honour and the greatest power in the midst of such a people? Who does not recognise the hand of God in the rise of Methodism? Who does not exult in the peculiar honour he has put upon it in Europe, in America, and all over the world? Who would not mourn even the shadow of an event which should betoken the commencement of its decline? But who does not see that a sullen, selfish, resolute, and persevering refusal of the ministry to make common cause with the people, would be the sure precursor of such a catastrophe? That ministry, like every other not endowed, is of the people, exists by the people, and for the people. Its right arm is the confidence of the millions; and when that confidence shall be lost, all will be lost! From the first hour the ministry of Methodism has been the fast, fearless, and devoted friend of the souls of mankind. So it is; and so let it ever be: but while its chief solicitude is for the immortal spirit, let it follow the example of the heavenly Master by cherishing a suitable concern about their perishing bodies.—It is done! The liberal have devised liberal things, and by liberal things they will stand. JACOB STANLEY IS PRESIDENT!

FORCE OF SYSTEMATIC CO-OPERATION.

Nothing occurred amongst our churches last year, of an economical character, so gratifying as the fact of the improvement which took place in respect of the October collections. The number of contributing churches for the previous year was two hundred and fifty one, and the receipts upwards of £3,352; last year the

churches were increased by upwards of fifty, and the total receipts by nearly a thousand pounds. This, though small, still denotes progress. It is necessarily a work of time to bring an entire community of such magnitude and such a character as ours to embark in schemes of simultaneous co-operation. Even that modern Macedonian phalanx the Free Church itself, taught as completely as Napoleon's Old and Young guards to march at the sound of trumpet and beat of drum, did not in this matter at once reach perfection. But in two short years such has been the progress, that according to appearances within another two years the whole churches of that fellowship will move with a precision more than military, and with a force which nothing can withstand. Even before the disruption, the Evangelical party, led on by Dr. Chalmers, had established what they quaintly called the "Five Schemes of the Church," and which they worked with admirable effect. Indeed, the Residuary Assembly, that is, the Established Church of Scotland, still adhere to the said schemes. At the last Assembly, for instance, Professor Robertson stated that the following days had been appointed for making collections throughout the Church in their behalf:—

1. Home Missions—the Fourth Sabbath of June.

2. Colonial Churches—the Fourth Sabbath of August.

3. Conversion of the Jews—the Fourth Sabbath of October.

4. Educational Scheme—the Fourth Sabbath of December.

5. Foreign Missions—the Fourth Sabbath of February. He mentioned that 618 parishes had contributed to the Scheme for Education; 505 for India Missions; 600 to the Colonial Scheme; 670 to the Home Mission Scheme; and 458 to the Scheme for the Conversion of the Jews. He believed it was a fact, that there were a considerable number of parishes from which no collection had been received in favour of any of the Schemes. He trusted that this was a reproach which would soon be wiped off from the Church, and that every minister of Christ would feel it to be his duty to stir up the hearts of his people to take an interest in this scheme of Christian benevolence, and to give an opportunity to his people to contribute of their means and substance to the support of the gospel. This homily of the learned Professor was very much wanted. During the year the Established Church, with its 1200 congregations, and as our excellent contemporary the *Glasgow*

Examiner says, "*thirty-nine fortieths of the wealth of Scotland*," has raised £1520 for missions. In the same time the Free Church has raised £68,000. The Established Church has raised £60 towards the erection of additional churches; the Free has raised £40,487, besides unreported local efforts. The Established Church has raised for educational purposes £767; the Free £19,000. At an average each congregation of the Established Church has raised, exclusive of the ordinary church door collections, a sum approaching to £3 each; while each congregation of the Free Church has, independent of its usual door collections, realized the sum of about £200; in other words, one congregation of the Free Church (Dr. Candlish's) has raised during one year a larger revenue than all the 1200 congregations of the Established Church! Dr. Chalmers, what say you now to "the might and the majesty of the Establishment?" Is it not high time to bethink yourself of a public recantation?

The perfection after which the Free Church aspires is, that each of the churches shall collect for the given scheme on the given day. Passing over the preaching stations and any charges that may be without pastors, and taking the regular pastored charges as they are given at 627, and multiplying the charges by the schemes, the result will be 3135 collections. The first year after the disruption the total fell short of this by 1394 collections; this year it is short only 751 collections. Here is progress! The former year there were only 252 congregations that had each, at least, a collection for one or other of the schemes; the last year there were 500 congregations that collected for *every one* of those schemes, that is, that collected on five different days for the scheme of the day. What progress is here! The former year there were thirty congregations in which there were no collections for any one scheme; this year there are only twelve congregations of the 627 that have not collected for one or other of the schemes. The former year there was only one Presbytery in the Free Church that collected for every one of the schemes; last year there were eight Presbyteries in which every congregation contributed to all the schemes. In every synod, and in every Presbytery, with a single exception, there has been an increase in the amount contributed!

With these facts before us we blush for our own nation and our own community, as well as for our Baptist brethren, for whom also we have the deepest solicitude. With Free Church system both Independents and Baptists might easily treble their annual revenues; nay, they might probably augment them five or six-fold!

THE FREE CHURCH OF SCOTLAND.

It will be in the recollection of most of our readers, that in the spring of last year we entered at some length upon the subject of the Free Church, offering in no stinted terms our meed of praise to the magnanimous conduct of its ministry, and at the same time animadverting, with all needful freedom, on certain matters affecting the *purity of its fellowship*. Omitting all reference to the spirit in which such counsels were both given and received, it may be enough to say that, as the subsequent movements of the Assembly showed, they were not wholly without their use. Our remonstrances flowed solely from a sincere and strong regard for the Free Church, and our deep, unfeigned anxiety that she might walk worthy of her high vocation. From that hour to this we have watched her movements with sleepless vigilance, but while so doing we have been second to none in a generous allowance for her few remaining infirmities, in a studious endeavour to discover her virtues, and in a constant readiness to proclaim them to all around. She has been in fact the subject of our special attention; and we shall now give a copious digest of her proceedings for the ecclesiastical year which expired last May, to which we very earnestly invite the consideration of our readers, and particularly of our deacons and pastors, since it exhibits an example of wisdom, system, union, and energy to which there is no parallel in the annals of the Christian church. The space required will be considerable; but if it occupied a whole Number it would well deserve that distinction; and our pages could hardly be better employed.

On the 7th of May, an advertisement was issued inviting all the friends of the Free Church to a week of *special prayer*, beginning Wednesday the 14th, and ending Wednesday the 21st, the business of the Assembly commencing the next day. The chief subjects of supplication were "harmony, forbearance, love, and wisdom." This prayer was not in vain. At the close of the sittings the President could say, "It is to me, as it must be to you all, a most gratifying reflection, and a ground of devout thanksgiving to God, that, during the whole of our ten days' discussion, the Assembly have not divided,—I have not once been called to exert my authority for the preservation of order,—not one angry word has been spoken,—not one unbrotherly feeling has been expressed. Long may such peace be within the walls of our Jerusalem, and prosperity within her palaces." We add our hearty Amen!

The Assembly met on May 22nd, when the Rev. H. Grey, the old moderator, preached, and introduced his successor, Dr. Macfarlane, who, having taken the chair, delivered an elaborate, appropriate, and most masculine address, after which a number of Committees was appointed and the meeting adjourned. On Friday 23, after devo-

tional exercises, the Report of the Board of Missions and Education was brought forward. This document closed with stating that the contributions during the past year for the Five Schemes and the College were £82,398 1s. 2d., but from this there fell to be deducted a balance which stood over from the preceding year, bringing down the total sum to £68,000 contributed for the Missionary Schemes.

On Saturday 24th, the Assembly was occupied with the affairs of the New College, and other matters of a subordinate nature.

On Monday 26th, among a variety of questions, the great subject was the Report of the Church Building Committee. In order to give some definiteness to the idea of this great Scheme, the Committee have been in the habit, from the first, of stating the number of chapels requiring to be erected at seven hundred; and then, estimating the average expense at £500 each, they have been in use to bring out the total sum requisite for the complete accomplishment of the undertaking as being £350,000. In last Report the Committee stated the amount of funds collected, or that might be safely reckoned upon, at £241,000, being more than two-thirds of the entire sum of £350,000, supposed to be the whole sum required. But, according to the returns recently made to the Committee, it now appears that the sum of money which has been actually expended on chapels already completed and used for public worship amounts to the sum of no less than £286,000. Besides the chapels completed and in use, there is a considerable number now in the course of erection; and the funds already raised towards the expense of erecting these chapels amount to the further sum of £22,000; and yet again, in addition to the congregations whose chapels are now in the course of erection, there is still a larger number which, from a variety of causes, have not yet commenced the erection of their places of worship, but which, by anticipation, have made collections with a view to the desired object; the amount of which collections, as gathered from the returns to the Committee, may be stated at about £10,000. And adding together these sums, which have been either expended on chapel building, or which are actually in hand, and applicable to that purpose, we have, as the total amount of funds applied or applicable to the erection of chapels, the sum of £317,000, or say £320,000; a sum that exceeds the estimate of probable funds given in last Report by no less than £80,000; and that falls short by no more than £30,000 of the entire sum of £350,000, which has hitherto been estimated as the sum total required for the erection of the complete number of seven hundred chapels.

The number of chapels already built and occupied, is FIVE HUNDRED AND THIRTY; the number in course of erection, SEVENTY; the number remaining to be erected, ONE HUNDRED AND FORTY.

On Tuesday 27th, was read a Report on the State of Religion, of which we cannot speak in terms too laudatory. It is a faithful, a valuable document, which concluded by recommending various measures, of which the following is an abstract.

1. That presbyteries should be instructed to hold conferences on the state of religion within their bounds at each ordinary meeting.
2. That kirk-sessions should engage in similar

conferences, and report from time to time to the presbyterial meetings. Matters of discipline—the proper admission of parties to baptism, and of communicants to the Lord's table—the setting up and conducting of prayer-meetings—sabbath-school teaching—and the employment of special means for the evangelization of the ignorant and irreligious—would be among the subjects proper to such conferences.

3. That there should be a special and greatly enlarged organization for carrying the truths of the gospel into every dwelling.

4. That there should be an interchange of pulpits over the country among the brethren.

5. That special attention should be paid to the evils of intemperance, a strong testimony lifted up against them, and discipline rigidly exercised.

This Report was followed by the delivery of several interesting statements, and a masterly speech from Dr. Candlish.

On Wednesday 28th, the forenoon was taken up with discussions relative to the Scotch Poor Law Bill, and the Report of the Jews' Society, and the evening reserved for a most exciting scene, in which the chief actors were Chalmers, D'Aubigne, Monod, and Kuntze. That was a night which we doubt not will be long remembered by the vast assemblage whose privilege it was to share in its transactions.

On Thursday 29th, the Report of the Committee of the Sustentation Fund was presented, a splendid, sagacious, and highly philosophic performance, of which every paragraph bespoke the genius of Thomas Chalmers. The following passages will be read with interest, and they are fraught with lessons from which not a few of our subscribers may profit.

"There is a pleasure in helping those of whom it is quite palpable and plain that they are doing their uttermost to help themselves; but the effect is altogether opposite, when the parties which require to be assisted forget the duty that lies upon them, of being as little burdensome as possible; or, if insensible to the power of this most equitable, and, we will add, most sacredly religious consideration, that there is injury done to the cause of our Lord and Master upon earth, and therefore a grievous offence in the eye of Him who judgeth righteously, should they absorb more than enough of what might otherwise have been expended on the Christian good of localities more helpless and destitute than their own. The goodly system of a compact, yet, withal, extending church, will speedily be broken up, if the wealthier Associations shall be discouraged and repelled from doing so much, because the humbler Associations continue to do so little, or remain quite satisfied that themselves shall be eased, to whatever extent others may be burdened. We speak thus plainly, because of our deep conviction that matters are not as they ought to be, when, out of our eight hundred and twenty-three Associations, there are fifteen at the higher end of the scale which contribute more than a fifth part of the whole to the Sustentation Fund; while at the lower end, according to the reported number of Associations, there are no less than one hundred and seventy-one which contribute less than £25 a-year; three hundred and seventy-eight who give less than £50 a-year, of which number no fewer than two hundred and sixty-two are ministerial charges. There

is no fund which can long withstand the enormous absorptions consequent on these scanty offerings; and it will indeed prove the cruel disappointment of an expectation which, with a moderate and most practicable effort on the part of all, could be so easily realized, if, in virtue of an ineriness and insensibility which all our representations shall have failed to arouse, the further increase of our church have an arrest laid upon it. For the averting of such a catastrophe, it is of far more importance that the average of the receiving Associations should be raised, than that the liberalities of the giving Associations should be extended. Unquestionably both are best, and both are, therefore, urgently desirable. But should it happen to be the fondest wish of any Christian philanthropist to have a church commensurate with the moral and religious wants of all our population, his most vigilant regards will be directed to the state of matters along the outskirts barrier, that he might see whether there be any prospects or openings there for a further progress among territories still more destitute, and a further descent among classes of society still more degraded than any which have yet been overtaken. Let us not relinquish the hope, that a result so prosperous and animating as this, may yet become the object of a common and combined effort among all our Associations, till, in virtue of all, whether high or low, fulfilling their respective obligations, an onward advancement may be given to the cause,—so that not only our own land shall be fully occupied with the blessings of a gospel ministry, but, in the exuberance of our liberalities and our means, it shall be found too narrow for us.

"Yet let it not be understood by aught that has been said regarding the fifteen Associations at the top of our list, or the 171 at the lower extremity, that we give a discharge in full to those who occupy the middle space. We notice that many strong congregations—strong, we mean, in point of numbers—but whether strong in point of principle remains to be demonstrated, lower on the margin between aid giving and aid receiving. We are told, and our returns give verisimilitude to the information, that some just determine to give about what they think the dividend will amount to; and having come near that, or perhaps by a trifle surpassed it, they self-complacently suppose that their duty is done—they are self-sustaining, and that suffices. But have they no sympathy to spare for the poorer districts? Are they reluctant to help on the work of church extension? Have they determined that we shall make no descent into the lower strata of society, where men are living without God, and without hope in the world? We do trust that it is not so,—that no congregation in the Free Church will act on a maxim of such calculating selfishness, as just to give what it expects to get, and then, without a sacrifice, or even an effort, reckon itself acquitted of its duty. Rather let the Central Scheme be viewed in its proper light—not as designed for the comfort of any one minister, but as designed for supplying all Scotland with ministers of the gospel, as far as they are needed; and until this be done, the efforts of the church will be paralysed, her hopes will be blighted, and her Sustentation Scheme, now so vigorous and progressive, struck with a sore and enfeebling paralysis.

"We shall never regard the sustenance of

our church as placed on a broad or solid foundation, unless based on the offerings of the great bulk and body of our common people. To enlist these, we can imagine nothing better devised than Mr. Thomson's schedule, which, besides being carried universally at the first throughout the communicants and seat-holders of every congregation, should be repeated yearly, both for the sake of adaptation to the changes which are ever taking place in the distribution of our people, and also for the sake of those enlargements which might reasonably be looked for in proportion as the necessities and merits of the Free Church come to be better understood and more extensively known. It is our confident hope, with the blessing of God, that while we only persevere in this course for a year or two longer, it will be regarded as an anomaly to be a sinner in any of our churches, and yet not a member of its Association; or, in other words, that a periodical contribution, be it small or great, will come to be acted on as a universal and established propriety in every neighbourhood where either our schools or our churches are to be formed. After it had proceeded thus far, we have no fear but that, with all the sureness and inveteracy of a natural custom, the good practice would be transmitted from father to son, so that we might safely count, not on the endurance only, but on the progressive expansion of our church from generation to generation."

The following is the marvellous result.

	£	s.	d.
The amount received in direct donations	7,055	10	3½
Ditto through Associations	70,575	1	8½

Making a total received for Sustentation, from 15th May 1844, to 22nd May 1845, of	77,630	12	0
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This sum will afford a dividend of £122 to each of the ministers for the year 1844-45; that is to say, every minister, whatever the paucity or the poverty of his charge, receives from this Central Fund a salary of £122, which in many parts of Scotland is better than £200 in many parts of England. But this is not all; each congregation is at perfect liberty, and indeed expected to supplement this allowance by a further sum, in proportion to its means and pleasure. It was stated on this occasion, to the high honour of the Free Church congregation, that whereas 200 ministers last year received certain sums in supplement from their congregations, the number had this year increased to 414, no small proportion of the whole,—while the amount so contributed had also to a considerable extent been increased. It has been since ascertained that the aggregate of the supplemental sums this year actually exceeds £22,000! This added to the above total gives £99,630 12s. as a fund for the support of the ministry! If we divide this sum by the number of the ministers, the quotient will show a salary far beyond that of any other unwendowed ministry. But, of course, it is not so divided. There is reason to believe that in all the larger churches the ministers are, generally, as well supported as they were in the Establishment, a fact which, whilst it does great credit to the people, adds another to the many proofs that homage to conscience is never ultimately a losing matter. Among other important objects on

this occasion the business of the Home Mission received special attention. The Report bore a highly practical character, and contained not a little from which other communities may largely profit. The Home Mission, in the hands of the Free Church, is wielded with much skill and great potency over all the land for the establishment of New Interests, and the extension of its community.

"The Committee has two things to attend to. 1st, *The encouragement of young men*, by assisting them, when necessary, with pecuniary aid; and this the Committee had done to the best of their ability. They thought the most prudent way of aiding them was by bursaries, to be given after a strict examination; and had, accordingly, devised a plan which had already been found to answer extremely well. 2ndly, *The employment of probationers and catechists*. Two hundred and thirty-eight probationers are demanded for congregations without a fixed ministry, with at present only eighty-four available, and the prospect, during the next six months, of thirty-five more. There are also fifty-three catechists; the majority of them can be employed only for a limited period.

"The Gaelic Committee had transmitted a plan for so far remedying or alleviating the destitution among the Gaelic population, which provided that each Gaelic minister should serve at one of the stations not provided with a fixed ministry for the period of four or five weeks; that a certain number should be ready to minister further to the same stations; and that a certain number of the city and town ministers of the Lowlands should be requested to undertake a mission in the course of the summer and autumn, preaching at the more public stations in the Highlands and Islands where the English language is understood. The Home Mission had warmly approved of the proposed plan, and resolved to lay it before the General Assembly, that, if sanctioned, it may be acted upon as may be ordered by the Assembly, with the least possible delay; the expense to be defrayed by collections in the localities to be visited. The income for the year, from 15th May, 1844, to 15th May, 1845, had been £7,393; and the expenditure for ten months, ending 15th March last, £8,980. Considering the additional labourers to be employed, the expenditure of the present will probably be greater than that of the last year; so that there is an absolute necessity for increased exertions and liberality to maintain this great scheme in efficiency."

The report was generally approved of, and also the following resolutions, moved by Dr. Candlish:—

"That the Home Mission Committee shall be charged with the duty of supplying ministerial service, so far as the number of preachers and catechists at their disposal will go, in the stations not recognised as sanctioned charges.

"That the distribution of the preachers and catechists employed and supported, in whole or in part, by the Home Mission Committee among the presbyteries of the Church, shall be regulated by the Home Mission Committee, on a fair consideration of the relative claims of different parts of the country; and that appointments of preachers or catechists to particular stations shall always be with the concurrence of presbyteries.

"That the Committee be instructed to prepare regular statements of the number and distribu-

tion of the labourers in their employment; to use all diligence, by regular correspondence, and personal visits where necessary, in fairly proportioning the supply of labourers to the demand, and promptly meeting cases of urgency and emergency; and, generally, to give themselves strenuously to the work of fostering weak congregations and forming new ones, with a view to the more earnest prosecution of the work of church extension, on a scale commensurate with the wants of the country and the means and opportunity of the church."

In moving these resolutions, Dr. Candlish remarked: "During the past year the Home Mission has been very little in the eyes of the people. I hope it will be prominently brought under the notice of the whole country in the course of the present year; and I would suggest that those who take charge of the committee, whether they be our Highland or our Lowland brethren, shall be men willing to give much of their time, and, if possible, much travelling from place to place, so as to ascertain the relative wants of different parts of the country, and adjust the supply to the circumstances of such places, so far as it may be practicable. I look to the working of this committee as one of the most important of all the operations in which the church is engaged. It is our great church extension scheme, adapted to our present circumstances. It is our plan for nursing young congregations till they take root in the land, and become strong and vigorous; and if the attention of the church be properly called to this committee and its operations, I have no fear whatever of its being abundantly supplied with pecuniary revenues, and my only anxiety is about providing a large supply of men."

Next followed the Colonial Mission. Dr. Candlish, in the absence of Mr. Sym, presented the report, which gave most encouraging accounts of the state of the churches in India, Canada, Malta, &c. He stated the income for the year as £4,435, and concluded with a strong appeal in behalf of the scheme. Mr. King, of Glasgow, gave an interesting account of his visit to Canada, and urged the claims of the church there to continued attention and support.

On Friday, the 30th, certain matters of ecclesiastical discipline were entered upon relative to the theological views of a Mr. Scott, who, we think, on the whole, was somewhat harshly treated. It does not appear to us that the young man's case called for or authorized such severity, and especially suspension. We have very carefully examined his own statements, and, in justice to a man of whom we know nothing, we unhesitatingly pronounce his views more scriptural than those of some of his judges.

On Saturday, the 31st, a series of admirable resolutions were passed on the subject of university tests. To this succeeded the consideration of a new widows' fund for the ministry of the Free Church, the plan of which was prepared with great ability by Mr. Law, actuary, of Edinburgh, and is an improvement on everything of the sort we have yet seen. The first principle laid down by the committee, and adopted by Mr. Law, is, that the contribution to the widows' fund shall be *compulsory*, and at the rate of £5 per annum. Besides the annuity to the widow, it provides £10 per annum for each child, to be increased to £15 on the decease of the mother, and to continue till the age of eighteen.

The report of the Education Committee next followed, and in nothing does the Free Church appear to greater advantage. The movement is glorious, stupendous, throwing into the shade everything known among the reformed churches of Europe. The subscriptions for the Macdonald School Building Scheme amount to upwards of £60,000; and during the first of the five years of payment, the sum of £14,350 *6s.* have been realized. The Committee, before proceeding to issue grants, had received one hundred and thirty applications; and though a few of them asked for less than £100, yet they could not all be granted, and it became necessary to make a selection. The full grant asked was given to every congregation applying which had subscribed £100 to the fund; and in regard to the rest, the Committee made the selection according to the best judgment they could form of the urgency and necessity of the different cases. Grants have been voted to one hundred and eight schools, amounting in all to £9,985, of which, however, a considerable part is still unpaid. Additional applications for grants have since been received; so that the Committee have now about fifty cases before them.

The normal seminary in Edinburgh, under the superintendence of the able and accomplished rector, Mr. Oliphant, has continued, notwithstanding considerable disadvantages in point of accommodation and position, to be conducted with an efficiency and success that merit the highest commendation. *Six hundred and thirty pupils have been enrolled in the seminary since September last; and four hundred and ninety are at present in attendance. During the last year a hundred and forty-three students have been in attendance for longer or shorter periods—eighty-four males and fifty-nine females. Of these, sixty, including forty males and twenty females, have, in the course of the year, been appointed to situations as teachers; all of them creditably, many of them eminently qualified for their important work.* There are at present in the seminary seventy-eight students—thirty-seven males and forty-one females. It has been resolved to erect a building for the normal school in Edinburgh, as well as in Glasgow—the estimated cost, £5,000, which the Committee trust the liberality of the members of the church will soon supply.

Dr. Candlish, in speaking to the point, gave utterance to the following noble sentiments:—"We shall require not less than from £20,000 to £25,000 yearly, to meet the demand made upon us in this department of our labours. The more we look around us and notice the current of events, the more must we be impressed with this conviction, that, if not for the sake of the Free Church itself, at least for the sake of religion and Christianity, it becomes the bounden duty of the church to establish, not on a sectarian basis, but it is our duty on broad Christian principles to provide instruction for the whole youth of the land who will accept it at our hands. Nothing short of the plan of our reforming forefathers—nothing short of the plan propounded by John Knox, ought to satisfy the church in her present exigencies, and with the opportunities she possesses. We are called on to devise this, as we have done other parts of our scheme, in the most liberal spirit; and that God whom we serve, and to whose boundless love our brother has just now so appropriately referred, will, we are assured, measure his gifts to us by our faith

in him, and will not suffer our expectations to be put to shame."

It has been wisely determined that every Free Church chapel shall have appended to it a substantial house and garden for the minister, to be occupied, of course, rent free. The erection of seven hundred parsonages will cost no mean sum. From the report it appeared that one hundred and eighty-three were already gone about. Of these there were finished, or in progress of being so, sixty-one; began, and in progress, forty-six; sites obtained, but not commenced, fifty-eight; miscellaneous, eighteen; making up the number of one hundred and eighty-three. The estimated expense of one hundred and six of these amounted to £3,855, being, with the exception of a few cases in towns, an average of £350 each. It also appeared that already the sum of £6,010 had been collected by local subscriptions alone; while £1,775 had been received in the shape of donations. A general fund of £150,000 is to be raised at the outset, and it is probable Mr. Guthrie has obtained the half of it already. In three days he raised upwards of £10,000 in Glasgow, and expects £20,000 more in that city.

On Monday, June the 2nd, the report on the sanctioning of charges was presented by Dr. Candlish, the convener, and stated that out of fifty-six applications, thirty-seven are recommended by the Committee to be sanctioned, and the remainder to be delayed. In every case that was sanctioned it appears to have been a condition—a wise and just condition, we think—that the parties should have formed themselves into an association to raise a certain sum towards the Central Fund for the support of the gospel. That sum varied according to the number and circumstances of the petitioners; in the list before us it ranges from £50 to £80. We hope this hint will not be lost on England.

In the evening, among other matters, Dr. Candlish gave in the report of the Committee on the Cheap Publication Scheme, which set forth that upwards of twenty thousand subscribers were obtained within the short space of a few

months, and the number now amounts to upwards of *forty-seven thousand*. This number is still on the increase, and the following is an analysis; we commend it to the meditation of our Wycliffe Committee.

Synod of Lothian and Tweeddale, exclusive of Edinburgh	2,704
Edinburgh	4,493
Glasgow and Ayr	10,544
Dumfries and Galloway	4,525
Aberdeen and Argyll	10,310
Fife, Angus, Perth, and Stirling	9,445
England	3,099
Ireland	1,958
Canada	193

47,271

Mr. Begg then reported as to that portion of the scheme which referred to manuals and catechisms. The first catechism projected was one on the *distinctive principles of the Free Church*.

Mr. Macfarlan, of Renfrew, reported as to the monthly tract department of the scheme. The monthly circulation of these at present amounted to thirty-six thousand, but that was much too small; and he trusted that, in the course of a short period, the circulation of them would rise to one hundred thousand. Here again, when we think of the tracts of our Union, which, for excellence, are equal to anything ever published, we blush for our people!

On Tuesday, June the 2nd, the business was brought to a close, when the Moderator delivered his closing address, which was every way worthy of that with which he opened, and of the exalted position he occupied. We stay not to contend with him on certain matters in which he is, in our judgment, at fault. This is not our present business, nor is it our present humour. We see so much to admire that we are unwilling to attend to anything of a contrary character.

We cannot lay down our pen without a parting glance at the financial affairs of the Free Church since the disruption, which are as follow:—

	In 1843-44.			In 1844-45.		
	£	s.	d.	£	s.	d.
1. Sustentation Fund	62,468	2	3	75,468	2	3
2. Building Fund	237,836	19	10½	122,148	11	6½
3. Congregational Fund	41,540	11	10½	78,851	16	3½
4. Missions	31,790	13	3	68,085	3	0
5. Legal Expenses	1,190	5	7	3,385	3	3
6. Assembly Accommodation	1,893	1	5	707	16	0½
Total	£376,719	14	3	£348,733	0	10
Making a total of sums received since the disruption of				£725,452	15	1
And besides this, there fall to be added the sums subscribed for, but not paid, being—						
For Mr. Macdonald's School Scheme				45,000	0	0
New College Subscription				16,000	0	0
Making a grand total of				£786,452	15	1

Being altogether a sum of upwards of three quarters of a million sterling! But if we add to this the £22,000 of supplemental salary, already mentioned, the result will be £808,452 15s. 1d.!

Thus much for matters temporal; but these are not the only matters which have arrested our thoughts during our inquiries into the last year's proceedings of the Free Church. There is much, very much mixed up with the economic details of the multifarious business of these ten laborious and eventful days which tends to illus-

trate the eminently spiritual character and high principle of the leading men of the Free Church community. Still it may be of service, by-and-by, once more to refresh their memories on the subject of *purity of communion*, and in due season we hope so to do.

This digest, with all its wonders, would be very incomplete were we not to add that in addition to the excellent *Missionary Record* of the Free Church, at the beginning of the present year it established the *Gaelic Witness*, for the

benefit of the Highlanders. Then there is a nice little monthly, called the *Children's Missionary Record*, which had formerly a circulation of 3000. The Board of Free Church Missions took it up, and, raised by the powerful breath of that body, it soared at once to 25,000! Add to all this the establishment, since the disruption, of the *Free Church Magazine*, one of the best extant, and the *North British Review*, all things considered, the first in Europe. Of its great organ, the *Witness* newspaper, we do not speak, because it is not a new creation; and another opportunity will occur of stating our views of the all but boundless debt of obligation under which the Free Church has been laid by the potent services of that masculine and noble journal.

Having thus copiously and fairly stated the facts of this great matter, we shall give our readers a little time for meditation ere we proceed to lay before them the philosophy of the entire subject, together with the practical lessons which it supplies to the Christian people of every class throughout the British empire. But meanwhile we must tender to our readers a word of caution. It is impossible, without much reflection, to do anything like justice to this gigantic assemblage of ecclesiastical efforts. Our readers will please to recollect that all these things have been achieved at once—in the brief space of *twenty-four months*! Church history records no such event. There are seven portions into which the mighty structure is divided, any one of which would have formed an era in the history of any other Christian community: its 600 chapels—its 500 schools—its new college and normal schools—its parsonages—its publication projects—its home missions—and its foreign missions. Again we say, let it be remembered, that all this

was done *at once*! Yes, and all these erections are to be without a SHILLING OF DEBT! Independents, Baptists, Nonconformists of every name, think on these things! Methodists, Old, New, Primitive, and Association, awake! You have long been the wonder and glory of England; but your honourable pre-eminence is now in jeopardy! Already your position is but a secondary one! Will that satisfy your godly ambition? Ought it to satisfy the honoured disciples of the immortal Wesley?

We cannot close better than with the candid words of one of the chief members of the Scottish press, long the antagonist of the Nonintrusionists, now the Free Church, which run thus:—“These astonishing pecuniary efforts have been made by a small part of the population of Scotland, (probably not exceeding one-fourth,) consisting partly of the working, but chiefly of the middle classes. Very few of the landed proprietors, or what are called the gentry, or persons combining fashionable habits with independent means, adhere to the Free Church. Its strength lies among the serious, thoughtful, and busy classes, including, no doubt, some men of considerable wealth. The disruption was a bold experiment, and the success with which it has been carried through exhibits a most gratifying proof of the vast resources which an intelligent people, acting in union, can find within themselves for the accomplishment of any object which stirs the depths of their moral feelings.”

Church and State.

SHORTLY after the commencement of our labours we had occasion to speak in strong terms of commendation of the Congregational Tract Society, established at Appledore, Devon; and again we call attention to its meritorious labours. Its secretary has politely transmitted to us the following beautifully simple exhibition of points which are “most surely believed among us,”—which will form a fine elementary lesson for our simpler readers and our young people,—together with a short address to ministers and members of our churches, both of which we have much satisfaction in presenting to our readers.—EDITOR.

THE BIBLE AND THE BIBLE ONLY IS THE RELIGION OF DISSENTERS.

THE great principle of Dissenters is as simple as it is important. It is this—“The Bible, and the Bible only, is their religion.” All Scripture they receive; all tradition they reject. For the truth of God they go to the word of God. This alone is their guide. By this rule they are ready to stand or fall. The book of God is the only foundation of their faith, and the sole cause of their dissent. From the Bible they will not, they cannot, they dare not go.

Such is the simple fact. Let it be well under-

stood. Is not this principle right? If it is not right to keep to the Bible, what is? The universal conscience of man lifts up its voice aloud and answers, *It is right*—absolutely, infinitely right.

But in our day it is an actual truth that there are people, sober-minded and in their senses, who are heard to say, “Dissenters, your danger is great; you will be lost, no matter how closely you keep to the Bible; you are certainly going to perdition.” Now as many believe this strange notion, or at least say it, it will be kind to show them their mistake, both to keep them from uttering what is untrue, and to unburden their minds of such a load of anxiety. No doubt their pitiful hearts are full of fears at the thought of the perishing souls of pious Dissenters. They would, of course, be glad to see that their alarm is unfounded. It is then a duty to remove the ignorance which causes such anxious forebodings. Dissenters must feel deeply this concern for them; but we assure them it is quite unnecessary, as in following the Bible they cannot be led astray.

That the religion of Dissent is the religion of the Bible will be seen on comparing what Dissenters believe with the teachings of the word of God.

I. They believe that the Bible is the book of God, and is able to make men wise unto salvation.

“All Scripture is given by inspiration of God,

and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. Thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith in Christ," 2 Tim. iii. 15, 17. "Search the Scriptures, for in them ye have eternal life," John v. 39.

II. They believe that the Lord Jesus Christ is the Son of God and the Saviour of the world.

"For he said, I am the Son of God," Matt. xxvii. 43. "The Father sent the Son to be the Saviour of the world," John iv. 14.

III. They believe that repentance of sin and faith in Christ are necessary to salvation.

"Except ye repent ye shall all likewise perish," Luke xiii. 3. "He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life," John iii. 36. "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts xvi. 31.

IV. They believe that the ordinances of baptism and the Lord's supper are to be duly administered.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," Matt. xxviii. 19. "This do in remembrance of me," Luke xxii. 19; 1 Cor. xi. 24.

V. They believe that in public worship there should be perfect order and reverence.

"Let all things be done decently and in order. For God is not the author of confusion, but of peace, as in all churches of the saints," 1 Cor. xiv. 40, 33.

VI. They believe that the word *church* has two meanings in the Bible, of which the first is, the universal church of all true Christians everywhere.

"Upon this rock will I build my church," Matt. xvi. 18. "Unto him be glory in the church by Christ Jesus, throughout all ages, world without end," Eph. iii. 21.

VII. They believe that the second meaning of the word church is, a number of true Christians formed into a church according to the Bible.

"And the Lord added to the church daily such as should be saved," Acts ii. 47. "Then pleased it the apostles and elders, with the whole church," Acts xv. 22. "If therefore the whole church be come together into one place," 1 Cor. xiv. 23. "Greet the church that is in their house," Rom. xvi. 5. "The church of God which is at Corinth," 2 Cor. i. 1. "As I teach everywhere in every church," 1 Cor. iv. 17.

VIII. They believe that the Lord Jesus Christ is the only head of his church and its only lawgiver.

"One is your master, even Christ," Matt. xxiii. 8. "There is one lawgiver," James iv. 12. "And gave him to be head over all things to the church," Eph. i. 22.

IX. They believe that the Lord Jesus Christ has not left his church, like a mob, without laws or order, but has given it all things needful to its rule and usefulness, as well as to its sanctification.

"Ye are complete in him who is the head of all principality and power. Why, as though living in the world, are ye subject to ordinances after the commandments and doctrines of men?" Col. ii. 20. "Stand fast, therefore, in the liberty wherewith Christ made us free," Gal. v. 1.

X. They believe that a Christian church is to be a church of Christians, so that none else are

to be admitted, or if admitted, they must, as soon as they are known to be otherwise, be excommunicated.

"The Lord added to the church daily such as should be saved," Acts ii. 47. "First gave their own selves unto the Lord, and unto us by the will of God," 2 Cor. viii. 5. "Put away from among yourselves that wicked person," 1 Cor. v. 13. "Withdraw yourselves from every brother that walketh disorderly," 2 Thess. iii. 6. "From such withdraw thyself," 1 Tim. vi. 5.

XI. They believe that the Bible gives two offices for the regulation of a Christian church; one office being that of the minister, for conducting its spiritual interests, and the other office being that of the deacon, for managing its pecuniary affairs.

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word," Acts vi. 3, 4. "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons," Phil. i. 1.

XII. They believe that a church has the right of choosing its own officers, and whilst there are no more than two offices, yet may it have as many ministers and deacons as are found necessary.

"And the saying pleased the whole multitude; and they chose," &c., Acts vi. 5. "Beloved, believe not every spirit, but try the spirits whether they are of God; for many false prophets are gone out into the world," 1 John iv. 1. "And when they had ordained (or elected) them elders in every church, they commended them to the Lord," Acts xiv. 23.

XIII. They believe that those are true ministers who are not self-called, or self-sent, but qualified by piety, education, and ability to teach, and chosen by a Christian church.

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee; for a bishop must be blameless," Titus i. 5, 9. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery," 1 Tim. iv. 14; 1 Tim. iii. 1, 7.

XIV. They believe that ministers should be supported by voluntary payments, and not by compulsory exactions.

"Let him that is taught in the word communicate unto him that teacheth in all good things," Gal. vi. 6. "Even so hath the Lord ordained that they who preach the gospel should live of the gospel," 1 Cor. ix. 14. "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver," 2 Cor. ix. 7.

XV. They believe that the gospel is to be spread by spiritual means, as preaching, persuasion, teaching according as Christ commanded, and in no other way.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds," 2 Cor. x. 4. "Go ye, therefore, and teach all nations," Matt. xxviii. 19. "Knowing therefore the terror of the Lord, we persuade men," 2 Cor. v. 11. "Brethren, pray for us, that the word of the Lord may have free course, and be glorified," 2 Thess. iii. 1.

XVI. They believe that a Christian church is to be governed according to the laws of Christ, by its spiritual officers, and by none else.

"Remember them which have the rule over you, who have spoken unto you the word of God," Heb. xiii. 7. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief," Heb. xiii. 17. "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine," 1 Tim. v. 17.

XVII. They believe that Christ has not given to ministers or churches a right to change or increase his laws for his church, any more than to change his plan of salvation.

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book," Rev. xxii. 18. "In vain do they worship me, teaching for doctrines the commandments of men," Mark vii. 7.

XVIII. They believe that Christ is the only head and lawgiver of his church, and that he has not given in the Bible one command or one permission for his church to be governed by earthly rulers, or by worldly men, or by profligates and infidels, as the Church of England is, whose laws are made by a parliament composed of persons of all characters and of all creeds.

XIX. They believe that while Christ has fully told his servants how to spread his church among men, he has not given one permission to worldly rulers to establish it by their laws, nor one direction how to do it.

XX. They believe that Christ has nowhere ordered or allowed rulers to compel their subjects to pay for the support of his religion, or on account of it to punish, imprison, torture, or kill any one person.

XXI. They believe that Christ has not in the Bible appointed or even named an archbishop, or archdeacon, or any rectors, vicars, and curates, or any Christian priests, or churchwardens; and that these are quite as unscriptural as a cardinal or a pope.

XXII. They believe that in the Bible there is no mention ever made of godfather or godmother from Genesis to Revelations, or of reading prayers or using responses—of regenerating souls by baptism, or confirming children—of kneeling at the Lord's table, or giving the Lord's supper to dying persons.

XXIII. They believe that the great means of saving souls is by preaching the gospel, and not by giving the ordinances of baptism and the Lord's supper; and that the gospel depends for success on the Spirit of God, and not on an apostolic succession of ministers.

XXIV. They believe that the Bible gives not one idea of the apostles having successors*—that the only apostle who had a successor was Judas—that the apostles are in office now with the same power by their writings which they had by their sermons—that they all had six signs of being apostles to distinguish them from others who were not really so—that no man has now those signs, or has succeeded to the office—that an unbroken line is not true in fact, and cannot be proved from history—and that therefore apostolic succession is but a foolish dream.

XXV. They believe that the church of Christ will spread all over the world and last for ever—

* See Tract No. 15, on Apostolic Succession.

that his church shall everywhere be set free from the bondage of worldly rulers and human laws, and be gathered out of all lands, and from all ages, into one universal glorious church, to be for ever with the Lord.

XXVI. They believe that the Bible contains all truths necessary to salvation, and all laws necessary to Christ's church—that it is an infallible guide in all religious things—and that Dissenters, by following closely the word of God, are far safer than those who forsake it for human opinions and human laws.

Such is the religion of Evangelical Dissenters; and if this is not the religion of the Bible, then tell us what is. In conscientiously keeping to the Scriptures, there is the certainty of having God for their guide now, as well as their judge hereafter. How can a man of reason and conscience deny the safety of such a religion? Away then with the falsehood of its being a dangerous course to follow. Reader! be not deceived by priestcraft and hypocrisy. Awake to truth and sense. Rub thine eyes from the dreams and shadows of the night, and see broad daylight shining on the page of the Divine book. Search it. Follow it. Contend earnestly for the faith once delivered. Rouse all the renovated manhood of thy soul, and fight the good fight. Keep the faith and win the prize. By the truth as it is in Jesus thou must stand or fall. But truth is safe, and its way is straight. Pursue its high unbending path right onward through the crowds that cross it, or the mists that darken it, to the temple of sublimest glory, whose pearly gates will admit thee to the presence of the great Author and Finisher of truth, in whose light you shall see light if you consent to be led by the Spirit of truth on earth, and avow as your religion THE BIBLE AND THE BIBLE ONLY.

ADDRESS TO THE MINISTERS AND MEMBERS OF CHRISTIAN CHURCHES OF THE CONGREGATIONAL ORDER.

THE Committee of the Congregational Tract Society, an institution formed to diffuse New Testament principles on the duties and privileges, the rights and services, the constitution and government of Christ's own body—his church—appeal with confidence and affection to their brethren for encouragement and aid in their holy undertaking.

We feel, dear friends, that the state of our own churches, in the prospect of the severe demands which will be soon made upon their intelligence and fidelity, their holiness and their love, requires immediate effort to imbue them with the strength and impulse of divine truth; and so far from thinking a lively interest in the mutual relations and interests of Christ and his church to be derogatory to eminent godliness, we devoutly feel that the revival of an enlightened, spiritual, and devout piety, in souls and in churches, will be marked by a new zeal for principles, which, though some call sectarian, are of incalculable worth, and which are not of less value because, like early Christianity itself, they may be, comparatively, the denominational peculiarities of a few.

The many forms and mighty efforts of ANTI-CHRIST in our land demand from us who know and love the Saviour, and who value and pity

precious souls, the most religious and determined antagonism.

Popery, directed by wily Jesuitism, is striving to recover its ruinous soul-tyranny; by dethroning our God and Saviour, to seize the place of spiritual power.

Puseyism, by numbers, learning, craft, and zeal, seems determined to elevate a priesthood and build up a religion of *sacraments*, to the fearful destruction of immortal souls; by denying the gospel of SALVATION BY FAITH, and baptizing the heathenism of salvation by priests with the name of Christianity.

The State, employing its golden revenue and its iron laws, its glittering coronet, and its constable's staff, all its machinery of worldliness, and all its resistless power, labours to give to mere bodily exercises the name and promise of hallowed religion—to make a Divine and spiritual economy for saving the soul, a mere human secular policy of STATE CRAFT—and thus, for its own ends, and under the false name of Christianity, is working out a mighty engine of soul destruction. This "army of the aliens" present a fearful opposition to the work and will of Jesus Christ our Saviour, which ought to fill the heart

of every saint with a crucifying agony, and lead them, in the prospect of the eternal judgment, to ask of God his grace and guidance to war against his and his people's mightiest and deadliest foes.

Respected pastors and beloved brethren of our Christian fellowship, taught of God in spiritual truth, and one with Christ in gracious yearnings over souls, encourage and assist us by every means in your power to spread through the land, in these eventful times, the infinitely important doctrines of the gospel which pertain unto "the kingdom of God."

Our plan is to publish a series of small books and tracts on Congregational Nonconformity, of a size to send in letters, and at a price so low as to require free subscriptions to repay the loss. Our hope is, that by cheap tracts the monster evil of the day, a state religion, may be assailed by thousands taught and sanctified by the Spirit, but unable to sustain costly efforts. Dear brethren in Christ, let us entreat your kind approval, your generous aid, and your zealous co-operation. Any further information or assortment of tracts may be procured of the Secretary, the Rev. Jerome Clapp, Appledore, Devon.

Temperance.

THOUGHTS ON TOTAL ABSTINENCE; ITS PRESENT PROSPECTS, AND THE MEANS OF ITS ADVANCEMENT.

THE question, we regret to say, is not yet by any means fully before the public mind. Much has been written, most ably written upon it; but the mass, even of the faithful, have not given it a careful and candid perusal. Comparatively few have yet made a serious study of it. Even among the more intelligent classes, the distributors of knowledge, and the guides of opinion, by most it is still viewed as one of the many well-meant vagaries by which the face of society is from time to time diversified or disturbed, and the minds of the multitude amused or misled. All such have yet to learn, that the subject is really second to none within the whole range of the encyclopædia of human knowledge. It touches society at all points, from the heart to the extremities. From the monarch on the throne to the captive in the dungeon, all are deeply concerned in it. It involves the highest questions of legislation, jurisprudence, political economy, morals, and religion, both at home and in foreign climes—in a word, the temporal weal and the eternal destiny of countless millions, living and to be born, of the human race. From experience we can testify that, once fairly embarked in, it is one of the most exciting subjects that can occupy an intelligent creature; the farther the student advances, the more intensely he becomes interested, till at length it absorbs almost every other subject of an uninspired character. We earnestly invite our readers, and especially our ministerial readers, to make the experiment. Every view of the question tends to enforce and fortify our entreaty. As we have elsewhere said, the more

we contemplate the condition of British society, the more our conviction increases, that, to an extent incalculable, our misery and crime as a nation are mainly attributable to the unquenchable appetite for strong drink. We are satisfied that the time will yet come, when the churches of Christ, of every denomination, will unite in one pious and patriotic confederacy against this tremendous enemy of human welfare; and we are further convinced, that till the churches, as such, led on by the ministers of the gospel, shall stand forth to occupy a place in the mighty conflict, the war can advance but slowly, and must be attended on every hand with difficulty and discouragement. We are not without a hope that better days are dawning upon the great cause. Scotland, for ages the land of discovery and the cradle of reform, promises at length to embark with effect in this mighty movement. It is with feelings of no ordinary satisfaction we perceive that the United Secession Church, incomparably the most powerful body of Dissenters in that nation, are coming forward. At the late meeting of the Synod, in Edinburgh, a meeting of ministers and elders was held in the session-house of Broughton-place church, to take into consideration the subject of intemperance, and to adopt some plan of operation, with a view to promote a reformation. After a lengthened conversation on the subject, it was agreed unanimously to form an association of ministers, elders, preachers, and students, in connection with the United Secession Church, on the principle of *personal abstinence* from all intoxicating liquors. A committee of ministers and elders was appointed to prepare an address on the subject, and bring it before the attention of the office-bearers of the church. To this we have to add another fact of equal

importance. The subject obtained a prominent place in the recent proceedings of the Free Church Assembly, to which an overture was presented from one of its presbyteries. The Report on the State of Religion recommended "that special attention should be paid to the evils of intemperance, a strong testimony lifted up against them, and discipline rigidly exercised;" while the gentleman who supported the overture, "left it to the General Assembly to take up the subject, and give such a deliverance upon it as would convince the public generally that they were in earnest in endeavouring, as far as possible, to strike at the root of the matter, and as would strengthen the hands and encourage the hearts of those who were engaged in this good cause."

These are examples deserving of southern imitation. We hope the day is not distant when in England too it will become the subject of ecclesiastical resolution and of church action, on the basis laid down by Albert Barnes, which we shall set forth in our next Number. It may, indeed, require some time to ripen public opinion in religious circles, but whether that time shall be longer or shorter will very materially depend upon the conduct of the religious press, and the circulation of the *Temperance Magazines*. To these publications we attach the greatest possible importance, as principal instruments of diffusing light, and working out a sound and healthful state of public opinion, and hence it occurs to us, as a matter which should never be lost sight of,—that great prominence should be given to them on all public occasions. Few things will contribute more to make converts to temperance principles, and when made to edify them. It will be a happy day which shall behold one or more Temperance journals in every house, both rich and poor, in the British empire.

Again, our hope is in the rising race, and hence the necessity and importance of sowing broad-cast the seeds of the system in the youthful mind. We look with especial complacency on publications intended for children and youth. It is well worth the deepest study, by what means the question may be most successfully brought before the minds of the Sunday-school teachers of England—a noble band, comprising some 200,000 young people of both sexes, the flower of British society. It is impossible to express, adequately, our sense of the importance which attaches to their services, among the juvenile population; but incomparable, vast, immeasurable, religiously considered, as those services are, their value would be enhanced unutterably, if the temperance principle could be universally incorporated with their religious instruction. Now this is a consummation which we think ultimately attainable. These teachers are at a time of life and in a state of mind highly favourable to the entertainment of the question, as a subject of inquiry; and we feel confident, that, with the bulk of them that inquiry wisely prosecuted would infallibly issue in the adoption of the temperance principle. When we reflect, then, that these 200,000 youthful and generous spirits are not only now the teachers of some two millions of scholars, but are at an early day to become not only heads of families, but many of them Christian pastors, officers of churches, and missionaries to foreign climes, it will at once appear, that no degree of care and labour to

conciliate their opinions, engage their hearts, and enlist their services, in the cause of truth and righteousness, piety and patriotism, can be deemed too high a price, at which to purchase such a result.

The time is fully come when every man in England who makes the slightest claim to sense, to piety, or to patriotism, must turn his attention to the subject. Apathy is founded in ignorance. To know is—to act. The revenue reports of the empire ought to inspire horror into the heart of every good man! Few of our readers are prepared for the dreadful facts. Who will believe that twenty-four millions of gallons of ardent spirits are consumed in the United Kingdom in the short space of a single year? Who will credit the fact that, in the same space, nearly eleven millions of barrels of porter, stout, ale, and beer, have been consumed? But is this all? No; to the above must be added about seven millions of gallons of wines! What, then, is the cost of this mighty whole? That cost is about sixty-five millions sterling! This idea is too vast to be adequately comprehended by the bulk of common minds; but it may help them to form a general notion of its enormous magnitude, if they are told that it amounts to more than the entire annual revenue of this great country! Can anything, then, exceed this infatuation? Setting aside religion, is this like a nation of rational men? Truly might Britain be denominated—the BEDLAM ISLAND! Sixty-five millions sterling! Oh! what this sum, wisely employed, might have done to mitigate the sufferings and promote the comfort of the impoverished masses of the whole empire! Compared with this prodigious mass of gold, how pitiful, how contemptible the pittance devoted, in all shapes and forms, to promote the cause of humanity, of education, and of religion! The united income of all our principal denominational and general societies amounts to little more than the one hundred and thirtieth part of this mighty sum! Only look at the items for the last year.

	£	s.	d.
Church Missionary Society	105,249	13	7
British and Foreign Bible Society	85,817	15	9
London Missionary Society	82,876	9	8
Ditto, the Jubilee Fund	21,000	0	0
Religious Tract Society	54,104	14	2
Wesleyan Methodist Missionary Society	109,188	0	0
Colonial Missionary Society	3,388	14	8
Irish Evangelical Society	2,641	14	10
Foreign Aid Society	5,480	0	0
British Reformation Society	1,514	4	1
Home Missionary Society	8,000	0	0
Primitive Methodist Missionary Society	2,567	0	0
Christian Instruction Society	890	12	5
London City Mission Society	9,579	0	0
British and Foreign Unitarian Society	731	16	7
Sunday School Union Society	9,561	5	5
British and Foreign Sailors' Society	2,072	19	6
Total	£505,264	1	8

Protestant and pious Britain is annually spending *half a million* of money on the world's salvation, and *sixty-five millions* on strong drink!

But as the writer of the admirable tract on

the Temperance Movement, lately published by the Messrs. Chambers, of Edinburgh, truly says, "We obtain but an imperfect idea of the annual loss entailed on the country from intemperance by a mere recital of the expense of the intoxicating agents consumed. Such is only the first loss. The secondary losses are summed up as follows:—a large proportion of pauperism; loss of health and character; premature death, widowhood, and orphanage; abandonment to vicious pursuits and crimes; an enormous outlay in supporting judicial tribunals, police establishments, jails, and penal settlements; the abstraction of land from useful crops for food; and the distraction of capital into wrong channels. Of the evils ensuing under the head of public morals and religion, the picture is too appalling to be dwelt upon."

Christian Englishmen! Are these things so? Yes, this witness is true, and the good of these nations, the diffusion of the gospel, and the welfare of a world, demand attention to the testimony. It is no longer meet for you to stand aloof from this great movement. It is time for you, in the fear of God, to approach the subject, to survey it on all sides, and sift it to the bottom. Let no good man henceforth be deterred from the discharge of this great and paramount obligation by vulgar prejudice, by ignorant clamour, by extravagances of opinion, or indiscretions of expression, which at any time may have attended the advocacy or marked the movement. Truth compels us to say that the wildest of the advocates have acted a part far more rational than the bulk of their censors; and that the most extravagant opinions that have ever been propounded concerning even the Wine Question have been wisdom itself as compared with the most discreet and dignified attempt, whether medical or theological, to build up the fearful, the fatal abomination whereby a nation's wealth is being destroyed, its religion blighted, its morals corrupted, its honour tarnished, and the souls of its people in myriads hurried to perdition!

Men of God! Our appeal is to you. And that it may acquire increased solemnity, we make it in the words of one of the mightiest dead, of another country, that has been gathered to the grave for centuries. "Truth and duty may be hidden for ages, but they remain unshaken as God's throne; where, in the course of his providence, they are made known to one or a few, they must be proclaimed, whoever may be opposed. Truth, truth, is the hope of the world! Let it be spoken in kindness, but with power. There are, there must be, means of preservation or cure for this deadliest moral disease. The unhappiness is that too many of us who call ourselves the friends of temperance have not *virtue and love enough to use powerfully the weapons of the Spirit for the succour of the tempted and fallen! We are ourselves too sensual to rescue others from sensuality!* The difference between us and the intemperate man is too small to fit us for his deliverance. But that there are means of withstanding intemperance; that it is the design and tendency of Christianity to raise up men fit and worthy to wield those means; and that there are always some who are prepared to lead the way in this holy work, I cannot doubt. I see, indeed, a terrible energy in human appetites and passions! But I do not faint. Truth is mightier than error; virtue, than vice; God, than the evil man! In contending earnestly against intemperance, we have the help and friendship of Him who is almighty. We have allies in all that is pure, rational, divine, in the human soul, in the progressive intelligence of the age, in whatever elevates public sentiment, in religion, in legislation, in philosophy, in the yearnings of the parent, in the prayers of the Christian, in the teachings of God's house, in the influences of God's Spirit! With these allies, friends, helpers, let good men not despair, but be strong in the faith that in due time they shall reap if they faint not."

Congregational Unions and Associations.

NORTH WALES CONGREGATIONAL UNION.

Minutes and Resolutions of the last Anniversary, held at Dolgellau, 2nd and 3rd July, 1845.

DELEGATES from all the associated districts were present, and the following resolutions were passed:—

I. CHAPEL DEBTS.—That as the churches have had to erect nearly the whole of their places of worship within the last forty years, and as the debts thereby incurred have been the chief hindrance to their prosperity, this meeting feels devoutly grateful that so much has been done for their liquidation; and is convinced that the removal of the burdens that remain ought to be the *first* care of the churches.

That this meeting regards the circumstances of the present time as favourable to the commencement of another general effort for their removal; and would recommend each associa-

tion to obtain full returns of the sums remaining, to be forwarded at their earliest convenience to the Rev. C. Jones, Dolgellau; to publish immediately in the *Dysgdydd*, the plans they deem best adapted for their liquidation; to arrange for the holding of public meetings and for the circulation of short appeals designed to enlist a stronger and more general feeling in favour of an object so important; and to appoint delegates to attend the Denbigh meeting in October for further deliberation.

II. CONGREGATIONAL UNION OF ENGLAND AND WALES.—1. The Rev. H. Pugh's very interesting report of his visit to the meetings of the Union in London was received. 2. The Rev. D. Price, of Denbigh, was delegated to represent the associated churches of North Wales at the next Assembly of the Union. 3. It was agreed that the next North Wales Anniversary should be held in Flintshire, at the time and place which the Committee of that Association may determine.

III. CIVIL AND RELIGIOUS FREEDOM.—That this meeting sincerely rejoices to observe that various religious associations in England continue to confirm and to multiply their protests against the cruel conduct of all ecclesiastical bodies in America, that in any way countenance and defend the horrors of slavery.

That this meeting devoutly prays for the speedy success of the various combined and individual efforts now carried on, for the purpose of strengthening and spreading the important conviction, that the *voluntary system* is the only legitimate system for the support and propagation of Christianity.

IV. CHRISTIAN UNION.—That this meeting cordially sympathizes with the growing desire and determination evinced by Christians of various denominations, to cherish a holy "unity of spirit," by acknowledging each other as "brethren beloved of the Lord."

V. Suggestions were then made as to the great importance of duly encouraging our Theological Institutions and Normal Schools, and the various public meetings were impressively addressed by Messrs. Francis, of Ruthen; Parry, of Wern; Jones, of Penllys; Edwards, of Aberdare; Pugh, of Mostyn; Davies, of Newmarket; Price, of Denbigh; Ambrose, of Portmadoc; Morgan, of Llanfyllin; Parry, of Conway; S. Roberts, of Llanbrynmair; Jones, of Amlwch; and Thomas, of Liverpool.

HAMPSHIRE ASSOCIATION.

At the meeting of the Hampshire Association of ministers and churches, held April 23rd, at Alton, Mr. H. M. Gunn, late of Coward College, and University College, London, was ordained over the church there assembling, when the following ministers took part in the service. Mr. Adkins, of Southampton, delivered the introductory discourse. Mr. Reynolds, of Romsey, asked the usual questions. The ordination prayer was offered by Mr. Mann, of Cowes. The charge was given by Mr. D. Gunn, of Christchurch, from 2 Tim. ii. 15. The sermon to the people was preached by Mr. Guyer, of Ryde.

The meetings of the association took place the next day. The Hampshire Sunday-school Union met in the morning, when breakfast was provided in the new school-room, and Mr. Gunn, of Christchurch, took the chair. The annual report was read, and the principle of general education strongly enforced and warmly approved.

The usual sermon was preached by Mr. Parry, of East Cowes, on the given subject—The Prophecies of Scripture, and the Aspect of the Times, relating to Antichrist. In the evening, a public meeting was held in behalf of the objects of the association, when J. Seymour, Esq., of Odiham, took the chair; and addresses were delivered by Messrs. Gunn, Pearsall, Adkins, Guyer, and by W. Tice, Esq., of Sopley. Home Missions were urged on all as requiring more attention, and increased contributions.

Review and Criticism.

KNIGHT'S WEEKLY VOLUME.

XLIII. The Dutch in the Medway. XLIV. The History of the Dog. XLV. and XLVI. Biographical History of Philosophy. XLVII. Arabian Tales and Anecdotes. XLVIII. Rambles by Rivers. XLIX. and L. History of Literature and Learning in England. LI. The Lost Senses: Blindness. LII. and LIII. Statesmen of the time of George III. LIV. and LIX. Cabinet Portrait Gallery. LV. and LVII. Memoirs of Early Italian Painters. LVI. Racine and the French Classical Drama. LVIII. The Civil Wars of Rome: Select Lives of Plutarch.

THIS great project is still steadily advancing. Since our last notice it has received an accession of no fewer than seventeen volumes, of interest so varied as still further to confirm and illustrate the truthfulness and propriety of the original title, "For all Readers," the frivolous and flippant infidel not altogether excepted, as fully appears in Volume XLIII., "The Dutch in the Medway,"

which we can only designate an unmeaning piece of empty brilliancy, strongly seasoned with impiety. The airy author, who has wisely withheld his name, belongs to the school of Butler, author of "Hudibras," one of the most impious and mischievous writers in our language, who holds up all serious piety to bitter scorn, and whose work is an atrocious libel on a body of the best men that ever trod on British soil. We deeply regret the introduction of this volume into the series; for style apart, it possesses no claim whatever to such an honour. It must have crept in through inadvertence; for the house of Knight and Co., although mainly devoted to science and general literature, has very seldom offended on the score of religion. Having entered our protest against this one book, we proceed to the rest of the series, which we deem worthy of its predecessors, of which we have already spoken in terms of unmeasured praise. "The History of the Dog" is a wonderful volume, possessing equal and irresistible attractions for the

schoolboy and the sage. It abounds with the poetry of that interesting creature, and with materials for the moral philosopher. Where all is so full-fraught with interest, selection is difficult; but of some of the works the claims are so great as to demand emphatic specification. "The Biographical History of Philosophy" is the most masterly digest of the mighty theme anywhere to be found. Under the first epoch we have speculations on the nature of the universe, comprising the physiologists, the mathematicians, and the Eleatics. Under the second we have discussions on the creation of the universe and the origin of knowledge, with the schools of Heraclitus, Anaxagoras, Empedocles, and Democritus; and then comes the intellectual crisis, and the Sophists, followed by the new era, introduced by the immortal Socrates, which is succeeded by Plato's sublime system. Aristotle follows with his marvellous logic, and in his train the Sceptics, the Epicureans, the Stoics, and the New Academy. This brings us down to the days of Proclus. What a field these volumes traverse! What a magazine of facts and doctrines for the insignificant sum of four-and-twenty pence! What times for the young men of England! Next we specify the two volumes on "Literature and Learning in England from the Revolution of 1688 to the Present Day," as a work of extraordinary value to the general reader, but especially to young men. A view, at once clear and full, of the most magnificent prospect on which a young Englishman's eye can fall, is here presented. For youth just commencing a thorough English education, and for those who have not enjoyed that advantage, these volumes are invaluable as an introduction, and to some extent a guide. They have our most cordial commendation. To the above we would add the two volumes of "Historical Sketches of Statesmen," by Lord Brougham, which comprise a multitude of splendid specimens of criticism, oratory, biography, and history. This work stands alone in our literature as a gallery of the portraits of glorious men, drawn by one of the greatest masters of this or any age. Here Chatham, Mansfield, Burke, Fox, Pitt, Sheridan, Wyndham, Dundas, Erskine, Grattan, Wilberforce, Canning, Romilly, Franklin, and many others of talents and celebrity hardly inferior, stand forth to the view of the present generation in an attitude and in a costume which bespeak the genius of him whose gigantic hand has grouped

them together. By young men of taste, and of a genius for poetry and eloquence, these volumes will be considered a rare treasure, and be made an especial study.

The Pictorial Sunday Book. By JOHN KITTO, D.D., Editor of the "Pictorial Bible." Folio, pp. 422. London: Knight and Co.

THIS truly magnificent performance is now finished; but we are at a loss in what terms to describe it. Of all Mr. Knight's pictorial enterprises it is, as was most meet, the most splendid. It presents at the very cheapest rate a SERIES OF ENGRAVINGS illustrative of the Bible History, the Prophecies, the Psalms, the Life of Christ, and the Acts of the Apostles, exhibiting the scenes of the great events recorded in Scripture, the customs of the Jews, the natural history of the Holy Land, and the antiquities which throw light upon the sacred writings. With these are united some of the more striking and impressive compositions of the great painters, and original designs, each illustrating the historical events of the Old and New Testament. But this is not the whole; these pictorial illustrations are connected with a COURSE OF SUNDAY READING, which, avoiding all matters of controversy, presents in a highly instructive and engaging form a body of scriptural narrative and explanation, continuing from number to number, each forming a fit portion for an hour of leisure. To crown the whole, the physical geography of the Holy Land forms a portion of each part, illustrated with maps executed from the best authorities. The whole forms a volume of extraordinary value and beauty, at a price so low as to place it easily within the reach of families even in moderate circumstances. If we shall be thought to have spoken strongly, it is because we feel strongly; and we assure our readers that our statement falls greatly short of the fact. Should any for a moment doubt, we appeal to the volume.

CHARACTERISTIC NOTICES.

The Signs of the Times in the East a Warning to the West: being a practical view of our duties in the light of the prophecies which illustrate the present and future state of the church and of the world. By EDWARD BICKERSTETH, Rector of Watton, Herts. Post 8vo, pp. 433. London: Seeleys.

THE general views of Mr. Bickersteth, on prophetic subjects, are well known to our more enlightened readers. Those who are conversant

with his Practical Guide to the Prophecies, Restoration of the Jews, and the Promised Glory of the Church, which we noticed last year, are able to appreciate his general system, ardent piety, and excellent spirit. The present volume, while based on the same general principle, exhibits many subjects in new or improved lights, and brings those principles strongly to bear upon the events which are passing before our eyes. It consists of five parts, indicated as follows:—The instruction given us by prophecy on the times in which we live—The special dangers and corresponding duties of Christians in these days—The special duties of ministers in these days—National duties now specially important—The present privileges of Christians leading them to all good works. Under these several heads are ranged a number of chapters, enriched by a very considerable number of valuable Notes. Apart from the author's peculiar prophetic views, the volume abounds in matter as unexceptionable as it is valuable. Mr. Bickersteth is a close student of Providence as well as of Prophecy, and a keen observer of the society in which he moves, while he constantly turns everything to what he considers for the good of man and the glory of God. But even he cannot extricate himself from that law which seems to govern all churchmen. In a note on Vinet, whom he quotes in the text, speaking of that writer's "Reasons" for the separation of Church and State, he says, "They seem to me just calculated to bring on that miserable condition of those days, 'When there was no king in Israel, every man did that which was right in his own eyes.' The American churches furnish no encouragement to any State to neglect the support of the true religion. It is painful to see a spiritually minded and devoted Christian using his best talents, and they are not feeble talents, to strengthen one of the temptations of these days," &c. We abstain from comment; and simply assure our author, that to us there are things still more "painful." It is painful to see Mr. Bickersteth make what we must pronounce a dishonest use of Vinet's language. The work itself is before us, and the passage presents a bearing wholly different from that which Mr. Bickersteth ascribes to it. Vinet's dissatisfaction was with his performance, not with his theme.

Elementary Education: the Importance of its Extension in our own Country, with a Sketch of the State of Elementary Education on the Continent. By HENRY EDWARDS, Ph.D., D.D. 8vo, pp. 182. London: Longmans.

Education: the Birthright of every Human Being, and the only Scriptural Preparation for the Millennium. By BENJAMIN PARSONS. 8vo, pp. 162. London: Snow.

"WHOEVER can get possession of popular education, may change the face of the world." So said Leibnitz; and so says all experience. We, therefore, welcome every writer on this subject, whatever may be his comparative merits; we take the will for the deed, and hence we accept with thanks even the first of these treatises, although little more than a mass of statistics,—a jumble without contents or index, or any very noticeable order or object,—a production by no means worthy of the hand that could pro-

duce "Piety and Intellect relatively estimated." The work of Mr. Parsons is, in all points, a valuable volume. It is a business-like, masculine, and earnest production: After three important chapters of preliminary statement and argumentation, he proceeds, in five more, to set forth obstacles that have impeded or prevented education;—The present state of education in England;—The state of education in other countries;—Our future operations;—Past results, and future prospects. All these points are discussed with great ability. Mr. Parsons is clearly a man of the age, a man of the people, and a man of a genuine English spirit, sometimes a little too wild for us elder men, endowed with great talents, energy, and enthusiasm, flooding every subject he approaches with information, although not always quite digested. We like him greatly, and shall be glad to meet him again. The book is amazingly cheap. It comprises the matter of an ordinary twelve shilling volume.

The Apostolical Christians; or, Catholic Church of Germany. A Narrative of the Present Movement in the Roman Catholic Church: comprising authentic documents with reference to the coat of Treves, &c. Edited by HENRY SMITH, Esq. With a recommendatory Preface, by the Rev. W. GOODE, M.A. Royal 18mo, pp. 200. London: B. Wertheim.

THIS volume necessarily contains a few facts in common with the tractate mentioned in our July Number, with a large amount of additional matter, all bearing on the subject of the Reformation, all tending to illustrate the power of truth and the iniquity of Antichrist. Few publications, indeed, of our times so strikingly exemplify the impiety, the imposture, the cruelty and wickedness of the Man of Sin. It is a book for all readers, but especially for young people.

The Pilgrim's Progress. By JOHN BUNYAN. With Memoir by Rev. THOMAS SCOTT, of Aston Sandford, with Notes by the Editor. Folio, pp. 190. London: Thomas Arnold.

WHO is the "Editor?" What led to this remarkably splendid folio edition? To neither of these questions is any answer given. No matter, here is a sight worth seeing. A great variety of editions of the wondrous dreamer have at various times appeared; but nothing even approaching to the one before us. The enterprise greatly gratifies us; nothing uninspired better deserves this royal attire. A multitude, we doubt not, will be delighted to meet the great prose poet in such a costume. Persons of failing sight, too, will find their account in the large type, which many of the aged will be able to read without glasses.

A Dictionary of the English Language, containing the Pronunciation, Etymology, and Explanation of all Words authorized by Eminent Writers. By ALEXANDER REID, A.M., Rector of the Circus-place School, Edinburgh, Author of "Radiments of English Composition," &c. 8vo, pp. 565. Edinburgh: Oliver and Boyd.

THE number of words in our language amounts to somewhere about eighty thousand, of which

about forty thousand are now in use by respectable authors. The work before us comprehends the whole of the latter, and none other; it gives the spelling and pronunciation supported by the best authorities; it denotes as far as practicable the root of every word; defining and explaining them as employed by standard writers. To augment its value as a school-book, there is subjoined a very copious list of Greek, Latin, and Scripture Proper Names. Mr. Reid, modestly referring to the imperfections which may possibly cleave to his work, expresses a "hope that, as a school-book, it will be found *superior to any dictionary at present in use.*" In this opinion we entirely concur. It is added, "It was all carefully written by the compiler's own hand, and the utmost attention was paid to accuracy while it was passing through the press. Nothing has been inserted without authority, and every word has been verified." He who can thus speak is entitled to a hearing, and he will doubtless obtain it. The work is, beyond dispute, the best of its class that has yet appeared. We cordially commend it to the scholastic profession.

Sketches of Sermons on Christian Missions. Original and selected. By the Author of the "Pulpit Cyclopaedia." 12mo, pp. 360. London: Aylott and Jones.

THIS volume contains *fifty-six* sketches of Sermons by ministers of various denominations, with sixteen original ones by the Compiler. It is "designed as *suggestive of themes and topics,*" and it is so in an eminent degree. It is a volume calculated to be of great service to a numerous and deserving class of men, humble pastors, whose little libraries are but meanly stored with missionary literature; lay preachers, who have often occasion to speak for that cause; and sabbath-school teachers, who do well at proper times to address their classes on this great work. It is a well-printed, compact, cheap, pocketable volume.

Studies in English Poetry; with short Biographical Sketches, and Notes explanatory and critical. By JOSEPH PAYNE. Post 8vo, pp. 466. London: Relfe and Fletcher.

THIS is one of the best publications of the kind we are acquainted with. It has our unqualified approbation as admirably adapted to the higher order of schools. It follows out the laudable object of its beautiful precursor, "Select Poetry for Children," in an effective manner, by an ample supply of materials for the higher cultivation of the youthful taste, and by brief explanatory and critical annotations on particular passages, to develop their spirit and beauty, and to make the learning of poetry in schools, what it has hitherto but rarely been,—a valuable auxiliary to the study of our mother tongue. The first part consists of miscellaneous poems and extracts; the second of poems and extracts from the highest class of English poets, chronologically arranged, from Chaucer to Burns, showing the progress of the language, and accompanied by short biographical notices and remarks on the spirit and style of each author.

The Backslider's Mirror. A Popular Welsh Treatise. By E. S. BYAM, Esq. Royal 18mo, pp. 96. London: Simpkin and Marshall.

AN excellent piece of Welsh divinity, well translated, and deserving extensive circulation. The sale of 8000 of the original shows the estimate in which it is held among the Welsh churches.

The Convict Ship. A Narrative. By COLLIN A. BROWNING, R.N. 8vo, pp. 324. London: Smith, Elder, and Co.

A VOLUME of moral wonders, which throws into shade everything that has appeared for many years. It is a grand experiment on one of the most impracticable masses of human nature, comprising 264 convicts, that could possibly be collected together, and attended with results which ought to cover infidelity with lasting confusion. Of the whole number seventy-six had received a little education; 188 were wholly uneducated: they were classified, and formed into twenty-four schools, each with its master, and an inspector over all, the masters and inspector being also convicts. Before the end of the voyage all could read well, and *one hundred and fourteen* professed their faith in the Son of God! The whole multitude assumed the aspect of a body of virtuous and respectable men. The sole instrument in this marvellous transformation was the Surgeon-Superintendent, who seems to have been one of a million. He states that he has, during five voyages to the Penal Colonies, conducted *one thousand and sixty-five* prisoners, of whom only *fourteen* had been educated in a sabbath-school! Teachers, mark that! Thank God, and take courage!

The Christian Mirror of Duty to God and Man; or, The Example of Christ illustrated from the Scriptures. 18mo, pp. 144. London: Seeleys.

A DELIGHTFUL pocket companion; an original and happy conception. The texts are given in full, so that without a Concordance, or even a Bible, in the solitary walk, in the railway train, or aboard ship, in all situations, the soul may here be fed and the spirit refreshed by the words of inspiration. The arrangement is methodical, and the plan of the whole set forth in a copious table of contents.

The Three Questions: What am I? Whence came I? Whither do I go? By W. H. MILLER. 12mo, pp. 119. Second Edition. London: Bell.

ORIGINAL thinking, clear statement, striking illustration, and elegant expression, mark this volume, which we strongly recommend to young men.

Elements of Sacred Truth for the Young. By JOHN ABERCROMBIE, M.D. Part I. Second Thousand. 18mo, pp. 97. Edinburgh: Whyte and Co.

ONE of the last and best deeds of a great man, who did much and always well. After teaching philosophers and enlarging the boundaries of science, little aware that his purposes were so soon to be broken off, he descends to childhood,

stating in his preface, "The ambition that now remains to him is to have his name associated with those solemn and sacred hours when the Christian parent calls around him the children of his heart, and, feeling all the uncertainty of the life which is passing over them, seeks to raise their minds to a life that is never to end;" an "uncertainty," alas! which, in his own case, received another and a speedy exemplification.

Immanuel; or, The Mystery of the Incarnation of the Son of God Unfolded. By JAMES USHER, D.D., Archbishop of Armagh. 18mo, pp. 78. London: W. E. Painter.

SUCH a theme in the hands of such a man may well excite expectation, and in the result it will not be disappointed. This is a most masterly discussion of one of the greatest subjects of inspiration.

A Treatise on Prayer. By J. THORNTON. 18mo, pp. 212. London: Tract Society.

A WELL-KNOWN and duly appreciated publication, which deserved the honour of publication by the Tract Society, who have sent it forth in their own neat, convenient, and inexpensive manner.

Mangnall's Questions. A new edition, with 26 Maps and 64 Engravings. By W. PINNOCK. 8vo, pp. 544. London: Thomas Arnold.

ANY recommendation of this work would be superfluous, if not absurd. We have only to say that this edition of Mr. Arnold's is one of the best that has yet appeared.

The Peace Reading Book: being a Series of Selections from various Sources. Edited by H. G. ADAMS. 12mo, pp. 170. London: Gilpin.

THIS book is very much to our taste. There is profound wisdom in the attempt to extinguish the warlike spirit in the hearts of the rising race. We know not a book better adapted to that attempt than the volume before us.

Lays of the Heart on various Subjects. By W. J. BROCK. 18mo, pp. 132. London: G. Biggs.

THE product of a mind decidedly poetic, and sanctified by the grace of the gospel. The volume contains a portion of truth in doctrine, is tender in sentiment, and often sweet in versification.

The Child's Book of Martyrs. Compiled from Foxe and other authorities. By A. V. ALLEN. 32mo, pp. 464. London: Nisbet.

AN excellent book for the young, well adapted to implant Protestant principles, and to nourish them where already existing.

A Christian Companion for the Chamber of Sickness. By a Minister. 18mo, pp. 276. London: Tract Society.

THIS is an excellent companion for the chamber not only of sickness, but of health; and happy

will they be who make it such. The less that is left to sickness the better. It comprises eighteen chapters of excellent matter, whether for instruction or edification.

The Working Man's Wife. By the Author of "The Family Book." 18mo, pp. 176. London: Tract Society.

THIS is a fine conception, well executed, and an undertaking worthy of the Tract Society. Our working men are the strength and glory of the land, and their wives the mothers of the millions. What a fund of common sense and practical information is here! For the wages of a quarter of a day the young workman may present his wife with an encyclopædia of worldly wisdom. Would that every working man's wife in England had this book by heart! It were also well if not a few of those of another description would make it a manual. The duties of the wife, the mother, the neighbour, &c., are here set forth in the most pleasing manner. Chapter VIII., The Way to Plenty and Comfort, or how to make the best of everything, is invaluable; and Chapter X., on Scales of Income and Expenditure, is a meet companion to it.

The Divine Commendation of Abraham; or, Parental Duties, and the Blessings Resulting from their Faithful Performance. By THOMAS HOUSTON. 18mo, pp. 276. Edinburgh: W. Whyte.

AN all-important theme profitably discussed. It greatly deserves the consideration of parents.

Sacramental Instruction. By the Rev. C. BRIDGES, M.A., Vicar of Old Newton. Royal 18mo, pp. 137. London: Seeleys.

THEY who have read the Author's "Exposition of Psalm CXIX.," not to speak of "The Christian Ministry," &c., will be glad to meet him on the subject of sacramental theology. The work goes far beyond the title. It is an able and comprehensive view of the whole question, and supplies an excellent antidote to the errors of Puseyism. "Forms," says Mr. Bridges, "unduly exalted, dethrone our Divine Master from his supremacy, bring the palsy of formality upon our souls, and a withering blast upon our ministry."

Laodicea; or, Religious Declension. Its Nature, Indications, Causes, Consequences, and Remedies. By D. E. FORD. 18mo, pp. 118. London: Simpkin.

ALTOGETHER worthy of its predecessors, Decapolis, Chorazin, and Damascus; and by those to whom these invaluable pieces are known, this will be deemed very high praise. The nature, indications, causes, consequences, and remedies of this great and prevalent evil are here set forth with a master's hand. The number of Christians is very small who might not be improved by the perusal of Laodicea.

Sacred Geography and History, for the use of Families, Bible Classes, and Sunday-school Teachers. By THOMAS APPLEGATE, Missionary, from the Bahamas. 12mo, pp. 144. London: Ward and Co.

AN ingenious publication, well fitted to be useful.

The Gardener's Wife: A Memoir of Eleanor Elliot.
By J. O. JACKSON. 18mo, pp. 87. London:
Ward and Co.

A PUBLICATION adapted to be useful; but we must caution our readers against certain books of the new Scottish school, which it strongly recommends.

Anna, the Leechwender: A Narrative of Filial Love.
By O. GLAUBRECHT. From the German, by Mrs. CLARKE. 18mo, pp. 72. London: B. Wertheim.

ONE of the sweetest little histories that was ever penned.

The Mirror of the Gospel. By J. R. BALME, Author of "The Lever of the Gospel." 18mo, pp. 135. London: Hamilton and Co.

WITHOUT crack or flaw, and well silvered. We strongly recommend the reader to look frequently into it.

Puseyism. Addressed to all who either promote or proscribe Tractarianism. London: Sherwood, Gilbert, and Piper.

A CLEVER production for sixpence, which is adapted to do more execution in the public mind

against the strongholds of error than some dozen half-guinea volumes on the subject that might be named.

The Spirit of God in the Conversion of the World. A Sermon preached in the Tabernacle, Moorfields, before the Directors of the London Missionary Society, May 14, 1845. By THOMAS ARCHER, D.D. 18mo, pp. 36. London: Snow.

DR. ARCHER, notwithstanding some defects of utterance, is one of the first public speakers of the day. When duly prepared—for he *thoroughly prepares himself*—there is a comprehensiveness in his views, a force in his argumentation, a brilliancy in his wit, a power in his sarcasm, a vigour in his diction, and in his address a torrent of emotion, which, in popular assemblies, carries everything before it, as a whirlwind or a storm. The sermon on our table produced on its delivery an extraordinary impression on a vast assembly, and it will, we doubt not, be read with profit by thousands, although divested of all the exciting circumstances which attended its original utterance. The publisher deserves great praise for issuing this brilliant sermon at *fourpence*, which, under the old dispensation, would have been charged a shilling or eighteen-pence.

Sabbath and Day-Schools.

DIGESTED READING.

By Dr. Leischold.

A SET of useful aphorisms might be drawn from Dr. Macculloch's elaborate treatise on the attributes of God, as proved and illustrated from the facts and laws of the physical universe. I remember, after a perusal of the work, to have sketched the following; and if you, Mr. Editor, think them worthy of your notice, the insertion of them in the CHRISTIAN WITNESS might lead others to follow out the clue here given. As I wrote from recollection of the sentiments, to compress them chiefly in my own words, the improprieties of expression must be placed to my account, not to the author of that admirable treatise.

J. L.

"Thy creatures have been my books, thy Scriptures much more; I have sought thee in the fields, I have found thee in the sanctuary."—*Lord Bacon.*

NATURAL AND REVEALED RELIGION.

A belief in the existence of the Author of revelation is *pre-supposed* in him who peruses it. The idea was probably given to the mind from without, and is not its own production or the fruit of its investigation. But it may be confirmed and enlarged by the discoveries of revelation. The Scripture is one book; the creation is another. In the Bible, God *tells* us of himself; in creation, he *shows* us himself. If the former

is more full, the latter is more palpable. There, we hear of him by the hearing of the ear; here, the eye seeth him. We can see and feel his power, of which we read; his wisdom, including his intentions, forethought, and contrivance; his goodness, widely extended; his universal knowledge and presence; and, in fine, his providence and government over all. What, then, shall he said to him who, supposing he knows God, refuses to inquire of him in his works? Has God given him eyes that he may close them? a clue to find him out, that he may neglect to follow it? Not so did he command to Job and David. He has displayed himself in the heavens and earth, and his works announce his commands, which no one can mistake.

The hypotheses that have been framed for the exclusion of God from the world, if brought out of the labyrinths of words in which they have been enveloped, and translated into common sense, will be found to end in an absurdity or in the admission of the very thing that was denied, under another name. If the world is framed and ordered by *chance*, it must be a thing distinct from matter, and, as moving, it must have power, for motion is power; it must, therefore, be a moving power—in other words, a deity, though without intelligence. If the world is governed by *fate*, this must be superior to the Creator, and then we are only removed from one god to another. If *matter* is eternal, then, "as it is ever present and everywhere, as far as we have any knowledge, matter must be God. In avoiding him we come upon him, only debased by our conceptions. "Thou hast beset me behind and

before, and laid thy hand upon me." Gibbon observes of Lucretius that he proves a Deity, in spite of himself, combining the enthusiasm of a poet with that of a missionary.

The cosmogonies of the ancients imposed upon none more than upon their own authors. They became enamoured of the infant on whom they had bestowed so much care, and ceased to believe it a deformed urchin. The folly of deeming them worthy of being confuted is that which has prolonged their existence. There might be some excuse for their not meeting with the contempt they deserved in the age in which they were formed; but none for their not being treated with such contempt now.

Natural religion is founded on appeals to our senses and feelings; the evidence of revealed religion rests upon testimony. Hence the far greater amount of unbelief regards revealed religion, the proof of which requires to be formed out of a process of reasoning; and hence the importance of the appeals which natural religion presents to our reason through the medium of facts with which our senses are conversant. For, while the *probability* of such a revelation is inferred from the wise, and intelligent, and benignant Author of creation, and the way thus prepared for its impartial examination, the internal agreement of it with the known discoveries of the same Author in his works, confirms it to our faith, and strengthens all the other arguments by which it is supported. When we see some reflection of a being behind us in a mirror before us, we believe the more easily what is reported to us concerning him of a similar description.

Although the evidence of revealed religion is sufficient of itself, this does not supersede the necessity of facilitating our belief of it by that which is more obvious. At the same time, the deductions of natural religion being *certain*, as far as they go, we are put upon our guard against the doubts of scepticism that will intrude, and the superstitious and extravagant notions with which some have encumbered and debased matters of pure faith.

Nature is a term which it is desirable to use at times, to preserve the reverence due to the great name. But if it be used to displace the Deity from the mind, as if it were something that was neither the creator nor the creation, it can only be so employed by those who substitute sounds for sense, and speak without thinking. It is the subterfuge of a latent enmity, which has been justly described as a "not liking to retain God in our knowledge." None but those who use words without ideas can suppose that nature is a power which is not the Deity.

Is there not a fault in the system of teaching religion, especially as it regards *children*? We begin with the abstruse doctrines of Scripture, the ground of their belief in which, namely, testimony, we cannot make them understand. So that their faith, if it exist at all, must be that of human authority, if it be not a nullity, and their profession of it hypocrisy. The fact of our redemption by Christ, so far above their

capacity, is surely not a part of that *preparatory* knowledge by which the human intellect is to be formed. A future state, too, of rewards and punishments eludes their view; while the punishment being more apprehensible and tangible than the spiritual, distant, and eternal rewards, a fear of terror is associated in the mind with the Divine Being—of justice as irascible and vengeful; and a terrific God is shunned, not admired and courted. But how might they be prepared to venerate, admire, and confide in, from the marks of wisdom, kindness, energy, and care, visible on all sides, if pointed out to their notice! Thus the very first precept of the decalogue, and foundation of all the rest, would receive its due place in our inculcation, and a ground be laid for defence against all that would speciously contravene it, and for the furtherance or conformity to it, in proportion to the higher discoveries that were in reserve. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength"—with the intellect as well as the affections.

Bad arguments are always pernicious. The belief of the mysteries of revelation is sometimes urged on the ground of equal mysteries in creation. But they are so different that no comparison can be instituted between them. The mysteries of nature do not prevent the admission of the facts which are evidenced to our *senses* and *feelings*; but those of revelation prevent some from admitting the facts, the evidence of which is only from *testimony*.

When we speak of the "laws of nature," using nature in its just sense, for the creation, we ought to mean the established order of certain movements, or of causes and effects. To suppose these movements inherent in the things themselves, is to invest them with intelligence and activity, and to confound the laws with the law-giver. For though the term be here only analogically used, to denote the conformity of things to a certain appointment, answerably to persons wishing to yield obedience to a certain enactment or statute, yet the very mention of the word carries with it of necessity the idea of one who imposes the law, and who attends to its observance or neglect.

RELIGION IN THE WEST INDIES.

To the Editor of the *Christian Witness*.

SIR,—During my visit to this country I have been delighted to observe the extensive circulation of the *WITNESS* amongst sabbath-school teachers. To that large class of readers the following extracts of letters lately received from some of our native teachers in New Amsterdam, Berbice, will not, I am persuaded, be uninteresting.

The first shall be from Mrs. Downer, an excellent coloured lady, the wife of one of the deacons, to my own wife. After describing a great domestic affliction with which she had been exercised, she says, "I hope this affliction will teach me a good lesson. I trust I know by experience from whence the affliction came; and although it has been a severe time with me, yet I could look to the strong for strength, and in

my distress could draw comfort from the many and great promises which are given to sustain us in the hour of affliction. As for prayers, you are always remembered by us at the throne of grace. Indeed, at our last teachers' prayer-meeting our thoughts dwelt so often on you, that it appeared as if you were present with us. When I was called on to pray, (it was a meeting of the female teachers alone,) and thinking that in that very hour you were present with us in spirit, I was so filled with love that I could scarcely pray at all. The meeting was delightful, and we wished we could have kept it longer, but time would not permit. Oh! Mrs. Davies, when I think of the love of Jesus, I am constrained to say, 'Lord, what am I, that thou art so mindful of me!' Oh! glorious hour that I ever sought the Lord. I was indeed plucked as a brand from the burning.

"And now I must say something of our Sunday-school. The people are all attention. (It is in the adult school that she is a teacher.) They are flocking in every sabbath. For myself, you must judge what effort I have to make to get to my duties (having three little children often sickly, and herself but very delicate); but for the love I bear his name I will push through all things for the cause of my Master, by his grace assisting me.

"Say to Mr. Davies, many thanks to him for the arrangements he has made for supplying us with spiritual knowledge; and when I have been permitted to attend, I could return home rejoicing for the spiritual food I had received. But for all this, we are longing for our own Mr. Davies. Methinks I see him coming through the aisle of the chapel. Oh for December to come, when we shall have to welcome him back again to his church!"

The next is also to my wife, from a black woman of great piety and worth. It is dated May 16th last, the very day, I believe, of the great meeting at Exeter Hall. These extracts, be it remembered, are faithful transcripts of the writer's *own* language.

"I wish to speak to you, my dear lady, more particularly about spiritual matters; worldly news I have none. I will, therefore, commence about the classes which I am instructing, one of which, you will remember, is in the adult school. I must say that they are improving very well, and I hope when you return you will also have the pleasure to find my words correct. As for the Sunday and Thursday classes, (for relating Christian experience,) I must say that I have found everything good about them. Oft whilst speaking to them have I seen the tear of penitence rolling down their cheeks, and I have re-

turned from the classes with my heart full of gratitude to God for what I had heard and seen.

* * * * *

"And now, my dear lady, adieu. May the blessing of God attend you in your outgoings and your incomings. May everything you undertake for Jesus be accompanied with a blessing; and may you be found at the last day standing at the right hand of Jesus, who holds out a crown of glory to every believer. Give my affectionate love to my dear pastor. May God bless him and send you both safe once more again to this land is the sincere prayer of your faithful friend, Mary Hancock."

The next extract is from a letter to myself, in a beautiful handwriting, from a coloured young man, a planter, the superintendent of our boys' Sunday-school. After a kind mention of my aged parents, whom he had never seen, and an affectionate remembrance to them, he says, "I must now draw your attention to the sabbath-school, which, I am happy to say, is in a very prosperous condition. Almost every Sunday I get an addition of new faces; and the attention which they pay to their teachers whilst they are explaining to them the unsearchable riches of the gospel is truly pleasing. Indeed I must say, my dear pastor, the scholars are not only increasing in knowledge, but also in that serious behaviour which so well befits the sabbath-school boy; and I hope and trust when you arrive everything will correspond to your utmost wishes.

* * * * *

"I hope my dear pastor will not forget my request to have again the theological class when he returns, for I feel humbled and depressed in my present condition, wishful of being useful, but timid to do so for want of experience. Alas! my young days, how have they been spent! I hope, however, I am still young enough to learn to be useful in our Lord's vineyard. I am still working up the river (a distance of six or seven miles); that, however, does not prevent me while in health from being present on Sunday at my station. Adieu, my dear pastor; may the Almighty reward you for the good you have done me, and may your life be spared to do still greater good, is the fervent and sincere prayer of yours faithfully, John Herbert Downer."

The above extracts indicate on the part of our once oppressed and despised people a degree of advancement in intelligence, piety, and activity, which cannot, I am sure, fail to call for the devout gratitude of every friend of missions. I remain, dear Sir, yours very faithfully,

EBENEZER DAVIES,
Missionary.

August 5, 1845.

Obituary.

MR. JOHN CONGOLTON.

JOHN CONGOLTON was born in the year 1821, of parents in humble life, residing at Launceston, in the county of Cornwall. It is not known at what exact period divine truth was applied with saving efficacy to his soul. Happily this is not necessary to the reality nor evidence of a

sound conversion. The springing up and fruitfulness of the seed is proof sufficient of its implantation, without our being able to determine *when* or by *whom* it was cast into the ground. It is believed, however, that the Holy Spirit wrought effectually on his heart in early life by the ministry of the Word, on which he was accustomed to attend. He became a teacher in the

sabbath-school, and there gained the esteem of his fellow-teachers by a meek, quiet, amiable deportment, and attention to the duties of his class. In the year 1839, he was admitted a member of the Christian church assembling at Castle-street, Launceston. He was then a young disciple, not more than seventeen, but he afforded an interesting exemplification of what a Christian ought to be. His pastor had never any occasion to mourn over any religious declension, inconsistency of conduct, or unloveliness of spirit manifested by him. His conversation was as becometh the gospel; not only did he not *disgrace*, but he *adorned* the doctrine of his God and Saviour,—as a son, a brother, a servant, for he was then serving his apprenticeship to a tradesman in the town. Though he had but little time at his own command, he applied himself to the cultivation of his mind by reading, taking notes of the sermons he heard, and making extracts from different authors. He also sought to render himself useful by collecting for missions to the heathen, by conversing with the young, and inducing some to attend on public worship who had before been negligent of it. Such was the effect of his amiable disposition and consistent conduct that he exerted a direct beneficial influence over a considerable circle of young men. They looked up to him as their counsellor and leader. The source of all this was his devotional habits, his close walking with God. He has left behind him some documents showing the spiritual cast and tone of his mind at that period. An extract or two will, if we mistake not, prove interesting to the readers of the *WITNESS*. Under date of December 25, 1840, he thus writes,—“To thee my all I submit, thou ever-blessed God, and would return thee thanks for thy mercies during another twelve months. May every year that succeeds bring with it fresh love to thee, O my heavenly Father, and more obedience to thy will. Use me for thy glory. Keep me from the evil of the world, the flesh, and the devil. Help me to glorify thee in every situation as a sabbath-school teacher, as being employed in the shop, and in every other situation. In thy house manifest thyself to me, and especially bless me in the closet. Sanctify my influence over others. Sanctify afflictions, and may I say, Thy will be done.”

In December 25, of the year following, he writes,—“Father of mercies and God of all grace, again at the close of another year I would erect my Ebenezer, and say, Hitherto the Lord hath helped me. I desired of thee that I might be more devoted to thy glory, and that thou wouldest bless me in thy house, in the closet, and in every department of life. I can now truly say that God has blessed me sevenfold, and O may he during the ensuing year bless me seventy and sevenfold! I have been taught by God's Holy Spirit the method of justification by faith in Christ more clearly. I have learnt, by painful experience, more of the evil of my own heart, and of the human heart in general, and that nothing but the grace of God can change it. Oh the love of Christ! may that be more the customary motive of my conduct. May the name of Jesus sound sweet in my ears. May he be to me the chief of ten thousand, and the altogether lovely. May I abound yet more and more in sil knowledge, and in all judgment. May I have that discernment of the evil of sin, and the blessings of salvation

purchased by Christ, that my heart may be ravished with joy unspeakable and full of glory. My Father and God, grant that my influence over others may be blessed. Let not any iniquity have dominion over me. May my conscience be guided by the word of thy truth. May I not be sorry when thou hast not made me sorry. May I put on the whole armour of God, and watch unto prayer.” These extracts will sufficiently evince the devotional habits which he cultivated. About two years subsequently to the last date, he went to London to seek employment and improvement in his business. During his residence there, he communicated with the church under the pastoral care of Mr. Martin, at Westminster, on whose ministry he was a constant attendant, and in whose sabbath-school he became a teacher. In this great metropolis of good and evil, he was enabled by Divine grace to shun the evil and follow the good. Still aiming to be useful, he corresponded on religious subjects with some of the young people of his native town, and exercised an almost fatherly vigilance over some young men who had come up from thence to London. The interest he took in the young, and the power he had of engaging the attention and affections of children, seemed to point him out as peculiarly adapted for the important work of instruction. He eventually felt it his duty to seek admission into the Borough-road school, to become qualified as a teacher in the British and Foreign School Society. While there, the copious notes he has left behind, of lectures which he heard, gleanings of information by reading, and hints for future improvement, strongly attest how diligently he availed himself of the advantages of that institution. In the beginning of the present year he was sent to undertake the superintendence of a British School, newly-formed at Ashfield, in Sutton, Nottinghamshire. There, during his short career, his conduct was such as to win for him the esteem, confidence, and affection of the Committee of the school, the parents of the children, and the pastor and church with whom he was united. As a testimony also of his continued and strict devotional habits, the person of the house where he lodged stated that she knew he was accustomed to retire several times in the course of the day for secret prayer. Thus did he seem eminently prepared for usefulness on earth, but at the same time he was ripened for the glory of heaven. Seldom have we known a more striking exemplification of the poet's remark, “Heaven owns her friends on this side death.” He had God's mark upon him, and no one could question who was his Master. His days were now numbered and finished. On Saturday, the 14th of June, he arose in his usual health, and towards the evening went to a neighbouring millpond to bathe. It is supposed that while in the water, and out of his depth, he was seized with cramp in the stomach. However, it was to him as the Jordan of death through which he passed to the celestial Canaan. Thus fell this lovely youth, in the very bud and promise of his life and usefulness. Even so, Father, for so it pleased thee. His death was improved to very crowded congregations at Launceston, by his former pastor, Mr. Horey, from Prov. xxvii. 1; and at Sutton in Ashfield, by Mr. Wilson, his recent pastor, from John xi. 37.

J. H.

Launceston.

Poetry.

A DROP OF GIN.

Gin! gin! a drop of gin!
 What magnified monsters circle therein!
 Ragged, and stained with filth and mud,
 Some plague-spotted, and some with blood!
 Shapes of misery, shame, and sin!
 Figures that make us loathe and tremble,
 Creatures scarce human, that more resemble
 Broods of diabolical kin,
 Ghoule and Vampire, demon and gin!

Gin! gin! a drop of gin!
 The dream of Satan! the liquor of sin!
 Distill'd from the fell
 Alembics of hell,
 By guilt and death, his own brother and twin,
 That man might fall
 Still lower than all
 The meanest creatures with scale and fin.
 But hold—we are neither Barebones nor Pryne,
 Who lash with such rage
 The sins of the age;
 Then, instead of making too much a din,
 Let anger be mute,
 And sweet mercy dilute,
 With a drop of pity, the drop of gin!

Gin! gin! a drop of gin!
 When darkly adversity's day 's set in,
 And the friends and peers
 Of earlier years
 Prove warm without, but cold within,
 And cannot retrace
 A familiar face
 That 's steep'd in poverty up to the chin;
 But snub, neglect, cold shoulder and cut
 The ragged pauper, misfortune's butt,—
 Hardly acknowledged by kith and kin,

Because, poor rat!
 He has no cravat;
 A seedy coat, and a hole in that!
 No sole to his shoe, and no brim to his hat;
 Nor a change of linen, except his skin—
 No gloves—no vest,
 Either second or best;
 And what is worse than all the rest,
 No light heart, though his breeches are thin;
 While Time elopes
 With all golden hopes,
 And even with those of pewter and tin;
 The brightest dreams,
 And the best of schemes,
 All knocked down, like a wicker by Mynn;
 Each castle in air
 Seized by Giant Despair,
 No prospect in life worth a minikin pin;
 No credit, no cash,
 No cold mutton to hash,
 No bread—not even potatoes to mash;
 No coal in the cellar, no wine in the bin;
 Smashed, broken to bits,
 With judgments and writs,
 Bonds, bills, and cognovits distracting the wits,
 In the webs that the spiders of Chancery spin,
 Till weary of life, its worry and strife,
 Black visions are rife of a razor—a knife—
 Of poison—a rope—"louping over a linn."

Gin! gin! a drop of gin!
 Oh! then its tremendous temptations begin,
 To take, alas!
 To the fatal glass;
 And happy the wretch that does not win
 To change the black hue
 Of his ruin to blue,
 While angels sorrow, and demons grin,
 And lose the rheumatic
 Chill of his attic
 By plunging into the palace of gin!

Religious Intelligence.

ORDINATIONS.

June 3.—Rev. Joseph Pike, over the Independent church at Gorleston, Suffolk.

June 9.—Rev. John Denniston, over the Independent church at Knottingley, Yorkshire.

July 2.—Rev. Andrew Thomas, of Glasgow University, over the church at Runcorn, Cheshire.

July 8.—Rev. P. H. Davison, of Masbro' College, over the Independent church at Dronfield, Derbyshire.

August 6.—Rev. John Lockwood, B.A., to the co-pastorate with Rev. W. Rooker, of Tavistock.

REMOVALS.

June 24.—Rev. G. W. E. Brown, from Woolhampton, Berks, to Summertown, Oxford.

June 26.—Rev. T. Greenfield, to Salisbury.

July 6.—Rev. R. Thomson, A.M., from Upminster to Ilfracombe.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES; OF THE BOARD OF GENERAL EDUCATION; AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

THE following arrangements for proceedings

connected with the Seventh Autumnal Meeting of the Congregational Union have been made by the Committee of the Union and the brethren at Manchester conjointly:—

1. The meetings to be held at Manchester, commencing on the evening of Monday, the 13th, and closing on that of Thursday, the 16th of October.

2. All brethren intending to be present on the occasion are particularly requested to announce their design by letters addressed to "Joseph Grave, Esq., solicitor, 1, Bond-street, Manchester," on or before Saturday, the 4th of October, in order to facilitate arrangements for their accommodation. The Committee managing this department cannot hold itself responsible for the reception of any gentleman not giving the notice thus requested.

3. On Monday evening, the 13th of October, the proceedings will be opened with a public prayer-meeting, to be held in Moseley-street Chapel, the Rev. Dr. Halley's, commencing at seven o'clock.

4. Morning meetings of delegates and visitors will be held in the Roby School-room, Grosvenor-street Chapel, the Rev. Richard Fletcher's, on Tuesday, Wednesday, and Thursday, the 14th, 15th, and 16th of October, to commence precisely at half-past nine, and to close with the same punctuality at half-past two o'clock, on each day. Chair to be occupied by the Rev. John Burnet, of Camberwell.

5. Tuesday evening, a public meeting to promote education, popular, ministerial, and lay-collegiate, will be held in Chapel-street Chapel, Salford, the Rev. Dr. Massie's. Wednesday evening, a public meeting in aid of British Missions will take place in Grosvenor-street Chapel. And on Thursday evening a public meeting to set forth and support the principles and operations of the Congregational Union of England and Wales, in Moseley-street Chapel, will close the proceedings. At each of these three evening meetings the chair will be taken precisely at half-past six o'clock, and it is intended that, at the latest, these services shall close by half-past nine.

6. Collections in aid of British Missions will be made in the several chapels in Manchester and Salford on the Lord's day following the meetings now announced, namely, the 19th of October.

HOME MISSIONARY SOCIETY.

THE Directors are looking with anxiety at the present position of the Society's pecuniary affairs—nearly one-third of the business year has passed by, so that they have felt it a duty to make their friends acquainted with the amount of the receipts and expenditure of the Society, during at least the first quarter.

From the 1st of May to the 1st of August, the receipts have been £864 9s. 10d. During the same time the expenditure has been £1887 18s. 4d. At Michaelmas, a sum quite as large as the last named will be required for the salaries of the Agents, while there is little prospect at present of receiving one-third of the amount, unless special donations are obtained, as they were last year. Last year the donations received during the first quarter amounted to £512 5s., as yet they have only reached the sum of £35 7s. 10d. Here, then, there is a deficiency of nearly £500. This the Directors cannot contemplate without great fear. For though they know that the income of nearly all religious institutions is much less during the first half of the year than the outlay, still in the present case, the anticipated deficiency is greater than

it was last year by £800, thus rendering the relative position of the Society worse than it then was.

The Directors may, therefore, be pardoned if they express their anxiety; and do so for the very purpose of calling forth the increasing zeal and liberal assistance of the friends of the Society. They would press upon them the duty of promptly aiding them, so as to prevent the least reference to the painful alternative of lessening the number of stations. Among other plans for giving efficient assistance, the Directors would urge on their friends the importance of quickly filling up the list of thirty donations of £10 a year for five years. Already nine or ten have enrolled their names. The other generous friend who promised £50 if nineteen other persons would give the same, is anxiously waiting for a response to his liberal offer. The Directors are quite convinced, that without such extra efforts the income this year will be fearfully deficient, and will entirely prevent all new attempts. What can be said in this emergency? "It is expected of a steward that he be found faithful. The steward's Master knows not only what he *gives*, but also what he *withholds*."

The Report just published is intended to promote the interests of the Society. But it can only do so by being read, and lent, considered and acted upon. The Directors most respectfully bespeak the serious attention of Christians to the numerous facts which the appendix contains. The document has been prepared at great expense of time and money. Not to read it, is unkind; to read it, and then to throw it aside as waste paper, is extravagance, when so many who have no way of obtaining a sight of it would gladly read it were it put into their hands.

If any subscriber should be omitted in the distribution of the Reports, the Secretaries will most gladly supply the omission if apprized of it. They will also be most happy to send by post to any one applying, a copy of the abstract of the Report, which contains a list of all the stations and other statistics.

The Directors proceed to give some extracts from the latest journals of the Missionaries.

Why Missionaries' statements are true.

"The advice tendered to your Agents in the correspondence of the July Magazine, respecting the *correctness* of the statements made by them in their journals, cannot be regarded otherwise than seasonable considering the times, and as such will no doubt be appreciated. There is, however, one fact, apart from the integrity of their character as men of truth and of God, which, if kept in view by the Christian public, would clear their statements from even the shadow of suspicion; viz., that the facts they furnish are not intended for *foreign export*, but for *home*, that they are supplied with the understanding that, should the Directors deem it advisable, they might appear in the light of *open day*, and written under a consciousness, that many of them will return to the *very localities* from whence they issued, and there be read by scores capable of testing their truth or falsehood.

"I am aware that many of the statements made by your Agents respecting the moral degradation of the rural districts, may startle

some persons; but did those persons see and hear what your Agents do, they would be convinced that the half had not been told. The station on which I labour, according to the estimation of some, is situated in one of the most privileged counties of England; yet such is the prevalence of all that is immoral and degrading, that were I to publish facts which I have in my possession, they would shock the sensibilities of humanity.

"It is true, that since the introduction of the gospel by your society in 1841, the moral putrefaction has been counteracted, and several have been 'washed and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God;' but such is the concentrated form which vice, unchecked for many years, has assumed, that the only *bright* ground of hope is in connection with the rising generation, in labouring to preserve them from contamination, and in 'bringing them up in the nurture and admonition of the Lord;' and I am happy to state that this department of Christian effort contains the elements of hope. Despite of every counteracting influence, the number of children is on the increase, their conduct orderly and attentive, and their knowledge of Scripture considerable. May the great Head of the church grant that the bud of promise may be matured to fruit, and that in this moral waste there shall yet be found 'a seed to serve God, that shall be accounted to the Lord for a generation.'"

Love to Ordinances.—Brutal Fight.—Wicked Father.

"On the 6th of this month I preached at W—, and administered the Lord's supper. It was encouraging to hear afterwards that impressions good and deep accompanied the services: may they prove abiding! My occasional service at that place was blessed, there is reason to hope, to the conversion of one person a little time ago.

"11. At L—, when leaving, the language of the poor woman of the preaching cottage was very pleasing. 'Oh, Sir,' she said, 'I am so glad for you to come, and it seems a long while before you will come again;' (that night fortnight.)

"14. Preached to a club at O—, from Prov. xxii. 3, willing to be 'instant in season and out of season,' and as much as may be to 'become all things to all men,' but not satisfied with the connection thus seemingly subsisting between the chapel and the public-house.

"17. Met with a poor man from a neighbouring village, from which I am effectually excluded by the power of the clergyman. I had repeatedly seen him at D—, hearing the word with the most intense interest and attention. He wanted to tell me the trouble of his mind, and to ask my advice; said he is sometimes quite low and miserable, fearing he shall be lost, adding, 'and then it is for ever!' Then he prays and keeps on, for he says, 'I am obliged, and cannot help it.' Of course, I endeavoured to reply to the poor man in a way suitable to his situation.

"18. Was the fair-day at O—, with its usual amount of vanity and temptation. I had forewarned both the people and the Sunday-school children, and I believe not entirely in vain. One dear girl was invited by her sister to accompany her to the fair, but declined. She intreated her, but in vain. She wept, but her

tears prevailed not over the wise man's admonition, 'If sinners entice thee, consent thou not.'

"22. At D—, called round at the cottages with tracts as usual, and at one of them learned that a poor youth very ill at my last visit was now dead and buried. I made some solemn remarks, hoping to impress some of the family, and draw them to the preaching-house, but without success; they dare not attend. A while ago, some of their children came a time or two and received a few books, tracts, &c. These however were burned, and the children forbidden ever to come again. Poor people, what can be done for them?

"I learned also, that on the preceding day a cricket match between three neighbouring villages came off at D—, and as is often the case ended in a brutal fight. A quarrel arose between two young men; one of them left the ground and was proceeding homeward, but his father followed him and brought him back again to fight. He (the son) was barbarously beaten, and in consequence now lies at the point of death—while the father will, on the approaching sabbath, stand up in the church to conduct the devotions of the people, he being the parish clerk!!!"

Great Encouragement.—Moral Changes.

"We are going on delightfully at L—. At no time since the chapel was built were appearances so encouraging as at present. We want a larger place, and are waiting the Lord's time to get one; and as the hearts of all men are in his hands, we are sanguine that the time is not far distant when our hopes shall be realized. On sabbath days we are overflowing, and on week evenings the chapel is two-thirds full. The church is united and active, so that no means are left untried to bring sinners under the sound of the gospel.

"At H— death has made a sad chasm. The Lord has removed one of the best of men, at whose house, for the last three years, we have been in the habit of worshipping. He died in peace, rejoicing in hope. Your agent was the honoured instrument of bringing him to the saving knowledge of the truth as it is in Jesus; so that through eternity this good man will have reason to praise God for a Home Missionary Society. When I first entered this village there was not a Bible in it; now the inhabitants of every cottage have either the Old or New Testament, and ten or twelve know and love the truth.

"At A— the attendance has wonderfully increased; in place of ten or twelve we have seventy or eighty. My next journal will detail some interesting facts in reference to this place. The Lord is evidently working in the hearts of some, glory unto his name! C— I visit occasionally; M—, J—, H—, and T—, the same, and as brother O— goes occasionally also, I leave him to state how matters stand with them."

Happily Christian.—Interesting Dialogue.

"Any one truly anxious to witness the sustaining and consoling influence of the gospel may have their wishes gratified by visiting the humble dwellings of the pious poor. It is there, beneath the thatched roof, and in a manner excluded from the engrossing cares of time, dwells that which princes cannot purchase—*peace*—'a peace that passeth all understanding.' There,

surrounded by walls built of mud, reside those honoured persons who, not having or desiring to be fed with the husks of this world, feast on the hidden manna that cometh down from heaven. Such an one is S— M—. S— is an aged widow, residing alone in a small cottage at S—. On a visit I paid to her little dwelling some time since I was highly gratified to find how much she enjoyed of the presence of her Lord, and how bright were her prospects of her future inheritance. On approaching the cottage the door was opened by S., who said with a smile, 'Oh! Sir, I be so glad to see ye to-day. I want to tell ye o' the goodness of my Lord.' S. here made herself busy in placing me a stool, two of which, a table and chair, with an old oaken chest, which stood in one corner of the room, appeared to comprise the chief articles of her household furniture. Finding the current of air which made its way through the small apertures in the crazy casement too strong, I drew nearer the hearth, on which a small fire was burning briskly, owing to the addition of a small piece of furze to the expiring embers.

"Well, S.," said I, 'you told me the Lord was good to you; have you received any fresh temporal mercies?'

"S.—'No, Sir, for the matter o' that I rub on very quietly with my 1s. 6d. a-week, and the few odds and ends I meet with besides.'

"Myself.—'Is that your weekly income?'

"S.—'Besides the 1s. 6d. I have bread, and sometimes Mrs. W. gives me her tea leaves; then I have a bit o' tea, and if I ha'n't that I scrape the loaf-crust, and so make it up that way. So that after all is said and done, I rub along very well. I don't want to talk about that now. My Saviour is more and more precious to me. I do long to be with him so.'

"M.—'But after all, S., if you should be deceiving yourself with false hopes!'

"S.—'That question, Sir, I often put to myself. But then I think, can He who has been so good to me leave me to perish at last? I put on my spectacles sometimes when I feel like that, and read that nice twenty-third psalm, and afterwards sing in Dr. Watts,

"The Lord my shepherd is,
I shall be well supplied;
Since *he is mine* and *I am his*,
What can I want beside?"

"M.—'What reason have you, S., for thinking that God is your God, and that you are his?'

"S.—'I trust in my blessed Saviour. He died for sinners like me. I didn't love or care about him once; but, oh! precious Jesus, I love him now. I want to be like him now. I want to be with him now. Oh! yes, Sir, I can say, "Now are we the sons of God, and it doth not yet appear what we shall be; but when he shall appear we shall be like him, for we shall see him as he is." I want to get along with him. My poor dear husband is there. I have nothing here to care about. There, there's a beautiful hymn (pointing to the seventy-fifth, second book, Watts.) Look, Sir, at that verse, "Haste, my beloved, fetch my soul," &c.'

"M.—'But it is wrong, I think, S., to be impatient. We are to wait for the coming of our Lord, and try to be useful while we live.'

"S.—'I think I can say, Sir, "All the days of my appointed time will I wait, till my change come;" but then you know we like to be with them we love. The very thought of being with

my Jesus makes me so happy! I don't know how to tell you; *I feel so happy!* Precious Jesus!'

"After praying with her I left her unspeakably happy. Is not this one of those who abide under the shadow of the Almighty? In this case is there not a living comment upon the apostle's words, 'Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom, also, we have access by faith unto this grace wherein we stand, and rejoice in hope of the glory of God?'

IRISH EVANGELICAL SOCIETY.

In the county of Antrim, a few miles from the town of Carrickfergus, is the village or hamlet of Strade. It is a mountainous district, wild in the extreme, and has probably never been subjected to the operations of the agriculturist. Implements of war, such as must have been used at a very remote period, are not unfrequently found in the uncultivated region that stretches itself for miles in almost every direction around. In this spot is situated the meeting-house or chapel in which the Society's devoted agent, the Rev. James Bain, officiates. On the sabbath his congregation may be seen wending their way over the mountains by paths which would be unperceived by less practised eyes. The chapel is usually crowded with attentive hearers, who listen to the word of life with the deepest seriousness. Bible classes are conducted by the devoted pastor. A large sabbath-school regularly assembles. Bibles are distributed and tracts are circulated to a considerable extent. Everything wears the most healthful and gratifying aspect. The following interesting narrative is contained in the last quarterly journal which the Committee have received from their respected brother, and which they have no doubt will be perused with pleasure by all who feel interested in the "short and simple annals of the poor."

"The subject of the following narrative began, with her parents and family, to attend my ministry shortly after my settlement in this neighbourhood, at which time there was little in her manner to distinguish her from the other members of her family. She became one of my Bible class soon after it was commenced, and it was here I first became interested in this young Christian. Her humble deportment, her desire to obtain a knowledge of her Bible, and her regular attention to the duties of the class, attracted my attention, and led me to form a favourable view of her future usefulness, under the blessing of the Lord, in her sphere. Her continuance at the class strengthened those views, for it was now evident that she was drinking deeply at the fountain of divine truth; her Bible was her constant companion. In this way she continued for nearly three years of exemplary attendance, although she had nearly four miles to travel to the meeting-house, and a good part of that over the hills, with no beaten path. After being a member of the class during that period, she was under the necessity of attending public worship in the neighbourhood, and about the same time she became a teacher in a sabbath-school formed in connection with them. In this situation she won the esteem of all who knew her. While here a circumstance took place which deepened her religious impressions, and manifested the wonderful providence

of God in her salvation. The way to the works from her own home lay for nearly two miles through the fields, and, ere reaching them, it was necessary to cross a small mountain river, subject to sudden and extensive swelling, during which it is very dangerous to cross on the small bridge erected for that purpose. Beneath this little wooden bridge, about fifty feet down the river, an embankment has been built, in order to raise up the water to the level requisite for the works, and down which the superfluous water falls a height of nearly twenty feet, and during the time of a flood rolls in from down the channel. One cold morning in the month of January Jean and her companions came to the bridge, on their way to the works. The water had already risen to a foot over the footway, and seemed every moment to tear it from its place on the banks, and carry it down the floods. Anxious to get to their work, and forgetful of present danger, one of them proceeded to help the other, and thus, by holding each other's hand, they had all crossed but three, including Jean, and already had they taken each other's hand, and the hand of their heroic conductress been taken by the one nearest to her, when the increasing flood swept the frail footway before it, and thus precipitated them into the midst of the impetuous torrent. It was dark, and in a moment, ere relief could be obtained, two were thrown by the violence of the flood on the other side, and caught by their companions. Jean was swept down the stream, and carried over the waterfall, and after being several times caught and lost, was at last rescued from her perilous situation by a man at the risk of his life, while the noble girl who had conducted so many of her companions in safety over the flood, sunk herself into a watery grave. I saw Jean soon after she was found; she was weak, had several bruises about her head, but felt thankful for her safety, yet deeply grieved for the loss of her companion, a feeling in which all participated. Her mind was calm, and she spoke of her deliverance with such thankfulness and scriptural knowledge that all around were no less surprised than edified. Towards evening the body of the drowned female was found. This was, indeed, a heart-rending scene. From this time Jean was deeply impressed with the realities of religion, and seemed now to seek an individual interest in the blood of the Saviour. Diligent in the path of virtue, she now became doubly so; all things with her seemed to bear the impress of eternity. She now seemed to set her heart on the things above, and felt no pleasure but that which she obtained from her Bible and in fellowship with saints. In her intercourse with her companions religion was her only theme, and the spirit and manner in which it was recommended embalmed her conversation in their hearts. Her sayings and her doings are the subject of conversation by many even now; thus, though dead, she yet speaketh. Soon after the circumstance referred to she sought admission to the fellowship of the church, testifying the goodness of God in saving her from death temporal, by his kind providence, and death spiritual, by giving her peace through the peace-speaking blood of Jesus. It was not long after Jean had thus by a kind Providence been rescued from death, when it became evident that the same kind and mysterious Providence was about to remove her from this state of probation to that better world

of peace and joy, by the slow but certain inroads of consumption. Indeed it was but too plain that her delicate frame had never recovered the shock of that melancholy morning. This she felt herself. But while feeling this, she was the more anxious in preparing for the change. Often have I met her at preaching when the weather has detained others far more strong at home; and when speaking to her of the difficulty and danger to her of coming, her answer would be, 'Yes, Sir, that is all true; but when I think of what my Redeemer has done for me, it warms my heart, and helps me over the hills. My life, Sir, will soon be spent, and when I am not able to come it will not grieve me to think that I could ever have come and did not.'

"The time came, however, to which we had looked forward with anxiety and sorrow—that time that was to preclude her attendance at the house of God. The last day she trod the threshold of the sanctuary I shall not soon forget. I preached from the words, 'Blessed are they which are called unto the marriage supper of the Lamb,' and administered the ordinance of the supper. It was a season of holy participation. The Lord was with us, and blessed all hearts. That being done, one of our friends gave out a hymn, and we united in prayer; after which Jean lingered until she had bidden a farewell to every member. Every cheek was wet with tears, sorrowing that we should never perhaps again meet her in the house of God. I thought to be able to support my feelings at the moment of parting. I could not; we wept together; Jean wept too.

"It was not long after this when the progress of her malady became more speedy, and told us that her end was approaching. Yet her mind was prepared for the change; her hopes were fixed, trusting in the Lord. In this period of her affliction she thought, to use her own words, 'God commanded her to speak for him,' and throwing aside that diffidence which had formerly prevented her from many good words, she spoke to one and all of seeking the Lord with such earnestness that her words were like nails fastened in a sure place. God has blessed her instructions to many. Her aged mother and her sister were the subjects of her intense solicitude. Often has she spent a great part of the night in trying to lead them to Christ; nor have her prayers and her instructions been in vain.

"Seeing her end was near, I visited her the more frequently, and it was delightful to witness the increasing light that was breaking in upon her mind; every visit showed that she was growing in the love and knowledge of Christ. Requesting her one day, in the presence of her mother, to tell me the grounds of her hope, she looked at me for a time, and then said, 'Jesus, thy blood and righteousness,' &c., after which I said no more, but commended her to God in prayer.

"One sabbath morning her sister called on me before the service, and said Jean was anxious to see me after preaching. After service I hastened to her. On entering her room I saw her sitting up in the bed, supported by the arm of her mother. She turned her head to see me, and faintly said, 'Oh! Sir, I am glad you came. My battle is nearly over; but Jesus is with me, thanks to his holy name.' At her desire I united with her in prayer, and in a few minutes after she said faintly, 'Jesus is mine,' and again, 'Into thy hands, Lord Jesus, I commend my

spirit,' and breathed her last in the arms of her mother. Not a voice at this moment broke the death-like stillness of the room. We all looked at the body of Jean, but her happy spirit had fled beyond the reach of earthly woe. At last her mother, whose heart was too full to weep, said, 'And this is death!' I followed her to the grave, and read that her years were nineteen! I spoke to those around that open grave of the blessedness of serving the Lord when young, and on the succeeding sabbath preached to a large audience on the necessity of seeking the Lord in youth, and I trust the word spoken was blessed."

From this narrative the friends of the Society will perceive that the labours of their agents are not in vain, but are blessed by Him who has graciously promised to be with his people wherever they are convened for the purposes of divine worship. Other instances of a similar nature might be recorded. But though they never meet the public eye, they are regarded with complacency by Him whose grace is equally conspicuous in the conversion of the sinner in the secluded village or the populous city.

COLONIAL MISSIONARY SOCIETY.

OF the various movements of this Society none have been more important than the mission of Dr. Ross to Sydney. It has been from the first greatly prospered and successful. Each successive anniversary of our beloved brother's arrival in that remote city has been commemorated by suitable public proceedings. The following letter details the services of the fifth of these interesting occasions, and will prove at once encouraging to the friends of the Society and interesting to the many personal friends of our honoured brother.

"Sydney, February 26, 1845.

"My dear Brother,—The annual meeting for the celebration of my arrival in this colony having been held last evening, I take the earliest opportunity of apprising you of our proceedings, and at the same time of most cordially thanking you for your interesting, encouraging, and affectionate letter of the 16th of August, received a few weeks before. Our meeting was, I think, the largest that has ever assembled on a similar occasion. It was distinguished by the cheerful and kindly feelings that prevailed, and the spirit of thankfulness, zeal, and hope which it exhibited. We had present with us Mr. Mansfield, as usual, two Wesleyan ministers, and Mr. Quaife, each of whom gave utterance to the most Christian and affectionate sentiments. We were also honoured with the company of the mayor of the city, and some of the members of his family. Mr. Saunders would have been present but for an unavoidable engagement made in ignorance that the meeting was to take place. The topics dwelt upon by the visitors were, the importance of union, the expression of kind feeling towards myself, and hearty good wishes for the prosperity of my church and the cause of Christ in general. The topics touched upon by me were the unbroken peace and harmony that had existed during the last five years, peace among ourselves, and peace with other bodies of Christians, with whom we have ever endeavoured to cultivate good fellowship, and with whom we have always been ready to co operate in works

of faith and labours of love; the encouraging attendance upon the public services of the sanctuary; and the extraordinary pecuniary efforts of the people for the erection of the new chapel, (we intend to call it, the building, 'The Congregational Church,') whilst bearing the ordinary expenses of the church, and contributing to a variety of useful institutions, and all this during times of unexampled loss and depression. A grateful feeling seemed to pervade all hearts, while we were not without a sense of imperfection and deficiency, humbling us to the dust, but at the same time encouraged to go on, deriving confidence from the past, trusting to the grace and the promises of God for the future, and relying for the acceptance of all we do on the merits of that great sacrifice which is all our hope.

"Since I last wrote to you the building of the new chapel has been going on, and its walls are nearly up. My people are paying in monthly contributions towards its erection—last month no less a sum than £100. Of course we do not expect this rate to be continued. On new year's day the young men of my Bible class invited the congregation to take tea with them, and to witness their presentation to me of a new year's gift. The whole affair was got up without my previous knowledge. A very large party assembled, and to my surprise, along with a very excellent written address, they presented me with a valuable and handsome gold watch, having a suitable inscription engraved upon it. The address has since been printed, and I inclose a copy. At the same meeting one of our friends proposed to the members of my female Bible class that they also should do something, and suggested their collecting money to purchase an organ for the new chapel. A very handsome one had been offered to be built in the colony for £200, and he thought that if twenty of them would engage to collect the amount in *shillings*, they might easily accomplish it. The suggestion was immediately taken up, and at the first monthly meeting thereafter the young ladies paid in £23 14s. as the result of their first month's efforts.

"Mr. Quaife is going on well at Paramatta. He is indefatigable in his labours, although his means of support are very scanty. He subsists on a mere pittance. A few of my friends are so highly pleased with his talents and character, that, notwithstanding they have so much to do at home, they have agreed to subscribe among them £5 a-quarter towards his support. He certainly is a man of very considerable acquirements, and of devoted and active piety. I am not ashamed to own him as a brother minister. I am glad to have such a neighbour. He is evidently making an impression. Dr. Lang invited him to supply his pulpit last sabbath. His friends in Paramatta, although few, and most of them poor, are exerting themselves to get a weather-boarded chapel put up for him. It will cost about £100. I do sincerely hope that your committee will be able to comply with the request contained in my letter of the 5th of October last, and to allow him £40 or £50 for a year or two.

"Receive the assurance of the sincere affection with which I continue to be, my dear Sir,

"Yours most faithfully,

"ROBERT ROSS.

"To the Rev. A. Wells,"

THE
CHRISTIAN WITNESS,

AND

CHURCH MEMBER'S MAGAZINE.

OCTOBER, 1845.

Theology and Biblical Illustration.

THE DIVINE METHOD OF GIVING.

BY REV. DR. YALE, U.S.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there may be no gatherings when I come."—1 Cor. xvi. 2.

WE are not our own; but are bought with a price; and, in the exercise of love, we devote to Him that loved and bought us all that we are and have, and all that we can do, to carry into effect his designs of mercy to perishing men, and we ask, each one for himself,

"What can I do for Him that died
To save my wretched soul?"

Knowing, as we do, the languishing state of the missionary enterprise, in all its departments, it is of the utmost importance to know what is *the divine method of raising all the funds we need*. Let us examine this divine method.

1. It is *to contribute frequently*. Upon the first day of the week. This is frequently, for it is once in seven days. Nor shall we think that God calls too frequently, if he calls once a week, to make some appropriate acknowledgment of his right, by giving a portion of what he gives us, to carry on his peculiar work in the world, and to save the perishing; to save them, not from starvation, but from perdition. Can once a week be too frequently to lay by in store to feed the hungry and clothe the naked? Was it not ordered in the churches of Galatia, as well as in the church of Corinth, that the same rule should be observed? And can we hesitate for a moment to adopt it in regard to the evangelizing of the world? Once a week—can this be too often to make a pecuniary contribution to send the word of life, or the messenger of mercy, announcing life to those who are dead in sins? Were our souls where theirs are, should we think once a week too often to be thought

of, and prayed for, and laboured for, that we might live? Relief must be had. God has ordered it to be given by us, and given on the first day of the week. *Frequently*, so that we may never forget it.

2. *Statedly* also. Upon the first day of the week. What day could be more appropriate? The Redeemer's birth-day. As it is said, "This day have I begotten thee." The day of the church's foundation: for, on the first day of the week, the stone, which the builders rejected, became the head of the corner. What precious associations! A rising Saviour! A church founded! Now, on the same day, we lay by in store that which may honour the Saviour, add lively stones to the building, send hope to the benighted world. It must be good also to begin the week with this labour of love. Let God have the first-fruits of all our time; let the noble object of saving lost men, as co-workers with God, preoccupy our thoughts and our plans, give tone to our spirit, and direction to all our movements. To commence the week in this manner assimilates earth to heaven, the employments of Christians to the employments of angels. The sanctity and the blessedness of the sabbath are thus spread over all our time, and all the work of our hands. Thus frequently and statedly the *divine method* requires to lay by in store.

3. *Universally*. "Every one of you." Is it a *duty* to contribute frequently and statedly for evangelizing the world? Whose duty is it? The duty of every Christian. Is it a *privilege*? Whose privilege? Does our Lord demand the service of every one? Does he not, at the same time, allow every one the privilege? Who is it, then, among all his friends, that is to be exempt from the duty? Who that is to be deprived of the privilege? Not one. Due allegiance is expected of all, and due favour is shown to all. It is ordained that *every* one shall lay by him in store. How suitable and how beautiful is this arrangement! Here the whole church of Christ, the high and the low, the rich and the poor, the male and the female, appear before him on the first day of the week. Nor does any one appear empty. Every one lays by him in store an offering, as an acknowledgment of obligation and thanksgiving. This being done frequently and statedly, and on that day of consecration and blessing, it is suited to produce the most happy results. Here all hearts beat in unison, before the face of the Lord.

For a moment think of the power which the mighty Saviour can call into action on this principle. Suppose a church of two hundred and fifty members. Let every one be poor, and every one lay by only the widow's two mites, which make a farthing. One cent. a week from two hundred and fifty Christians will amount in a year to at least one hundred and twenty-five dollars! Is not the *DIVINE METHOD* one of great power? How vast the sum from a million of Christians!—from a million of poor Christians! Not less than five hundred thousand dollars!

4. *In due proportion*. "*As God hath prospered him.*" It is supposed that every Christian is engaged in business. It is needful, while in this world, that every one should have some honest and laudable mode of acquiring property, both to supply personal and domestic wants, and afford a surplus for the needy. Believers were generally poor in apostolic times, and obtained the means of their support by their daily labour. At the end of the week, their work being done, they could be ready to observe the Divine Providence in regard to them, and to know how they had been prospered in their business. And this was the rule of proportion for their contribution. They might lay by in store a certain per cent., five, ten, twenty, or any other proportion, just as they were able, or as their love prompted them to do, either more or less. If, at any time, they had received more than common,

then their proportion would be the same, while the amount would be greater. And so, if they had received less. This would operate equally upon all members; for the rich would give abundance from their abundant income, and the poor would give a little, just in the same proportion.

The apostle does not say, however, how much each man should give, only that it should be proportionate to each one's prosperity. Every one is able to exercise his own judgment. God wishes not that we should feel as tributaries, but as friends and children; that he is Lord of all, the Father of mercies, and the Saviour of the lost; that we should understand the work he is engaged in, and that we are allowed and expected to co-operate in it. And, that our views may be enlarged, and our affections engaged, he allows us the unspeakable privilege of considering his kingdom as our kingdom, his work as our work, his glory as our glory, and the happiness and glory of all that is achieved and done, as his joy, in which we are permitted to share. With such a work before us, and such results as our ultimate reward and portion, he calls us to take part in the work, with the assurance that every one shall receive a reward according to his own labour. With our eye fixed on the future joy, he allows us to deny ourselves, to labour, to make sacrifices, and bear his cross, just in proportion to our faith and love; all proceeding spontaneously from our ardent affection for him, and his cause, and the souls of men. In this blessed enterprise, he lays out before us, not only this world, which is the field in which he works and employs us, but heaven and hell, with their eternal realities. Heaven, the dwelling of all that become holy and happy, on the one hand; and hell, with the wicked and the lost, on the other, God reveals to us as the final destination of every soul of man. It is not, then, a mere estimate of our doing a certain amount of labour, or giving a certain amount of contribution, or bearing a certain weight of sorrow and affliction, that is to regulate our action, or our suffering; but it is the worth of the soul, the bliss of heaven, the pains of hell, the example of God, angels, and good men, that are to be always before us. Such are the themes of thought, the expanding, ennobling, and invigorating realities, which are to move us. And with these in view, God allows us to judge and determine how great shall be the amount that we will consecrate to this noble, angelic, godlike enterprise. The purpose and the act are to be our own, in the sight of God, with the glory and joy that are set before us. Such is the **DIVINE METHOD**.

5. *With order and care.* "Let every one of you lay by him in store." Labourers have store-houses. In them they preserve the fruits of their labour. They also have a place for their money; their iron chest, or some other place of safety. This is their treasury. In this they deposit the results of their industry and frugality. For what? For the double purpose of order and safe-keeping. On this place of deposit, how much thought may be expended! It is the store, perhaps, laid up for a day of trouble, or for the helplessness of old age, or as an inheritance for children. In view of this store, one may say to his soul, "Thou hast much goods laid up for many years." Another may calculate how much he may gain by the provident use of this store; or he may pride himself on the power he can exert with his wealth. Others may look towards their little store with an anxious eye, unable to tell how their wants shall be supplied amid the vicissitudes of an uncertain hereafter.

But where is the man who keeps a treasury for God? I mean a place of deposit, in which he may lay up in store, as God has prospered him, his contribution for the relief of the needy, especially the needy soul. It would be no great stretch of the imagination to suppose that a pious mind would find

as much pleasure in thinking of the Lord's treasury as of his own. It is the testimonial of his heavenly Father's bounty. Every thought of it calls forth a new emotion of love, with a strong desire to do good to the needy. In this treasury the money is safe, and it is ready. This was one design of the apostle in ordering this deposit—"that there be no gatherings when I come." He was making collections in Asia and Europe, among the churches of the Gentiles, to relieve the poor saints in Jerusalem. He was the general agent in this concern. As he was passing from one church to another, to promote their spiritual interests, he was willing to take charge of their collections, and be the bearer of them for the relief of the poor. But he did not wish to do what they could do themselves. Nor did he wish to be diverted or detained from his great work while their collections were being made. If they would follow his directions, all would be ready. He would receive their bounty, and rejoice with them in their readiness and liberality. Then God would be pleased with their cheerfulness, and honoured by the abundance of their contribution and their joy. So in all cases of charitable liberality, if the DIVINE METHOD were followed, how pleasant, how delightful would be the aspect of the church! Every member laying by him in store upon the first day of the week, as God had prospered him, what an abundance would there be for every want! How promptly, how cheerfully, how satisfactorily would every want be met! Then would there be no complaint of hard times; for every one's bounty would be ready. Then would there be no complaint of too many calls; for on every Lord's day the store would be replenished. Let there be a call on one Lord's day for the Foreign Missionary Society; on another, for the Home Missionary Society; on a third, for the Education Society; on a fourth, for the Sabbath Schools; and so on, till all the societies, which deserve our aid, have called—and then—what? *Let them call again; for again we shall be ready.*

THUNDER AND ELOQUENCE.

THE manner in which Whitefield once turned a thunder storm to his purpose, has been thus narrated. Before he commenced his sermon, long, darkening columns crowded the bright, sunny sky of the morning, and swept their dull shadows over the building, in fearful augury of the storm.

His text was, "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able." "See that emblem of human life," said he, pointing to a shadow that was flitting across the floor. "It passed for a moment, and concealed the brightness of heaven from our view;—but it was gone. And where will ye be, my hearers, when your lives have passed away like that dark cloud? O, my dear friends, I see thousands sitting attentive, with their eyes fixed on the poor, unworthy preacher. In a few days, we shall all meet at the judgment seat of Christ. We shall form a part of that vast assembly that will gather before the throne;

and every eye will behold the Judge. With a voice whose call you must abide and answer, he will inquire whether on earth ye strove to enter in at the strait gate; whether you were supremely devoted to God; whether your hearts were absorbed in him. My blood runs cold when I think how many of you will then seek to enter in, and shall not be able. Oh, what plea can you make before the Judge of the whole earth? Can you say it has been your whole endeavour to mortify the flesh, with its affections and lusts? that your life has been one long effort to do the will of God? No! you must answer, I made myself easy in the world by flattering myself that all would end well; but I have deceived my own soul, and am lost.

"You, O false and hollow Christian, of what avail will it be that you have done many things; that you have read much in the sacred word; that you have made long prayers; that you have attended religious duties, and appeared holy in the eyes of men? What will all this be, if, instead of loving Him supremely, you

have been supposing you should exalt yourself in heaven by acts really polluted and unholy?

"And you, rich men, wherefore do you hoard your silver? wherefore count the price you have received for Him whom you every day crucify in your love of gain? Why, that, when you are too poor to buy a drop of cold water, your beloved son may be rolled to hell in his chariot, pillowed and cushioned around him."

His eye gradually lighted up, as he proceeded, till towards the close it seemed to sparkle with celestial fire.

"O sinners!" he exclaimed, "by all your hopes of happiness, I beseech you to repent. Let not the wrath of God be awakened. Let not the fires of eternity be kindled against you. See there!" said he, pointing to the lightning, which played on the corner of the pulpit—"Tis a glance from the angry eye of Jehovah! Hark!" continued he, raising his finger in a listening attitude, as the distant thunder grew louder and louder, and broke in one tremendous crash over the building. "It was the voice of the Almighty as he passed by in his anger."

As the sound died away, he covered his face with his hands, and knelt beside his pulpit, apparently lost in inward and intense prayer. The storm passed rapidly away, and the sun, bursting forth in his might, threw across the heavens a magnificent arch of peace. Rising, and pointing to the beautiful object, he exclaimed, "Look upon the rainbow, and praise Him that made it. Very beautiful it is in the brightness thereof. It compasseth the heavens about with glory; and the hands of the Most High have bended it."

OPERATIONS OF THE LOVE OF GOD.

Do I LOVE GOD?—Love to God may be considered *relatively* and *abstractly*. When viewed *relatively*, it induces us to fix our attention on the wondrous and ceaseless emanation of his affection towards us, in bringing us into being, preserving our lives, and diversifying our otherwise sad condition with very many and alleviating joys. It leads us especially to dwell on the amazing plan of redemption through Jesus Christ, to the contemplation of the height and depth, the length and breadth, to which it constantly invites our attention. It conducts us through this scene of tears and sor-

rows, and bids us mark the joy, the peace, and the love disseminated through its influence. Hand in hand it leads us to the death-bed of the departing saint, while it smooths his pillow, animates his hopes, invigorates his faith, and causes him sweetly to sleep in Jesus, and bids us contemplate, adore, and love. Nor does it stop even here; it urges us to follow the emancipated spirit to the regions of eternal rest and glory,—there to behold what God hath prepared for them that love him,—there to listen to the seraphic notes of praise which echo through the realms of bliss. Nay, so expansive is this love in its nature, that it dwells with fond delight on the glorious and universal results which prophecy discloses, and which it connects with the death of our adorable Redeemer,—on the gorgeous sunset of our world previous to the commencement of the resurrection's brighter day; for this it prays, for this it strives, animated by the sure and certain hope of success. Onward it casts its glance to the consummation of all things,—the bridal of heaven—the birth-day of perfected immortality—the well-earned, satisfying triumph of Jesus. Among such sublime realities it feels at home, yet lost in wonder and in praise,—satisfied, yet unceasingly desirous of still further attainments,—at rest in God.

Reader, is this love possessed by you? Are these the topics on which you delight to dwell? Deal faithfully with your soul. Eternity is in view, and the judgment day is approaching. Examine yourself.

But love to God may be considered *abstractly*, and then it rejoices in God as he is in *himself*. The character of this glorious Being constitutes the chosen object of its study and attachment. The natural perfections of the Supreme, and especially the moral glories of his nature, since they enrobe in purity and majesty the former, are thus contemplated with intense delight. Love to God chooses this theme of meditation,—this object of holy vision, and keeps it continually before the mind, connecting with it, as has been well said, "every scene of majesty and beauty in nature, and every event in providence," and loves to trace all blessings to the source of all. The spontaneous actings of a mind, influenced by such an affection as this, rise to God, by the contemplation of whom the Christian is changed from glory to glory, and rendered more desirous of pleasing and obeying his Father in heaven. This love to God the Father is necessarily connected

with love to the Redeemer, through whom alone it is experienced, and in whom, especially, the varied attributes of the Deity shine and harmonize.

Such affection, too, collects within the arms of its love all those who are one with Christ. Loving Him who begets, the believer loves those who are begotten; delighting to contemplate the Sun of Righteousness, he beholds with complacency and joy the least ray from such a source. Nor is this all. Love to God is connected with a desire for his glory; to his word, with a wish that all might obey its injunctions and be soothed by its promises; to his beloved Son, with an earnest and ever-increasing longing for the extension of his kingdom and his triumphs; and this stimulates to untiring activity.

Such is the nature of love to God, and such its fruit. Beloved reader, are you the possessor of this love? Be assured that if a man love not the Lord Jesus Christ, he *will be* anathema maranatha. You *must* love God, or be lost. A dreadful yet certain alternative.

THE ACCEPTED TIME.

AN endangered soul slumbers away its unreturning hours of salvation, encouraged by the example of mercy to the dying thief,

"And to the mercies of a moment leaves
The vast concerns of an eternal scene."

They who live in unbelief and sin, in unbelief and sin may also die. There is no deliverance from a state of misery to those who are not delivered from a state of sin. If to-day a man will harden his heart, he may be to-morrow in that world where despair of mercy will fasten rebellion upon his heart, and where no offer of mercy will be made again for ever. From the instance of salvation communicated to the penitent thief, a sinner unbelieving and impenitent until a very short time before his death, no one must presume upon salvation who lives in neglect of the blood of Christ, to which the call of the word and Spirit of God are continually inviting him, and thus possesses means of grace which the thief crucified with our Lord did not enjoy until he suffered with his Saviour. We have in him, indeed, a glorious pattern of that mighty and amazing transformation which the free riches of almighty grace can effect upon the soul of a sinner under circumstances the most unpromising, and

in the very hour of death; but then it hath been well said that it is "*a pattern without a promise!*" God hath given no engagement, no assurance, no hint, that he will continue to act thus. How tremendous a folly therefore must it be to neglect salvation, in its passing hour of mercy, by neglecting its inviting Author, as though repentance might be commanded by us to ourselves, or as though the Holy Ghost were compelled, amid the distractions of a dying hour, to apply the blood of sprinkling to our hearts, and make us complete in Christ. Most assuredly, if we have only a minute to live, and we have grace given whereby to embrace Christ by faith, our eternal life is secure; for that promise stands unchangeably the same, "Believe on the Lord Jesus Christ, and thou shalt be saved." But woe to him who refuses Christ *now*, and plunges himself into the soul-appalling hazard of dying in his sins. The monuments of mercy never were set up in Scripture to be encouragements of presumption. True it is that God in Christ can easily forgive sin. Glory be to the all-sufficient sacrifice that made it easy to him, consistently with his justice. But it doth not therefore follow that he who lives a sinner and an infidel shall die in the full possession of that forgiveness. God's extraordinary acts are meant peculiarly to magnify his glory, but were not intended as the rule of man, who has a rule in Scripture, which warns him against delay, and a voice there which cries, "Behold, now is the accepted time; behold, now is the day of salvation." He who puts off his repentance, and will not seek for pardon by the blood of Christ until the very last, in reliance upon the example of the penitent thief of the sovereignty of mercy, whereby God signally glorified the death of his dear Son, turns that to his poison which God intended for the immediate food of his soul, to its immediate salvation. He acts just as a man would act who should forsake the bridge that would carry him over Jordan, and go through its depths to his drowning, expecting a miracle to dry it up, because it once was dried up before the children of Israel at God's command, by a manifestation of God's love and power to his ancient people.

SPIRITUAL JOY.

THAT joy, in some measure or degree, is an essential result of the possession of a

true faith, is involved in innumerable declarations of Scripture. Joy is expressly mentioned among the fruits of the Spirit. It is Paul's desire for the Romans that the God of hope may fill them with all joy and peace in believing. The psalmist declares that praise is comely for the upright; exhorts all lands to make a joyful noise unto God; prays that the nations may be glad, and sing for joy, and that the daughters of Judah might exult in God's judgments; counsels all worshippers to serve God with gladness, and come before his presence with singing; and gives an explicit warrant to all that seek him to glory in his holy name. It is an apostolic precept to live rejoicing in hope—to rejoice in the Lord always; and, to mark its importance, the injunction is repeated, "Again I say, Rejoice." In a word, the announcement of a Saviour is "good tidings of great joy;" his appearance was to give light to the people that walked in darkness; the very name of his forerunner was one of gladness; and his disciples are directed to the natural issue of their faith, which nothing but its weakness prevents them from reaching, when Peter addresses these words to the children of the dispersion: "In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory."

Why, then, should our hands hang down, or our knees be feeble? Say to them that are of a fearful heart, Be strong, fear not. "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again." "It is Christ that died; yea, rather, that is risen again;" "in whom dwelleth all the fulness of the Godhead bodily."

LUTHER ON THE PSALMS.

THE heart of man is like a ship on the wild and stormy ocean, which is driven by the winds from the four quarters of the heavens. Now, fear and anxiety, for future disasters, beat upon the bark, or affliction and distress, for present troubles, threaten to overwhelm it. Then, dazzling hopes, or arrogant pretensions to future prosperity, fill the sails; and here, the high presumptuous notes of unchanging happiness are borne upon the gale. But the storms of life speak seriously to the soul; they lay bare the heart and try its foundations. And what is the subject of the principal part of the Psalms? Do they not solemnly speak of the storms and tempests of life? And where can we find such feeling expressions of joy and gratitude as in these songs of praise and hymns of thanksgiving? We find in them all the graces of holiness, as in a garden planted with the richest fruits; we see them strewed with the glowing blossoms of every pious wish and thankful feeling towards God, for his unbounded goodness; and in others again we meet with the cry of sorrow, the deep accents of complaint, and the mournful plaint of woe. We see pictured in them the heart of the saint, in life, in death, and on the borders of the grave. With what dark and melancholy colouring is the anger of the Almighty depicted! But whether the subject be fear or hope, no painter could delineate it with greater truth, or even a Cicero describe it with greater eloquence. In short, do you wish to see the representation of a Christian church in living colours portrayed as in a picture? Then take the book of Psalms, and you will find them a beauteous, clear, and perfect reflection of what is true Christianity; you will also find a description of yourself; you will learn to know yourself, as well as God, and all his creatures.

Lessons by the Way; or, Things to Think On.

HUME AND HIS MOTHER.

It seems that Hume received a religious education from his mother, and early in life was the subject of strong and hopeful religious impressions; but as he approached to manhood, they were effaced, and confirmed infidelity succeeded. Maternal partiality, however alarmed at first, came to look with less and less pain upon this declaration, and filial love and reverence seem to have been absorbed in the pride of philoso-

phical scepticism; for Hume now applied himself with unwearied, and unhappily with successful efforts, to sap the foundation of his mother's faith. Having succeeded in this dreadful work, he went abroad into foreign countries; and as he was returning, an express met him in London, with a letter from his mother, informing him that she was in a deep decline, and could not long survive; she said she found herself without any support in her distress; that he had taken away that source of comfort upon

which in all cases of affliction she used to rely, and that now she found her mind sinking into despair; she did not doubt that her son would afford her some substitute for her religion; and she conjured him to hasten home, or at least to send her a letter, containing such consolations as philosophy can afford to a dying mortal. Hume was overwhelmed with anguish on receiving this letter, and hastened to Scotland, travelling day and night; but before he arrived his mother expired.

No permanent impressions seem, however, to have been made on his mind by this most trying event; and whatever remorse he might have felt at the moment, he soon relapsed into his wonted obduracy of heart.—*Quarterly Review*.

THE SINNER'S SLEEP.

THE impenitent sinner is as one buried in sleep: his soul is in the darkness fit for sleep, and loves to be so. That he may sleep the sounder, he shuts all the passages of light as enemies to his rest, and so, by close windows and curtains, makes an artificial night to himself within; not a beam appears there, though without, the clear day of the gospel shines round about him. The senses of his soul, as we may call them, are all bound up, and are not "exercised to discern good and evil," as the apostle speaks, Heb. v. 14. And his leading faculty, his understanding, is surcharged with sleepy vapours, that arise incessantly from the inferior part of his soul, his perverse affections. Nor hath his mind any other exercise, in this sleepy condition, than the vain business of dreaming. His most refined and wisest thoughts are but mere extravagances from man's due end, and his greatest contentments nothing but golden dreams. Yet he is serious in them, and no wonder; for who can discern the folly of his own dream till he is awake? He that dreams he eateth, when he awakes finds "his soul empty," and not till then, Isa. xxix. 8. Now, while he thus sleeps, his great business lies by; yet spends he his hand-breadth of time as fast, while he is fast asleep, as if he were in continual employment. Judge, then, if it be not needful to bid this man "arise."—*Leighton*.

NEEDFUL HINT.

A MINISTER was about to leave his own congregation for the purpose of visiting London, on what was by no means a pleasant errand—to beg on behalf of his place of worship. Previous to his departure, he called together the principal persons connected with his charge, and said to them, "Now I shall be asked whether we have conscientiously done all that we can for the removal of the debt; what answer am I to give? Brother so-and-so, can you in conscience say that you have given all you can?" "Why, sir," he replied, "if you come to conscience, I don't know that I can." The same question he put to a second, and a third, and so on, and similar answers were returned, until the whole sum required was subscribed, and there was no longer any need for their pastor to wear out his soul in going to London on any such unpleasant excursion.

HOME.

"OH how sacred is that home where every word is kindness, and every look affection! Where the ills and sorrows of life are borne by mutual effort, and its pleasures are equally divided; and where each esteems the other the more worthy! Where a holy emulation abounds to excel in offices of kindness, and affectionate regard! Where the live-long day, the week, the month, the year, is a scene of cheerful and unwearied effort to swell the tide of domestic comfort, and overflow the heart with home-born enjoyments! That home may be the humblest hovel on earth; there heart meets heart, in all the fondness of a full affection. And wherever that spot is found, there is an exemplification of all that is lovely and of good report among men. It is heaven begun below."

A SHORT PRAYER.

WHEN the Princess Anne, daughter of Charles the First, (who died the 8th of December, 1640,) lay upon her death-bed, and nature was almost spent, she was desired by one of her attendants to pray; she said she was not able to say her *long prayer*, meaning the Lord's Prayer, but she would say her short one: "Lighten mine eyes, O Lord, that I sleep not the sleep of death." The little innocent had no sooner pronounced these words than she expired. She was not quite four years old.—*Granger's History*.

BE CARELESS WITH YOUR TRACTS!

ONE of the Secretaries, while spending a few days in the hospitable family of Rev. Mr. H—, at L., left a packet of tracts carelessly on the centre table of his friend. It remained there several days, till at last the servant removed it to his room. Meanwhile a young gentleman had called on his pastor, and as he left, Rev. Mr. H. handed him the tract, "Do you love God," which was the means of leading him into the light and liberty of the gospel.

DANGER OF BIBLE READING.

DR. FRANKLIN, in his own life, has preserved the following singular anecdote of the Bible being prohibited in England, in the time of Mary the Catholic. His family had then early embraced the Reformation. "They had an English Bible, and to conceal it the more securely they conceived the project of fastening it open with packthreads across the leaves, on the inside of the lid of a stool! When my grandfather wished to read to his family, he reversed the lid of the stool upon his knees, and passed the leaves from one side to another, which were held down on each by the packthread. One of the children was placed at the door to give notice if he saw an officer of the spiritual court make his appearance; in that case the lid was restored to its place, with the Bible concealed under it as before."

A BEAUTIFUL THOUGHT.

"I WAS walking with Wilberforce in his veran-

dah," says a friend, "watching for the opening of a night blowing cereus. As we stood by in expectation, it suddenly burst wide open before us. 'It reminds me,' said he, as we admired its beauty, 'of the dispensations of Divine Providence first breaking on the glorified eye, when they shall fully unfold to the view, and appear as beautiful as they are complete.'"

CONSISTENCY.

CONSISTENCY presents Christianity in her fairest attitude—in all her lovely proportion of figure and correct symmetry of feature. Consistency is the beautiful result of all the qualities and graces of a truly religious mind united and brought into action, each individually right, all relatively associated. Where the character is consistent, prejudice cannot ridicule, nor infidelity sneer. It may, indeed, be censured, as holding up a standard above the attainment of the careless. The world may dislike, but it cannot despise it.—*Hannah More.*

FILL UP THE CASK.

A YOUNG clergyman once visited old Dr. Belamy, with the inquiry, "What shall I do to supply myself with matter for my sermons?"

The Doctor quaintly replied, "Fill up the cask, *Fill up the cask*, FILL UP THE CASK, and then, if you tap it anywhere, you will get a good stream. But if you put in but little, it will dribble, dribble, dribble, and you must tap, tap, tap, and then you get but little after all."

SEVEN FOOLS.

THE angry man—who sets his own house on fire in order that he may burn that of his neighbour. The envious man—who cannot enjoy life because others do. The robber—who, for the consideration of a few dollars, gives the world liberty to hang him. The hypochondriac—whose highest happiness consists in rendering himself miserable. The jealous man—who poisons his own banquet, and then eats of it. The miser—who starves himself to death, in order that his heir may feast. The slanderer—who tells tales for the sake of giving his enemy an opportunity to prove him a liar.

BRAVERY.

SINGULARITY in embracing religion is heroic bravery, because it only leaves the species by soaring above it.—*Addison.*

Essays, Extracts, and Correspondence.

ON STUDY AND PREACHING.

By J. A. James.

As to the precise quantity of daily time to be devoted to study, so much depends on local and personal circumstances, that no general rule can be laid down; and if you are as much athirst for knowledge as you should be, none is necessary, for you will give *all* the time you can command, and which is not imperatively demanded for other occupations. The man who *will be rich* needs no specification of the number of hours he shall give daily for the acquisition of wealth; he will devote all the time he can command: and so will he who is equally resolved he *will get* knowledge. The fixed and resolute purpose to acquire information is the great secret. As a vague hint, I should say, that if you do not settle in large congregations, or in large towns, a weekly average of *seven or eight hours* daily should be secured for the study: and in order to do this, I most earnestly admonish you to rise early. Do not, I conjure you, waste your precious hours in slothful slumber. A habit of early rising formed now will add years, and some of the best too, to your life. Avoid nocturnal studies; they

are injurious to health, to domestic order, to piety, and, in the long run, to personal improvement. Dr. Owen said, and it was a great deal for such a man to say, he would gladly give up all the knowledge he gained after ten o'clock, if he could get back all the health he lost. You must take care of your health; you owe it not only to yourselves, but to your churches and to God. Health is as truly a talent to be improved as any other: early rising will invigorate it, and night studies will destroy it. Much will depend upon yourselves whether sufficient time for improvement be secured. Consecrate your *mornings* to study, and let it be distinctly known to your flocks that you have done so, and that except for important business, you wish and expect no intrusion on those hours. Should you enter into married life, a prudent wife will stand between you and idle callers. Cut short all business as speedily as possible. You have heard of the minister who had written in large characters, and in a conspicuous place in his study, "Be quick." Avoid loose, desultory habits, and a lounging, sauntering disposition, whether in the house or out of it. Time, like money in the hands of thriftless and

improvident persons, slips away in dribbets : on the other hand, it is astonishing how accumulation goes on in their hands who look well to the *littles*. Remember that he who lives for the salvation of souls is the last man on earth who should allow himself to waste an hour. Time and study are the means by which he is enabled to accomplish his object.

Do not, during the first years of your ministry, allow yourselves to be placed on many committees, especially such as have no immediate connection with your ministerial and pastoral duties. A profitless ambition, to be thought men of public spirit, and to acquire influence in the town, has led many to give that time to local business which was demanded for their studies and for their pastoral duties ; and their meagre discourses and declining congregations have proclaimed the consequences of their folly. *Our* place of influence is the pulpit, and no ability in managing business, nor any respect which may be shown us on that account, will make up for obvious deficiency in our own department. Nor must you allow your time to be consumed by profitless reading. Keep down an inclination to meddle too much with politics. Our most useful ministers have had least to do with this thorny subject. I do not pretend to draw the line up to which a Christian minister may go, and over which he dare not pass ; but I would say as a general rule, your care should be to keep quite within it. In most cases there is scarcely time to attend to the concerns which unquestionably belong to us, and about which there is no doubt or difficulty ; why then should we plunge into doubtful matters ? The newspaper, in many cases, proves a felon of the minister's time, and thus robs his own soul and the souls of his flock of what is more precious than rubies. My dear brethren, you are going to labour for eternity, and with such a work upon your hands, "*Redeeming the time,*" must be your motto.

Do you ask me respecting the subject of your studies ? I answer, begin with your BIBLES : study the Scriptures critically, in the original languages. The Bible is *the* book of our profession. I think many of us have erred here, in not making the Bible, by itself, and for itself, the subject of inquiry. We have not set apart time enough, and regularly kept to it, for this purpose. We have studied it in the uninspired books which we have been reading, and for our sermons as we composed them ; but we have not set

apart time for the express purpose of studying the sacred record itself as a distinct and separate object. That man will bless God at the close of his ministry for the practice of devoting an hour a day to the investigation of the Scriptures. I do not, of course, hold with the opinion of those fanatics who would read no book but the Bible, and who would in effect repeat the sentiments and the mischief of the Caliph Omar, when he burnt the Alexandrian library—men who would consign to the flames all our divinity, under the notion that if it speaks according to the Bible, it is needless, and if it speaks against the sacred volume, is injurious ; but I do say that the Bible, as the fount of all our religious knowledge, is far too little studied. I do not think our scriptural knowledge is sufficiently extensive, and that as a consequence our sermons are not sufficiently textual or illustrative of the word of God. The expository mode of preaching, which I hope you will extensively adopt, would necessarily lead to this, and would be of great service not only to your people, but to yourselves. Give much time, then, my brethren, to the critical examination of the Scriptures.

Still I recommend, in addition to this, much attention to biblical criticism and theology. You ought to be good divines, and conversant with those systems and writers which are known in all our circles. Make yourselves acquainted with the writers of the Puritan and Nonconformist schools : there is a raciness of manner, a fund of pious sentiment, of rich experimental religion, and of profound doctrine, which, when re-cast in the mould of modern and more correct taste, and united with a stricter exegetical method of interpreting Scripture, will be of great service to you, as they have been to others who have gone before you. Coming on to modern theological writers, I recommend you to familiarize yourselves with the works of the acute, the philosophical, the profound and pious Jonathan Edwards, and those of Andrew Fuller. I know nothing like the latter for a beautiful combination of doctrinal, practical, and experimental religion. Of writers still later, I scarcely need advise you to procure and read the books of Drs. Pye Smith, Wardlaw, Russell, of Dundee, Payne, and Magee. That young man who shall go through the works I have just enumerated within the first two years of his ministry, and have studied them well, will be no indifferent theologian. I

also advise you to make yourselves acquainted with the most celebrated writers of the English Episcopal Church. The wonderful fulness and copiousness of Barrow, the rich and boundless fancy of Jeremy Taylor, the devotion of Hall, the caustic wit and nervous force of South, and the majesty of the predecessor of them all, the great Hooker, with many others, will amply reward any time you can spare, and any labour you may bestow to make yourself conversant with them. It is not my intention, of course, to lay down a regular and full course of theological pursuit,—this, after the able instruction you have received, would be quite unnecessary, even if I were competent for the task,—but merely to suggest a few books which at once deserve and will reward the attention and study of a young minister, and which I have found useful to myself. And should you wish to enter upon a course of reading connected with the great controversies of the day, I mean with Popery and Puseyism, read Dr. Fletcher's Lectures on Popery, Edgar's Variations of Popery, Rogers' Anti-Popery, and the sermons in the Morning Exercises; with all these I am acquainted, and know their excellence. On the agitated question of Anglo-Catholicism many excellent works have been published; but none, to my taste, equal to Mr. Lindsay Alexander's Lectures.

It would be a great discredit to you to let down your literature; and yet is it not a fact, that some of our ministers, on leaving college, part company for ever with the great masters of antiquity? This, I am aware, is the result in such cases of having made too slender attainments in scholarship during their academic curriculum. Amidst the pressing engagements of their pastorate, when they enter upon their ministerial life, they find little leisure and less inclination for the school-boy drudgery of consulting lexicons and poring over grammars; and thus the only benefit they derive from their classical studies, which I admit is no small one, is the mental discipline they afforded at college. Hence the vast importance of diligence in these pursuits during the academic course, that the difficulties which attend the laying of a good foundation of learning may be all mastered by the student, and the minister have nothing to do but to build the superstructure with ease. A few hours a-week, for the first five years, devoted to such studies, in addition to what occurs in the usual

course of reading, where his attainments have been respectable, would enable a minister to acquire all the scholarship that would be sufficient for the purposes of utility and elegant enjoyment.

It would be of great service to a young minister to go again, with great care and attention, through a course of mental and moral philosophy and logic. As to periodical literature, science, and works of taste, these may and should come in to fill up the interstices of time, and as matters of recreation. To be ignorant of the existence, outlines, and bearings of any great subject of human inquiry, especially if it engage much of the popular attention, will not be creditable to your literary character. The more general knowledge you possess, the more weight you will command in society, and the better fitted you will be to attach the young people of the educated classes to you, and to exert a proper influence over them.

It is evident from all this that fixed and inviolable habits of close application are indispensable and important. I again and again reiterate the injunction, *GIVE YOURSELVES TO STUDY*: not that I wish you to be mere book-worms, or literary misers, or recluses of the study, but that you may be the better fitted for what after all is the great end of your calling, to be the preachers of God's word and the pastors of his church. I want you to get knowledge for the same purpose as Christian tradesmen should seek to get wealth, not to hoard, but to spend it for the glory of God and the good of their fellow-creatures. I enjoin all these, not to take you off from the solemn and momentous duty of watching for souls, but that you may be more fitted for it. The good scholar is subservient to the good divine, and the good divine to the good preacher. Cultivate your understanding, enrich and strengthen your mind, to enable you more powerfully to carry on all your various duties, public and private, for saving souls. Let all this be only to make you a polished shaft in the quiver of Emmanuel.

Do not imagine, my young brethren, that I am going to strike out the spark of vanity, to foster a worldly ambition, or excite a thirst after human applause, when I say, aim at excellence, and even eminence, in your holy calling as *preachers*. By no means: mortify these your members which are upon the earth, and crucify these affections and lusts of your mind. They are the besetting sins of the minis-

terial office, which have cost many a devoted servant of Christ groans and tears, and filled him with self-abasement and self-aborrence. Watch, and labour, and pray against self; and nothing less than such resistance will keep it down. Self-seeking is a sin against which you must ever be on your guard. It is a sin that insinuates itself into the closet, the study, and the pulpit, and corrupts not only our sermons, but our very prayers: still, notwithstanding this, I say, aim at eminence in your profession. No man should be satisfied with mediocrity of excellence; as Christians we are commanded to go on unto perfection, and so we are as ministers. Whatever is lawful to be done should be done well; and the best things should be done *best*. In proportion to the importance of the line of action in which any one is moving, should be his solicitude to move in it well. Measure, if you can, the importance which attaches to *your* calling. Think of the interests which depend upon it—the glory of God, the honour of Christ, the salvation of a lost world. Yours is the only class of men which, in the full import of the phrase, labour for immortality! Infinite consequences of weal or woe, both to yourselves and to others, hang on every step of that course on which you are now about to enter. Pause and ponder! Survey your work, and summon all the energies of your soul to its performance, and embark your deepest sympathies in its success.

But what do I mean by eminence? Not eminence in learning or science, in oratory or rhetoric, in the genius that dazzles or the taste that delights, except as all these may be subservient, which they unquestionably may, to something higher and better,—but eminence in usefulness, and all the qualifications that prepare for it; eminence in that which made Whitfield and Wesley, yea, Peter and Paul, illustrious; eminence as faithful, devoted, successful ministers of God's word. Oh to be useful in winning souls to Christ; in widening the reign of truth, holiness, love, and happiness; in multiplying the trophies of the cross; in peopling the realms of immortality with the spirits of redeemed men; and swelling the praises of eternity! Lend me an angel's harp while I sing the honours of that man who through grace is the instrument of accomplishing all this in an eminent degree. Such a man may look from his height of distinction upon all the earth-born geniuses of fame as im-

measurably below him, in whatever department of action they labour, or to whatever altitude of renown they rise.

Now in order to this, you must be eminent as *preachers*. Consider the power of the pulpit when well occupied. Dwell upon the majesty and force of eternal truth, when aided by the living voice and “human face divine,” and accompanied by the blessing of the Spirit of God. The power of oratory has been confessed by all nations, savage and civilized, ancient and modern. That truth which has been read many times in the closet without producing conviction or emotion, has, when announced from the pulpit, been blessed in thousands of instances for the conversion of the soul to God. Many a preacher, by the simple, earnest, and unaffected persuasiveness of his manner, has carried away his hearers upon the rapid and resistless tide of his own feeling; they heard what he said, and saw what he felt; his eye helped his tongue, and the workings of his countenance disclosed the secrets of his heart; every look and every action was vocal; his manner was an impressive comment upon his matter, and breaking down the limits which the feebleness of language in some cases imposes upon the communication of thought, gave his audience a view and a sense of his subject which mere unimpassioned sentences, however eloquent, never could have done. The preacher, then, no less than the sermon, must have heart as well as head. Learned, elaborate, philosophical, or logical discourses, but wanting this, may, like the stars on a wintry night, sparkle in their high ethereal courses, may attract notice and admiration, but they shed little light upon the path of the lost traveller, and less warmth upon his shivering frame. There surely must be a latent power in the pulpit yet untried, because undiscovered, which, with some few exceptions, has not been exhibited since the days of Whitfield. “Theology affords the best field for tender, sublime, and solemn eloquence. The most glorious objects are presented, the most important interests are discussed, the most tender motives are urged.” The councils of eternity are laid open, the secrets of heaven disclosed, and the deepest thoughts of omniscient wisdom, embodied in the words of inspiration, are announced. Voices from the excellent glory are echoed, and “spirits from the vasty deep” are called up before the imagination of the hearers by the more than magic wand of the preacher. God and angels; the

treason of Satan; the creation, ruin, and recovery of a world; the incarnation, death, and resurrection of the Son of God; the day of judgment, with all its awful solemnities; a burning universe; an eternal state of ineffable felicity in heaven, or of inconceivable torment in hell; and all these stupendous subjects set forth in prophetic visions, gospel narratives, apostolical epistles, and apocalyptic symbols, pass before our eyes, and are the materials of our discourses. What are the themes on which statesmen and orators have dwelt, when, with the thunders of their eloquence, they shook the walls of legislation, compared with these? What, in ancient times, were the petty dissensions in the states of Greece, or the ambition of Philip? What the plots and victories of Rome, or the treason of Catiline? Or what, in modern times, are the struggles of colonies, wise enough and strong enough to be independent, against the father-land; or the conflicts of a people determined to be free against the despot that aimed to enslave them; or the noble efforts of patriots to reform parliaments, and to cleanse the Augean stable of political corruption; or even the long-continued, but at last successful battle for the emancipation of the negro slave? If we had faculties, and energies, and piety, and zeal, even in some tolerable proportion adequate to the wielding of such topics as these—if we felt our subject, and took as much pains to make others feel it as Demosthenes and Cicero did, or as Chatham and Pitt, Burke and Fox, Grattan and Wilberforce did, we should be the most eloquent men on earth, and be confessed to be such wherever congenial minds were found. With the Bible as a celestial source of radiance at which to kindle our torch, how should it, and how might it, blaze with a more than earthly brightness!

How is it then that of those who leave our colleges, so few attain to eminence as preachers? In some, and perhaps in not a few cases, I am aware, there are physical disqualifications in the way: there is no gift of commanding utterance, no fervour of imagination, no strength of intellect, no enthusiasm of soul; and a fault lies somewhere that such persons were ever sent into the ministry, for neither reverend imbecility, nor sacred inanity, nor learned dulness, will do for the pulpit at any time, much less for the present, when all around, without, and within the church is in a state of high excitement. Rush-lights will not do in the

pulpit, when hydrogen and oxygen are blazing everywhere else. But the failure in other cases is not to be traced to a cause so innocent as inability. It is not a want of talent, but of tact—it is not ignorance, but indolence—it is not a deficiency of voice, but of soul—not a physical incapability of any kind, but a moral one: it is in fact a want of heartiness, and diligence, and earnestness. The men have not thrown their whole selves into the work. They have wanted the burning zeal for God, the melting pity for souls, the hungering and thirsting after usefulness, the labour in study, the self-cultivation, the constant painstaking, and the fervent piety, which alone can conduct to eminence. Or else perhaps they were more concerned for a comfortable settlement, a home of elegance or comfort: or they made the fatal mistake at the outset of determining to be scholars, metaphysicians, or philosophers, instead of being preachers and pastors. They went to their ministry with the purpose of composing what they meant should be fine sermons, and secure the approbation and applause of what they considered were the more intellectual portion of their hearers; and thus failed in everything. They forgot that their congregations were sinners that needed pardon, lost souls perishing in their sins, and that needed salvation; or else that they were men and women harassed by six days' labour, wearied by the cares, and burdened with the sorrows of time, collected round their pulpit on the day of rest, to be soothed and invigorated by the prospects and the hopes of heaven and eternity; that these children of want and woe had come to have their minds instructed, their cares softened, their sorrows assuaged, their consciences purified, their hearts healed by the music of gospel truth:—and then to be treated with nothing but the philosophical essay, the metaphysical disquisition, the meatless, marrowless bones of criticism, the thorns of controversy, the flowers of rhetoric, or the mere slip-slop of words without thought, or thoughts without connection, order, or intelligible meaning! Oh, what is this but to mock the hungry by offering stones for bread, and to insult the thirsty by presenting froth instead of the crystal stream of the water of life?

To be eminent as preachers, you must be eminently *evangelical* in your themes of pulpit ministrations. You remember that the artist of the statue of Minerva on the Acropolis of Athens so wrought

his own name into the shield of the tutelary goddess of the city, that it was impossible to efface it without destroying the whole. Let it not be your own name, but that which is above every name, which you work up into all your sermons. It is said, you know, that Phidias, in the further exercise of his vanity, introduced his own portrait into his celebrated sculpture of the Battle of the Amazons, in the frieze of the Parthenon, which the Greeks considered such a profanation, that notwithstanding the architectural glory which his genius had lavished upon Athens, they threw him into prison, where he died. Shall it have been considered such an inexpressible offence by Pagans, for mortal man to attempt to share the glory of the immortal gods, and the sin of Christian ministers, in seeking to usurp the glory of Christ by endeavouring to fix the attention of their hearers upon themselves instead of their Divine Lord, be hidden from *their* eyes? Preach Christ, my brethren, and for Christ's own sake. Exalt Christ, not yourselves. Exhibit Christ, in the Divinity of his person, the efficacy of his atonement, the prevalence of his intercession, the fulness of his grace, the freeness of his invitations, the perfection of his example; in all his mediatorial offices, and Scripture characters; and as the Alpha and Omega of your whole ministry. Let your sermons be fragrant with the odours of his name: carry this precious unguent to the pulpit, break the alabaster box, and let the precious perfume fill the house in which you minister. Christ has himself told you the secret of popularity and success, where he said, "And I, if I be lifted up, will draw all men unto me." With this Divine loadstone magnetise your sermons: here lies the attraction.—Preach as in full view of all the wonders of Calvary; and let it be as if, while you spoke, you felt the Saviour's grace flowing into, and filling your soul, and as if at that moment you were sympathizing with the apostle in his sublime raptures,—“God forbid I should glory, save in the cross of our Lord Jesus Christ.” When Popery and Puseyism are lifting so extensively the *crucifix*, or at any rate a mere ceremonial religion, let us exhibit the *cross* in all its grandeur and attractions. This is our strength, our defence, and will ensure our success. Turning with disgust from the puerilities by which the doctrine of the cross is substituted, the people will feel afresh the power of gospel truth, if we have but the wisdom and fidelity to

present it. Denied it from their own pastors, our hearers will go for it to the Wesleyans and the evangelical clergy of the Church of England. And who can wonder, or blame them? Dissent is a poor thing without the gospel—the shell without the kernel, the chaff without the wheat. It has nothing for the imagination, nothing for mere taste; and if that which alone can quiet the conscience and feed the heart, be wanting in its preaching, I mean the fulness of the gospel, it will be left by all those who are more concerned for their salvation than they are for their nonconformity. Thank God, there is yet no extensive indication of this state of things; I hope there never will be: but in order that there may not, let our young ministers remember, that it is not by intellectuality, nor by bitter controversy, nor by being public men, but by fully, faithfully, ably, and earnestly preaching the gospel, that they will be useful either in the higher object of saving souls, or the secondary one of building up their own denomination.

Everything I have said implies that in order to eminence there must be simplicity, as opposed to what is artificial, affected, and egotistical, both in style and manner. It has been well remarked by an American writer, that “Some giant of a Johnson, with all the encumbrance of artificial structure, has protruded his unwieldy form through the world, and Samson-like, has poised the pillars of the house, notwithstanding his fetters of brass; and his humble imitators are without his might trying what they can do with both hands bound. They are placing perfection in sonorous words, in stateliness of movement, in an antithetical balance of clauses, and are running from nature as fast as they can.

‘I seek divine simplicity in him
Who handles things divine.’

It may be rested upon as an everlasting maxim, that the eloquence best fitted to thrill the heart of a philosopher, is that which melts the heart of a child.”

Here let me warn you against the sad mistake of confounding mere noisy declamation, bluster, and rant, with earnestness and animation. Nothing is more offensive to persons of taste, more repulsive even to the untrained multitude, or more destructive of the effect of the tender and solemn truths of the gospel, than emotionless vociferation. I have heard it said of Talma, the celebrated French actor, that he had made it a study for

twenty years to acquire earnestness without vehemence. Robert Hall was a fine specimen of this; no one can have heard that extraordinary man, in his happiest moods, without being as much impressed with the intense feeling and animation of his manner, as astonished by the grandeur of his conceptions, and delighted by the correctness of his taste. With a voice of little compass, and by no means musical, he compensated for these defects by the earnestness of his manner; and with an eye through which the glow of his mighty soul was perpetually flashing upon his subject and his audience, he poured forth a stream of eloquence, which though impeded at first by a slight hesitation, soon acquired the force of a torrent, and the grandeur of the cataract. Let me then entreat you to endeavour to acquire the great secret of earnestness without vehemence, and to avoid the reproach of having the contortions of the sibyl without her inspiration. In guarding against the one extreme of being pulpit statues, cold, motionless, and all but silent, do not run into the other of being pulpit furies.

Before I leave the department of preaching, allow me to refer your consideration to one particular kind of preaching, I mean the *expository*, which I am sorry to say is far too little practised in the English modern pulpit. To this your attention has been directed by your able and excellent theological tutor. I know it has been supposed, or at any rate said, that the people do not like exposition. I believe the contrary to be the fact, and that it is the ministers, and not the people, that are not fond of it. If it has been tried and produced dislike, it must be from one or other of these causes, either it has been conducted too much like the German exegesis, in which there is so much minute and anxious verbal criticism as to be almost tedious even to a scholar; or else it has been carried on in such a loose and slovenly manner as to disgust even a superficial hearer and thinker, and to produce the conviction, that it has been taken up from mere indolence: a bad exposition is usually the worst of all bad sermons. If it be well done, and this is not a difficulty beyond the reach of any one who will give himself the trouble to make the acquisition, the people are sure to like it. There are so many advantages connected with it that it is surprising to me it should not be adopted by all preachers. How much perplexity and waste of time does it save

in the selection of texts and subjects: what an opportunity does it afford to introduce topics into the pulpit which we should neglect but for this method, topics which if they did not come in regular course, would be set down to personality on the part of the preacher! If the minister takes the view of the passage which his hearers have previously formed, they are pleased with him for thinking as they do; if he bring out a view which did not occur to them, they give him credit for a deeper insight into the meaning of a passage than *they* possessed. It leads to an extended acquaintance with the Bible, both on the part of ministers and people. So far as my own experience goes, having practised this method from the commencement of my ministry, I can bear emphatic testimony to its acceptableness, although I make no pretensions to be a skilful expositor. If you feel a difficulty at commencing what might be called a regular exposition, so early in your ministry, begin with a consecutive course of sermons, for which the eighth chapter of the Romans would furnish a fine field, or the eleventh of Hebrews: or occasionally take a long parable, or fact of the New Testament, and procure for yourself the tact, and produce in your people the taste, for this method of instruction. But be sure and let it be done well, and rendered interesting, as it certainly may be with painstaking, and you will have no cause to complain of a want of relish for it.

PREVALENT EVILS RELATIVE TO PUBLIC PRAISE.

To the Editor of the Christian Witness.

SIR,—While much is said on the great subject of prayer, comparatively little scriptural regard is paid to that of praise. Christians generally admit it to be a sacred duty, as well as a delightful privilege, yet few seem to have right thoughts of its nature, performance, or enjoyment; and the more I consider the subject of praise in connection with public worship, the more am I forced to the conclusion that, of all our religious exercises, none are so unscripturally, and consequently so unacceptably performed as praise. Praise should be intelligent. We must know why we praise God. Scriptural views of his attributes, works, and word must be entertained; for if we employ words expressive of adoration and thanks, on

account of his character and mercies, while we understand not the one nor perceive the other, surely such ignorant worship must be unacceptable to Him whom we are commanded to praise "with the understanding." It must be sincere. He must be praised with the heart as well as the understanding. The affections must be engaged. His character must be praised because it is loved; his works, because they are admired; his mercies, because they are gladly enjoyed and gratefully remembered. Thus David resolved to praise when he exclaimed, "I will praise thee with my whole heart;" and of such praise the apostle speaks when he says, "Singing with grace in your hearts unto the Lord." It must be performed with a simple desire to honour God. Not to exhibit skill for the purpose of obtaining the applause of fellow-creatures; not for the mere pleasure of hearing our own voices; but for the direct purpose of expressing devotional feelings and sentiments, with a desire to glorify Him who will be worshipped in spirit and in truth. "Whatsoever ye do, do it heartily, as unto the Lord, and not unto men."

Such should be praise; but is such the nature of that praise which is generally offered in our places of worship? It cannot be; for from what we have seen of the nature of scriptural praise, it follows that none can render it acceptably but *spiritual persons*. Intelligent—the enlightened understanding must be employed; sincere—the heart must be suitably affected; to glorify God—the soul must engage in it, desiring to honour his name. And such we know is *not* the general character of those who assist and oftentimes lead the singing in public worship. We carefully choose those who minister to us in the word of God; none but professedly godly men are invited to engage in public prayer; and even those who give out our hymns from the desk are chosen from the members of the church; but, in the *majority of cases*, no such wisdom seems to be exercised in the management of our praise. It is generally left to one or two individuals, sometimes members of the church, sometimes not, who, exercising little discretion, admit persons of undecided character, and sometimes of questionable morality, to aid them in conducting a part of the service which should be performed with as much solemnity and spirituality as preaching and prayer,—ability to sing being regarded as sufficient qualification to praise God in

public. Were we, Sir, to act in this manner with respect to our pulpits, allowing those possessed of superior rhetorical powers to minister to us, regardless of their decision of character or practical piety, should we not be acting in strange opposition to common sense and to Scripture? Or were we to permit men to lead our public addresses at a throne of grace who possessed no other fitness than a ready and correct utterance, would not our conduct be grossly inconsistent? And yet where is the difference between praise and preaching and prayer? We expect the two latter to be accepted and blessed only as they are engaged in in a proper spirit; and with equal reason we must expect the same of the former. Praise is the exclusive privilege of the unfallen and the redeemed, nor can the unconverted man offer one word of acceptable adoration and thanks to the Lord. Does he praise his mercy and grace while he is neglecting his great salvation? surely such a sacrifice must be an abomination; or does he raise his voice and bless him for temporal mercies, while he is despising his spiritual and eternal blessings? how can his offering be respected? Permitting, then, worldly men to conduct our praise, we can never expect it to be received by the Searcher of hearts, who will be worshipped in sincerity, and who

"Abhors the sacrifice
Where not the heart is found."

The evils connected with this state of things are neither few nor small. I will briefly notice a few.

1. Praise has ceased to be regarded as peculiarly the duty and privilege of believers, and consequently its public performance is no criterion by which we judge of Christian character, involving as it does no profession of attachment to God. With preaching and public prayer we properly associate the profession of personal religion, and thus prevent unworthy persons engaging in them, without exposing themselves to the charge of hypocrisy; and should not such be the case with praise? We, as Christians, should regard it in this manner, and thus prevent those appearing prominent in its performance who did not make a profession of serving that God with their heart whom they praised with their voice. But this we have not done, and thus the character of one of our noblest religious exercises, one in which we are employed as are the loftiest angels, has been debased, and men vainly imagine they may engage

in it, although destitute of all moral fitness, and regard it only as a means of exhibiting their own skill and delighting their fellow-beings, instead of honouring and glorifying God, their creator, king, and redeemer.

2. Ministers to a great extent have ceased to exhort to its proper performance. "Praise ye the Lord," though so often in the mouth of the Holy Spirit, is seldom urged from the pulpit, and the reason is obvious—if they treated the subject scripturally, their discourses would contain much directly opposed to the praise rendered in their own places of worship.

3. It has to a great extent caused praise to have no interest in the prayers of God's people. For the hearing of prayer, and for blessings on the preaching of the gospel, many and earnest petitions are presented in our prayer-meetings; but how rarely is praise thus remembered, and why? Is it not because the manner in which it is conducted prevents Christians regarding it as calculated to glorify God, or elevate the character of his people, and thus leads them to shrink from seeking a blessing on that which their enlightened understandings tell them is wrong?

4. How often are tunes chosen not on account of their simplicity or fitness, but to gratify taste and permit of display, by which means the attention of worshippers is not unfrequently drawn from the spiritual language of adoration to the—it may be fine, but certainly unseemly—manner in which it is being presented at the throne of Him who, though "he will regard the sighing of the prisoner," declares "he cannot away with vain oblations." Thus while taste is gratified, spirituality of mind is destroyed; vanity is fed, but God is dishonoured. Is not the mind of the Christian minister often filled with sorrow when, after a solemn and earnest discourse on the great and important things of salvation, he hears the last hymn sung, or a dismissal performed in a manner calculated to dissipate all serious concern, and banish all profitable reflections?

5. It is producing in Christian churches and congregations a love of singing, not as praise, but of singing as a matter of voice and skill, rather than of heart and understanding. The love of simplicity is being destroyed, and a morbid love of *fine* singing created. In support of these assertions need I remind you of the musical meetings not unfrequently taking place in the houses of God as one proof

of their correctness? These meetings may be instrumental or only vocal; the performers may be paid or unpaid; the question is, from what do they spring? are they spiritual or carnal? are they calculated to promote the glory of God, to advance the kingdom of his Son? But I must forbear further remarks; I have, I fear, already extended them too far. Permit me, however, before I conclude, to anticipate one objection which may probably arise. It is that, if undecided characters were by any means prevented taking a part in the singing of some of our congregations, the singing would altogether cease. In reply to this I would say that in most churches there are members as well qualified to conduct it, and who, under better arrangements, would cheerfully do so; or suppose that in the opinion of carnal men it were not so efficiently managed, would it not be more acceptable to the great Master of assemblies? or admitting the objection in its full force, and supposing the singing to entirely cease, of the two evils which would spiritual men choose, the greater or the less, to continue or to give up a part of worship in which they felt God was not being honoured? J. S.

THE CONGREGATIONAL HYMN-BOOK.

To the Editor of the Christian Witness.

At a recent church-meeting one of the deacons embraced the opportunity, and addressed the members in these words, which met with unanimous approval:—

"My Christian friends,—It is time that something should be done concerning the books from which the hymns supplementary to those of Dr. Watts are selected. Some of you may remember the introduction of those hymns into this congregation about twenty years ago. It has happened, during the long interval between that time and this, that nine editions of the book containing them are signified to have been put into circulation, and it is known to us that each edition has been varied from the one preceding it,—a practice persevered in with the design of securing as long a perpetuity of copyright as the law allows,—a practice fatal, however, to the continued utility of all the editions. Nor are the variations immaterial only, though numerous, but are more considerable than a casual observer would conceive; so that now, we of this chapel are constantly enduring the unseemly and vexatious inconvenience of appearing to be singing from the same book, but are most of us compelled to put our book aside, and to sing, if at all, from what we have only heard read. This inconvenience must be perceived by every individual, and the effect upon the whole congregation is, consequently, to make that service dull and spiritless, which ought to be the lively exercise of the understanding and the heart!

"It cannot be that harmonious singing can be engaged in with confidence, if the book before us do not supply the word, or line, or verse, or hymn, which may have escaped the ear, or is not lodged in the memory; for a hymn-book is specially needed for fixing the words to be sung; unlike a prayer, or litany, wherein any word, and, very often, a sentence, may be lost to the ear, but the connexion is inferred from the tenor of the prayer, and the act of devotion suffers no disturbance.

"Under the influence, or rather pressure, of these circumstances, I have taken upon myself, after acquainting our pastor and my colleagues in office, to recommend that we change that which we have been using, by adopting 'The Congregational Hymn-Book.' And I do this with perfect confidence not only of the advantage it will insure for the better performance of the vocal acts of worship, but for other benefits which will follow.

"The Congregational Hymn-Book was first published in the year 1836, some twenty-three years after that for which it is proposed to be exchanged. It originated in the desire that a supplement to Dr. Watts should be put forth, adapted to the special and occasional services of 'congregational worship;' and is, in truth, become 'the book of the denomination; a symbol of our congregational unity of fellowship, and a means of promoting it.' Besides its peculiar adaptation for public worship, and especially for praise, it is amply supplied with a collection of the choicest hymns for private and family devotion; hymns that children and other domestics can be taught as Lord's-day lessons, and so be a lasting benefit to ourselves, and a means of happiness to our households. Full 116,000 copies of this hymn-book have been received into the congregations of our denomination; 26,000 of that number have been sold within the last twelve months; and large supplies are being required for those who, like us, have not yet been furnished with any,—a sufficient proof of general acceptability.

"But now it must be mentioned, that the edition which is on sale at this time is a much improved one. Some five or six hymns, which it was considered had in them more pious than poetic and grammatical merit, were not admitted into the first edition; yet so strong is the hold those pieces have gained upon the religious public, that in conformity with earnest solicitations, those pieces are, in the present edition, substituted for an equal number of others which competent judges decided to be less worthy of places in the book. No further change, it is understood, will be made; so that henceforth Congregationalists have a hymn-book of their own, which they can use anywhere, and on any occasion; and so truly their own, that to it, as I have already intimated, such an injunction as that in Deuteronomy (vi. 7) may be addressed to heads of families, 'Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up;' or, as the Psalmist (lxxviii. 6) writes, 'That the generation to come might know them, even the children which should be born, who should arise and declare (or teach) them to their children.'

"You are ready to ask, How is the proposed

change to be effected, seeing that so many of the attendants in this chapel possess not only one, but some possess two or more copies of the book to be laid aside?

"The change may be made at very little comparative inconvenience. Some individuals are not yet supplied with even one copy, and some require more than a single copy for a family; others have worn out their copies, and must therefore shortly provide themselves with new ones; and some can make a sacrifice, and without further consideration supply themselves with the new book; while all who possess what is in present use, will still have at home a profitable book of devotion.

"Let, then, a paper be prepared on which so many names may be written as are willing to buy, out of the stock to be provided, one or more copies at the full price; others, to whom it is an object, may put their names down to pay some time hence; some may be supplied at a price below the full value; and those members of the church who cannot give money, may be supplied at the cost of the church; and so, too, may the table-pew and the pulpit have a complement bestowed. In this way a great permanent good would be effected at once, of which we shall soon all be sensible; and strangers who come among us will no longer witness that distraction and disappointment occurring every Lord's-day when the books do not answer to the number of the hymn, or do not contain the hymn itself.

"In addition to all that I have said, another advantage will follow. The Congregational Union contemplate to issue a tune-book of their own, adapted to all their hymns with Dr. Watts's. Thus we shall be furnished with the most appropriate tunes; and it should not be forgotten, that the profit of all the books sold for the Congregational Union will ultimately go to a fund with the CHRISTIAN WITNESS for the benefit of our aged ministers,—a mode of relief long wished for, and which has been acted upon this very year with unqualified approbation, so that you will be doing an amount of good which you could little imagine, but which has become a duty we are all bound to fulfil." B. H.

PLEA OF A POOR PASTOR.

To the Editor of the Christian Witness.

SIR,—I am much pleased with the CHRISTIAN WITNESS, and especially so, because you frequently admit articles that are contrary to your own sentiments. You do not shrink from warfare. In your last, you boldly express your opposition to one who objects to the present mode of supporting the ministers of the gospel. I am glad that you acknowledge that many ministers are not adequately supported; though, I think, you may be somewhat too severe respecting the conduct of churches in choosing pastors where they are not needed. I certainly do not know a case in the county where I reside.

With reference to myself, I have the honour and anxiety of being a poor minister of Jesus Christ. My people collected for me last year some little under £40, this, with a small grant from the Home Missionary Society, was nearly all that I had to support myself and my family; books, &c., are out of the question. Now, sir, in justification of my being in the ministry, I

may observe, that I have studied at a college, that I have received ordination from brethren who occupy no mean stations in the cause of Christ, and what is still more, I am labouring amongst a numerous, yet very poor people, and that too with considerable success. When I think of the anxiety of my young people for instruction, and the instances of conversion which are frequently taking place, I do not think that I dare stir from my present situation on any account. I know what you will say: "Why do not the people support you better?" They are poor people *without exception*. The greater part of them do as much as they can, and have often expressed a wish that they were able to do more. Now, sir, I believe that my case is not a solitary one, I believe that there are many faithful, laborious, and useful ministers, whose removal from their people would be a great calamity, who are nevertheless oppressed with undeserved poverty. What is to be done? I know what might be done, done without the establishment of committees, or the destruction of our independency. Suppose some of the rich members of our churches were to look around them, and wherever they saw a deserving minister, struggling with poverty, become an immediate contributor to his support, contribute £5 annually to one minister, £3 to another, and £1 to another; in such a case how would the hearts of ministers be gladdened! how would their people be encouraged, and what is still more, how would a spirit of liberality and interest in the cause of God be increased!

Aug. 10th, 1845. A COUNTRY PASTOR.

LOCAL INDEPENDENCY.

To the Editor of the Christian Witness.

HERE is a case which I wish to submit to the consideration, and, if he pleases, the adjudication of the CHRISTIAN WITNESS. In a town not many miles from where I live there are three separate and distinct communities of believers, holding the same doctrinal truths, and adhering to the same views and practices in regard of government. They have everything, on this head, in common; but yet they are personally apart, and as much apart as if the one were a synagogue of Jews, the other a fraternity of Jesuits, and the third a tabernacle of Calvinistic Methodists. They call themselves Independents, and independents they truly are, for they are quite independent of each other. They could not be more separate and distinct if they existed at the extreme triangular points of creation. They break bread at the same time, but apart. They pray at the same time, but apart. They hold church-meetings at the same time, but apart; and thus it is, although for these purposes the whole might conveniently be accommodated in the place in which either assemblies.

Now this, I submit, is at variance with the statute-law of Christ. We have no such case of independency *there*. Whenever believers are scripturally spoken of as in a province or nation, they are called *churches*: thus, "the churches of Galatia," "the churches of Asia," "the churches of Macedonia," "the churches through all Judea;" but whenever they are spoken of as in a *city* their description is, and I don't know a single exception, "the church at Antioch," "the

church at Smyrna, Thyatira, Ephesus," "the church of God which is at Corinth," and so on. The independency, therefore, was not that of a local community respective of itself; it was only a local community with reference to other communities beyond it, and who for distance, numbers, non-acquaintance, and other considerations, could not advantageously, or at all, be brought together in one place.

I should like, then, to see the present arrangement of our local independency altered. The law of the house is against it, and it ought not to be. It is an unsanctioned, unauthorized innovation, and the sooner it is put an end to the better. Why not? What is there to prevent these three churches, and all other churches so circumstanced, from coalescing? "They have no inclination." Then I protest against their claim to be churches of Christ in any sense. Let them disband themselves, since they want that element of union, that first principle of Christian fellowship, which *must* exist in every genuine church-member's breast, and in the absence of which the world is a man's proper home, and with the world he should rank. No inclination, indeed! No inclination to be one with each other, as Christ is one with us! "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." "But didn't even Paul and Barnabas separate?" If, however, by this inquiry, it is meant to argue for one act of infirmity in favour of positive and perpetuated transgression, I must deprecate and disown the allusion. Paul and Barnabas, though they separated, came together again. But here, in every part of the land, we have a separate-ness which it seems is always to last. In defiance of common sense and scriptural rule, whole generations of Christians, without any difference as to their principles of social regulation, live and die apart, because, forsooth, they are so evil affected that they can't come together! It is monstrous. They can if they will, and they will not because they are wicked.

Suppose such wilfulness overcome. Suppose a number of churches in a locality mutually accessible convened at stated times; that is, as often as church ordinances, properly so called, occur,—they, and their chosen teachers along with them. How much would they be strengthened by identity! how much more than they are now! How would their ecclesiastical oneness tend to counteract, if not destroy, the petty, selfish prejudices which, I believe, no other kind of separateness could by itself maintain. With a common interest in one pastorate, though consisting of several teachers, what advantage would they not gain from the varied gifts, both in counsel and administration! What might they not do *together* for the continued and increased evangelization of the neighbourhood! one here and another there, according to individual adaptedness, and, if it needs must be so, sectional choice, but all reminded by their joint alliance at the centre, that their concern to the circumference is one! And the inhabitants of one city might go with effect to the inhabitants of another, and say as the Lord hath taught them for his glory; and the plea of Plymouth Brethrenism against us, which is, to me, the new gilding of the pill, would be taken off, and being locally strong, we should be publicly much stronger. And—but enough! I have

done my part in bringing the cause into court. The recorder, if a true bill and really found, will doubtless hear pleadings on both sides, and then pronounce judgment. Let it be well understood I claim no damages; whilst, conscious of the rectitude of my purpose, I hope I shall incur no costs; I only seek on behalf of all the parties concerned the old *right of common*; and my appeal is, that orders be henceforth given for the removal of the hedges which ought never to have been set up.

A DEVON PRESBYTER.

NONCONFORMIST APATHY.

To the Editor of the Christian Witness.

SIR,—One who has long esteemed and loved you, for your work's sake, asks you to receive his complaint, not without hope that your giving it publicity may have some good effect.

I had looked forward to the 24th of August with much earnestness and expectation. Engagements of duty brought me from my home a month ago, and I have been able to spend the last three days in a place whose natural scenery possesses singular loveliness and picturesque grandeur, embosomed in the mountains of the north of England, a village of few resident inhabitants, but a resort of highly respectable and intellectual families for health, the gratification of taste, and the pursuits of science. It has no theatre, nor (as I believe) any other demoralizing amusements. It is also a place of extraordinary interest for the history of the ejected ministers, of whom several of the most distinguished laboured and suffered in the neighbourhood. Their undying memory shines in Mr. Palmer's "Nonconformists' Memorial," and in several personal biographies. Here also is a commodious and handsome meeting-house, capable of holding 400 persons, and in which the gospel has been preached by a succession of

faithful men. The present minister is a young man, who cannot have been long settled in the place. Thither yesterday I and my faithful companion went at the established hour. Few were assembled; the clock was too late, designedly, I apprehend; the service did not commence till still later, upon the clock's own showing; but soon there was a good congregation in number and in respectability and even superiority of appearance. The tardy filling was most probably the effect of the silly policy of waiting beyond the true time and the professed hour. The conduct of the service was evangelical in prayer and preaching, but singularly cold, spiritless, and what (in imitation of the German term, *langweiligkeit*) I must call a tedious whiling away. Not the least allusion was made to the character of the day! Disappointed and grieved, I still trusted that the great subject was reserved for the evening: there is no afternoon service. At the most unsuitable point in the worship, between the last singing and the prayer, the minister began to read a paper. My hope was excited that it would announce a *Bartholomew Sermon*: alas! it proclaimed nothing but a week-day service! In this village a beautiful church has been built five years ago, and I hope it possesses an evangelical minister. The parish church is two miles distant.

I only add that, in my unpresuming opinion, there are few places in England, setting aside large towns, in which more good might be expected to ensue from a faithful and candid exposition of Protestant Nonconformity, in the spirit of TRUTH and LOVE.

August 25, 1845. A WAYFARER.

[** This communication, which is from one of the most eminent of our ministers, describes a state of things we trust by no means general. We should like to know how the day was observed in the great towns.—EDITOR.]

THE CHRISTIAN WITNESS.

TO ADVERTISERS.

THE guaranteed Monthly Sale of the CHRISTIAN WITNESS being upwards of Thirty Thousand Copies, diffused throughout the three Kingdoms, renders it incomparably the most advantageous medium for Advertisements of Books, Schools, Sales of Property, Charitable Institutions, Apprentices, Servants, or Situations Wanted, and General Business.

THE FOLLOWING IS THE VERY LOW SCALE OF CHARGES:—

Five lines and under, 8s. 6d.; and Two Shillings a line beyond. Bills of two leaves stitched in, Five Pounds; four leaves and upwards, Five Pounds Ten Shillings.

*. Advertisements cannot be inserted until paid for (if from the country) either by a remittance, which may be made through the Postmaster in any post town, or by an order for payment in London.

The insertion of Advertisements received after the 23rd cannot be secured.

N.B.—All Advertisements and matters relating to business to be sent to the Publisher. All Communications, Books, &c., for the Editor, to be addressed, post paid, to him at the Publisher's.

LONDON, OCTOBER 1, 1845.

REV. THOMAS KELLY.

A CONSIDERABLE time before the commencement of the jubilee year, in the course of correspondence with a highly-gifted and much

honoured friend, Thomas Kelly, of Dublin, we received a letter which comprised the following extract:—

"I am now going, dear friend, to trouble you with another commission. For some time I

have had the intention of writing to you about a little scheme that I had in contemplation. I was deeply affected by the concluding part of your important work on Missions lately published, and I felt a desire in some way to respond to the awful call made upon the Lord's people in your appeal to them upon the interesting subject. It occurred to me that I might appropriate a certain number of copies of my hymns to help forward the missionary work; and my plan was as follows:—to send you an *hundred copies*, neatly bound, to be sold for the benefit of 'the missions under the direction of the London Missionary Society,' as a small token of the interest I feel in the work, and as the fruit, as far as it goes, of your appeal to the Lord's people on the subject of those missions. It was my intention, if you should kindly accept the books, to write in each of them an appropriate text, and to add my initials. In proposing this last part of my little plan I feel as if I were doing something that savoured of vanity. But as far as I can pretend to know, it is done with a single eye. Humble as I feel my pretensions to be, yet as I know that the author of a book that has had some circulation may add something to the value of it by *writing in it*, it occurred to me that my doing so might make it easier to dispose of the hymns; and if you should agree with me, I will act accordingly."

Heartily entering into the poet's pious and philanthropic project, thus modestly and interestingly set forth, and waiting for a fit opportunity to bring it forward, it soon appeared that it might be most gracefully associated with the jubilee year, the close of which now forbids the delay of even another month. The value of this new edition is much enhanced by a large appendix of hymns, every way worthy of the celebrated volume. Of the general merits of Kelly as a hymnologist it is superfluous to speak, and it would be preposterous to praise. He clearly belongs to the heaven-taught, tuneful brotherhood of Watts, C. Wesley, Doddridge, Newton, Cowper, Toplady, Beddome, Conder, and Montgomery; and in one great feature he has surpassed the bulk of his elder brethren—he is emphatically the poet of missions, a subject which he has celebrated in a multitude of hymns, full of truth, power, and beauty. On this momentous subject the "Head of the heathen" has greatly honoured him.

We shall dispose of the work on very moderate terms; and that the proceeds may not be reduced by the lawful gains of commerce, our publisher, Mr. Snow, will with pleasure transact the matter gratuitously. But that the profits may thus be added to the poet's contribution, all applications must be made at Mr. Snow's direct, or if through the trade, allowance must be made for commission, as there will be no reduction. We have also pleasure in stating that Mr. Kelly placed at our disposal a large

number of copies for presents to such missionaries as came in our way, many of which are already dispersed to the ends of the earth.

N.B. *The price per copy will be Three Shillings and Sixpence.* Early application is recommended.

INDEPENDENT COLLEGES.

IN the present circumstances of the churches of our land an importance attaches to our Dissenting colleges that is wholly inexpressible. For some years past they have been generally improving, and yet religion is, on the whole, we fear, declining, or at any rate it can hardly be said to advance—a fact which shows that what is required is not so much more learning as more piety. The great truth that the religion of the New Testament is advanced not by might, nor by power, but by the Spirit of God, while in every mouth, is not in every heart. The power of the preacher is much less an affair of mind than of morals. A man of very moderate capacities and of limited education, if full of the love of souls, and full of the Spirit of God, may be the means of incalculable good. To this fact all evangelical history bears testimony. Many of those in whom the Spirit of grace has wrought most mightily have been despised by the wise men not of the world merely, but of the church. Mind, and all that to mind belongs, must ever be held subordinate to spirit and the things of the spirit. Human science, in all its branches, is well in its own place, but that place is and must ever be subordinate to the Spirit of God. This simple truth cannot be too deeply impressed on the minds of all who have to do in any way with our academic institutions. We are exposed to imminent peril from the pride of letters, which, should it ever prevail, will inevitably prove our overthrow and ruin! The tendencies of the age are, at this moment, in that direction. The churches too generally demand it, and what they demand the colleges—such is the course of things—will at length infallibly supply. Shining gifts, rather than burning graces, will be the order of the day; great preachers will be sought for rather than godly men; and under the circumstances a dishonoured Lord, in anger, may give them the desire of their hearts and send "leanness into their souls." Woe to the world when such a curse shall come to rest on the church! What we want is, eminent saints and profound expositors, rather than deep scholars and splendid orators—men of simple manners and social habits, ceaseless activity and quenchless zeal—men of the times and of the people. On this momentous subject, and in this

alarming day, we beg most earnestly to call the attention of our readers to the "Minutes of the Proceedings of a Conference of Delegates from the Committees of various Theological Colleges connected with the Independent Churches of England and Wales," held during the first month of the present year. To this document we attach an importance which we have no language adequately to express. It contemplates the subject on all sides, and exhibits it in all possible lights, elevating our academic system to its proper place in the arrangements of the churches, and yet keeping it in due subordination to higher considerations. Nowhere in our own, or in any other tongue, is there brought together such a body of principles, experience, and practical suggestions relative to the preparation of the gospel ministry. It is published by the Congregational Union, and sold for a thing of nought, in order to a wide diffusion. It ought to be not only in the hands of all who are in any way connected with the ministry and the colleges, but of all the intelligent and reflecting members of our churches. It will be grievous indeed if very many thousands of the pamphlet are not put into circulation. It will be not only a deep disappointment, but a great calamity to our entire community, if the measures thus auspiciously begun for academic improvement and invigoration shall not be conducted to a successful issue. We cannot conclude without referring to the preparatory establishment of the Rev. W. Legge, of Fakenham, as deserving the particular notice of young men who contemplate the ministry. It has existed about eight years, during which it has been entered by upwards of *fifty* pupils. Here young men are not only prepared for advantageously entering the college classes; they have also an opportunity of re-considering their determination, as well as of being quietly tested as to general and special capability before they be finally committed; and if it shall be found necessary, they can with facility return to secular business, bearing with them back to the church an increased capacity for Christian usefulness ever after which will compensate a thousand fold the slight expense at which they have obtained it. It is, indeed, exceedingly to be desired that many thousands of our young men who do not at all contemplate the ministry, and clearly ought not, might be enabled to enjoy a twelvemonth's training under such a man as Mr. Legge. The value of this to the churches none can tell.

STATE OF RELIGION IN ENGLAND.

THE cause of Christ is one; the gain of one section of his church is the gain of all. It follows, therefore, that, as extensively as possible, the ministers and members of each community should be correctly acquainted with the progress and present state of the work of God throughout the whole gospel field. The advantages of such a knowledge will be manifold; it will enable us to weep with them that weep, and to rejoice with them that do rejoice. Its reflex operation will, moreover, be of the utmost moment to each of the several observers. It will excite comparison, prompt inquiry, stimulate activity, and inspire prayer. There are few things that will instrumentally tend more to the spiritual good of the churches. With these views we invited our readers to a glance at our sister community of the Free Church in our last, and we have carried out the subject in our present Number, in which the main facts are exhibited with respect to the condition of the principal bodies. The entire number of Baptist churches in Great Britain and Ireland is stated at 1,787; the number of chapels which have been opened for public worship, either new or after enlargement, is forty. The number of ministers deceased within the year is twenty-six. The committee of the Baptist Union have received returns from 978 churches, in which the gross increase is stated at 11,045; the gross decrease at 6,153,—giving a clear increase of 4,892 members on the year, that is, *five* to each church. The number of churches associated is 1,099, and the number of members 86,555; average number of members in each church, 110. But the number of their churches of which the increase is only "one or two members, is very large." The committee say that they "observe with deep regret that the condition of not a few of the churches is stationary, and even retrograde. A calculation, carefully formed from the returns, exhibits the following result:—In twenty-two of the English associations, containing 507 churches, the condition of which is reported, 174 have had no clear increase; and of these 142 have suffered a clear diminution. The committee are quite ready to hope that so painful a proportion of decreasing churches would not be found throughout the denomination universally; but they think the fact is one which they are bound to state, and one which is fitted to give rise to serious and salutary reflection."

The pecuniary condition of the societies of the body stands thus:—

	Income.		
	£	s.	d.
Missionary Society	20,268	6	3
Home Missionary Society. . .	4,991	18	8
Irish Society	2,516	10	3
General B. M. Society . . .	2,075	1	3
Translation Society	2,497	3	1

COLLEGES.

	No. of Students.	Income.		
		£	s.	d.
Accrington	8	380	0	0
Bristol	23	1,329	12	2
Haverfordwest	20	200	2	9
Horton	30	1,312	5	3
Leicester	11	480	0	0
Pontypool	15	708	18	1
Stepney	12	1,759	0	0
Theological Education Society	3	446	15	9

The admirable documents of the Baptist Union, which seem to be faithfully drawn up, exhibit a state of things very far from satisfactory, and which will doubtless lead all concerned to deep "searchings of heart," that they may strengthen the things which remain and are ready to die. Still it is clear that the Baptists are, at present, the most prosperous denomination among us. In saying so of course we exclude our own people, who are quietly and contentedly labouring on in the dark, having no statistics, and cherishing no anxieties.

The statements of the *New Connexion Methodists* on this point are very general; the following is the resolution adopted by them at the last Conference:—

"That the Conference deeply deplores the decrease in our numbers during the past year, and feels that the event ought to be regarded as a source of deep abasement and sorrow before God. The Conference having directed its anxious attention to this painful subject, deems it expedient that our respected superintendents should, as early as possible, bring the matter before the leaders and quarterly meetings, for their searching inquiry and prayerful consideration; and the Conference would also especially and affectionately exhort the officers of our churches cordially to co-operate with their ministers, in devising and carrying out such measures as, under the Divine blessing, will restore the prosperity of our Zion, and cause both ministers and people to rejoice together."

We could wish they had boldly declared the thing as it was, after the frank and candid manner of the Old Connexion. The spirit, however, in which they view the matter is worthy of all praise.

How it stands with the *Wesleyan Methodist Association* will appear from the following resolution, passed at the last Conference:—

"The Assembly took into careful consideration the state of the Connexion as indicated by the number of members returned from the respective circuits. It appeared that in thirty-two circuits there had been some increase in the number of church members, and that in *thirty-three circuits the number of members had decreased*. The representatives from circuits in which the societies had decreased were severally called upon to state what were the causes which had in their circuits hindered the prosperity of the work of God. Inquiry was also made as to how far the recommendations of the preceding annual assembly for improving the spiritual state of our Connexion had been carried into effect."

In this case, as in the former, the *amount* of decrease is passed by in silence, which only serves to augment suspicion and alarm. The statement, however, so far as it goes, is candid. In a majority of circuits there is a decrease; and there is only "*some increase*" in the minority. This cautious and faltering language but too plainly indicates the real condition of the societies.

We are inclined to believe that it fares no better with that most laborious people, the Primitive Methodist Connexion: first, because they are wholly *silent* on the subject, a fact not likely to have occurred had they been able to publish anything to the praise and glory of God; second, because one of the ministers of the body, in an article in our Number for April, states the numbers at "about 90,000," but the Conference which met in June sets them forth at 87,585, and the deaths on the year as 1,122. On these grounds we sorrowfully conclude that this section deeply shares in the common affliction.

Of our own people we can say nothing with confidence, having, as we have said, no statistics. We rejoice to know that we have a considerable number of prosperous churches, and many more in a state of tolerable health; but we should betray our trust if we did not frankly confess that we have a large number that are weak and sickly, and not a few that are "ready to die." We speak it in sincerity, although in much sorrow, that we have no reason to look upon ourselves as in a more satisfactory condition than our sister communities, while, at the same time, we have no cause to conclude that we are worse. The spiritual condition of the great Wesleyan body will be found discussed under the review of the Conference in a subsequent page.

Such, then, is an unvarnished statement of facts. But who can contemplate them without dismay? To what quarter shall the man of God look for comfort? Will he find it in the Established Church? No, verily! There is the utmost reason to believe that the power of God,

to a fearful extent, has ceased to accompany the ministrations of the state-church clergy. Indeed, the stream of pure evangelism which formerly fertilized many a barren corner of our land is now being rapidly lost in the Dead Sea of Puseyism. The evangelical clergy, as a class, are fast passing away. This fact exceedingly enhances the importance of Evangelical Dissent; if that shall fail, all is lost. The conclusion, then, to which we are led is, that the present state of things is painful and alarming in the extreme. Whether we look at our own land or at heathen climes, the fact is equally distressing. Small increase to the numbers of the saved is bad; the simple maintenance of our ground is worse; but to be driven from it, absolutely to decrease in numbers, is worst of all! At this rate when shall the world be converted to God? Or rather how long would it require till the churches should have died away, and the kingdom of Christ once more have given place to the kingdom of Satan, the god of this world? Under such circumstances the *extension* of the gospel, whether at home or abroad, ceases to be a question. The streams must ever share the fate of the fountain. When the trunk dies, woe to the branches! The ark of the Lord is in jeopardy! Something must be done. What shall it be? Where lies the spring of the evil? Is it with the ministry? Or with the people? Or with both? Or with neither? It must be somewhere. Where is it?

HOME MISSIONARY SOCIETY.

Of the numerous Reports which the month of May brings forth, few are drawn up with more ability, or listened to with deeper interest than that of the Home Missionary Society, the printed copy of which, with its valuable Appendix, has now come to our hand, and we much wish it were in that of some ten or twenty thousand, at least, of our intelligent and reflecting readers, for it would richly repay their perusal, and the act could not fail to be productive of the best results, to the spiritual interests of our country. The Appendix forms about two-thirds of the publication, and is itself no inconsiderable work, got up in a very orderly manner, abounding in facts and illustrations of great principles. It sets forth, with much force and truthfulness, the obstacles in the way to Home Missions; plans used for spreading the gospel in the midst of difficulties; together with the collateral advantages of Home Mission efforts, concluding with an exhibition of various ways by which the friends of the Society may render it help, viz.: by legacies; by annual subscrip-

tions; by the October collections; by special donations; by the Church Member's Weekly Penny; by Congregational Associations; by New Year's Gift Cards, which last year produced no less than £850; by Collecting Books; and by Missionary Boxes. The price of this very important treatise—for such it really is—is only nominal—one shilling. Every friend to the great work will do well to procure, to peruse, and to lend it.

IRISH EVANGELICAL SOCIETY.

THE thirty-first Report of this Society might be expected to announce results in some measure correspondent with the period of its duration, and the amount of British treasure that has been consecrated to its object, but it is greatly otherwise. According to this frank and candid document, "The total number of churches dependent on this Society is thirteen, containing 487 members; of agents thirty-four, with stations and out-stations of 135; children in sabbath and daily schools 1102, and hearers amounting to about 20,000." This would probably be deemed a small result even in a heathen land; but let it not be forgotten that Ireland is a land far worse than heathen. Nowhere in the world, where liberty of speech is allowed, is the work of evangelization carried on amidst more numerous or more appalling difficulties; and in addition to those difficulties which are inseparable from the undertaking, in any hands, others have been created by the folly or fatuity of well-intentioned but misguided men. The wonder is, all things considered, that the friends of Ireland should have continued their efforts on her behalf so long. Their conduct does great credit to their principles. They have acted as men who knew that obstacles were not immortal, and that foes were not omnipotent. We trust the set time to favour that much afflicted and distracted land is at length come. That was a happy day which beheld the affiliation of the Society with the Congregational Union. The work will now be conducted with a system, a perseverance, and a force which cannot be reasonably looked for from a general and conventional society. Our readers need not be told that the proper knowledge of the business is an essential element in the system of means by which it is to be sustained; not the measure of knowledge which the mere outline of a report, such as an unreflecting and impatient audience will suffer a Secretary to read in Finsbury chapel, nor the phosphoric exhibitions of oratory which are chiefly in request there. No; but such facts and arguments as are contained in

the valuable and copious Appendix of this Report, deliberately read and patiently pondered. These are the materials to sustain the spirit and to enlarge the heart, to prompt prayer and excite liberality. Let the friends of Ireland circulate the Report as extensively as possible.

CONGREGATIONAL SCHOOL, LEWISHAM, KENT.

THIS is one of the most meritorious institutions of the present age, and most richly deserves the supporting patronage of the entire Congregational body. About 200 ministers' sons have now received in it a classical and commercial education, and are generally occupying important stations in society, besides that class of children whose parents were enabled to pay £15 per annum, towards their board and tuition. Of this number, also, not a few are now usefully engaged in the work of the ministry; others are active members of Christian churches, and a portion have "fallen asleep." The number during the past year has varied from forty-four to forty-nine; the present session commenced with forty-eight. The efficiency of this school is not more satisfactory than the strict economy which characterizes the proceedings of the Committee are laudable. The entire expense during the past year was only about £1200. Seldom has so large a benefit been conferred at so small an expenditure. The annual subscriptions amounted to £726 15s. 6d.; the life subscriptions to £105; the donations, £14 15s.; collections at sermons, £23 3s.; and a legacy of £200, by the late Mrs. Walley, of Hackney; the sums derived from the boys paying £15 each, amounted to £162 5s. From this it will be seen that the state of the account is not satisfactory. But for the large legacy of this excellent lady, the deficiency would have been very serious; and such an institution should not be at the mercy of wind-falls. The annual subscription ought to go very far towards covering the entire expense; and still better would it be, if about *one-half* of the expense were covered by endowment. Many of our readers could easily accomplish this most desirable object; and there are few causes to which they could more laudably apply their means.

CLAPHAM-ROAD CHAPEL.

WE have for some time been contemplating the propriety of calling public attention more fully to the claims of the Metropolis Chapel Fund Association; an institution which has already

accomplished much good amid great difficulties, and which deserves from the City churches a hundred times the support it has ever yet received. It has not only built excellent chapels in important localities, but also rescued chapels in imminent peril of being lost for ever to our Denomination, if not also to the cause of pure and undefiled religion. The object of its last operation in the way of rescue and preservation was Clapham-road Chapel. This chapel was originally built for the use of the church under the pastoral care of the Rev. Dr. Styles. On the retirement of that gentleman from the charge, the trustees finding themselves liable for certain outstanding debts, besides the mortgage and ground-rent, applied to the church for power to sell the chapel to meet these demands. The church, under these circumstances, was induced to grant permission, on condition that the offer of the chapel should be made to the Metropolis Chapel Fund Association. The Committee of that Society, under the pressure of responsibilities already heavy, and discouraged by the small measure of support they received in the prosecution of their labours, were extremely reluctant to increase the amount of their liabilities by the purchase of a chapel with such serious incumbrances. But the urgent and repeated representations of our worthy friend Mr. Hunt, of Brixton, at last prevailed; and the chapel was preserved from its threatened alienation. The Denomination had contributed upwards of £1000 towards its erection; and this sum might have been entirely sacrificed but for the intervention of the Association.

The original cost of the chapel was about £1900. When purchased by the Association it was under a mortgage for £750, and chargeable with sundry debts amounting to £457 16s. 7d. It has undergone a thorough repair, and galleries have been erected; thus increasing the number of sittings from 345 to 615. The entire cost of its redemption and enlargement will be about £1650. Towards this amount special contributions have been made, amounting to about £520. The Committee are extremely anxious to reduce the liabilities of the chapel to the amount for which it is mortgaged. To effect this desirable object, about £385 will be required. We cannot doubt, that the liberality of the Committee and their immediate friends, in raising upwards of £500, will obtain the ready assistance of opulent brethren in the accomplishment of so important an object. We need hardly say how cordially we recommend the object. But this is not enough. It is of the first importance that this most laudable Associ-

ation should be placed on an improved footing. It should have for its basis the whole body of the Metropolitan Congregational Churches, each of which ought to give at least *one* collection annually; by which means, and by a well-conducted system of subscription, one New Chapel, at least, might be raised every year to spread the gospel in connection with our Denomination. With respect to London, we, in common with all our fellow Dissenters, are exceedingly, awfully, fatally at fault! No systematic means whatever are adopted by any of us for steadily and efficiently multiplying the "wells of salvation" in this frightful, all but immeasurable, and still increasing moral desert. We shall return to the subject.

On Thursday, August 21st, the chapel was re-opened for public worship. The Rev. James Hill, of Clapham, preached in the morning, and the Rev. Dr. Bennett, in the evening. The Revds. J. Mirams, S. Dubourg, and Edwards, of Kingston; Rowlands, of Henley; G. Rose, E. Mannering, J. Hunt, and J. Robinson, assisted in the services.

THOMAS ARNOLD'S BIBLES.

A SENSE of public duty induces us again to call attention to the "Portable Commentary," and the "Domestic Bible," both now in the course of publication. To speak of those works more highly than they deserve is hardly possible. Examination alone is necessary to excite the admiration of every intelligent person, and the desire to possess them. To sabbath-school teachers we commend the former, with its Notes and References, with all possible earnestness and confidence, as an invaluable class-apparatus for instruction. The price—not nearly half of that originally charged—is such as to place it within the reach of all. *The Part before us contains 128 solid and crowded columns, for the trifle of fourpence halfpenny!* The latter we commend, in the same terms, to every family who requires a one-volume Bible, as the completest, compactest, and most convenient that has ever appeared. All the chief religious Periodicals of the day have, without exception, concert, or collusion, employed the most superlative expression the language supplies in praise of this work,—expression which may seem absurdly extravagant; but for their vindication and our own we appeal to the work itself, of which the Five Books of Moses are now before us. Mr. Arnold is to us personally unknown; but his undertaking is so meritorious, that while we wish him the utmost success, we must tender him

our very cordial thanks for the good service he is rendering to the cause of Bible circulation.

TEMPERANCE.

WE have just received the Report of the Executive Committee of the American Temperance Union, and also the Third Report of the National Temperance Society; both documents of great interest and importance. We hope to give a complete digest of both in our next Number; and in the meantime request the special attention of our readers to the views of Albert Barnes, as set forth in a subsequent page. The reputation of that gentleman is not simply American; it is European;—nay more, it is universal. As an ancient linguist, a Biblical Translator, a Theological Critic, he stands in the foremost class of living men; and when such a man comes forth in the face of the world to state his opinions on questions of political morality and social economics, he is entitled to the attention of nations. The mere fact is rebuke sufficient to the flippancy of ignorance, the sneer of apathy, and the sinister opposition of sordid interest. The two last paragraphs of Mr. Barnes's article are particularly important; they seem to us to present a platform on which all may act together in the common cause.

JOHN WESLEY.

HAVING called attention to the operations of the Free Church of Scotland, during the last year, we now address ourselves to those of the Wesleyan Methodists,—a designation which necessarily and always suggests the idea of the immortal man from whose gigantic labours they sprung, a man around whose name fresh glories are hourly gathering in every part of the world. John Wesley, considered simply as a man, was a rare, perhaps an unparalleled specimen of human nature. Both in body and in mind, we think, he approached as nearly to perfection as any individual known to history. His creation, to no inconsiderable extent, determined the question how far all virtues, and all talents, might be combined in the same person. He was capable, without a struggle, of having taken the first place in nearly all the highest walks of human greatness, and all but the first, in the few that remained. By nature he was a poet, a logician, an orator, and a consummate man of business; in philosophy and secular learning he was a master;—he was equally adapted to shine on the Exchange, on the judgment-seat, in the senate-house, and at the helm of State. In his

person, too, a full experiment was made with respect to the possible extent and duration of the use of this wondrous combination of powers, faculties, gifts, and graces. They were exercised with a continuity, and exerted with an intensity to which the history of human nature supplies no parallel, and through a period which comprehends the whole span of two generations. The annals of the church, in modern times, presents no such man; the history of the reformed religion exhibits no such labours. Does the wonder then end with the individual? No; he was not only himself a wonder, but, under God, the author of wonders which are not likely soon to know either limit or end. In the person of this marvellous man, a further experiment was made as if in order to determine how far an individual may be rendered the instrument of giving a moral and religious impulse to the human race. And what has been the result of his stupendous labours during the first hundred years? The following facts will contribute somewhat towards answering the question. We shall first give the total of the several English Methodist Bodies throughout the world:—

New Connexion.—Societies, 505; circuit preachers, 122; local preachers, 796; members, 19,666; sabbath-school teachers, 6975; sabbath-scholars, 39,761.

Wesleyan Methodist Association.—Circuit preachers, 93; local preachers, 1055; class-leaders, 1377; members, 21,176; chapels, 312; preaching places, 251; sabbath-schools, 317; sabbath-scholars, 41,489; teachers, 6169.

Primitive Methodist Connexion.—Travelling preachers, 506; local preachers, 7794; class-leaders, 5089; chapels, 1189; rented chapels, &c., 3652; members, 87,585; sabbath-schools, 994; sabbath-school teachers, 15,268; sabbath scholars, 81,455.

Original Conference.—Members in Britain, 340,778; in Ireland, 27,926; on Foreign Stations, 99,609;—total, 468,313; preachers in England, 1148; in Ireland, 165; at Foreign Stations, 372;—total, 1685.

The minutes of this conference, we regret to say, are defective, as compared with those of the offshoots, respecting local preachers, Sunday-schools, &c., on all of which they could tell a splendid tale. Uniting these four bodies, what a host presents itself of members, ministers, and other agencies! Had this been the sum-total of the results of the Founder's labours, how great had been his success, how illustrious his name! But this is only the smaller portion of the stupendous whole. Among the founders of religious communities, and the benefactors of man in the new world, the incomparably great-

est name is that of Wesley. We have before us authentic documents, from which we deduce the following facts:—There are, in America, no fewer than 74 conferences; 6322 travelling preachers; and 1,255,249 members, in the following proportions.

I. *Methodist Episcopal Church.*—Conferences, 32; travelling preachers, 4147; local preachers, 8298; members of society, 1,157,249.

II. *Methodist Protestant Church.*—Conferences, 22; travelling and local preachers, 1300; members, 60,000.

III. *Wesleyan Methodist Church.*—Conferences, 6; travelling preachers, 300; local preachers, 300; members, 20,000.

IV. *German Methodists.*—Conferences, 9; churches, 1800; preachers, 500; members, 15,000.

V. *Reformed Methodist Church.*—Conferences, 5; preachers, 75; members, 3000.

The reason why, in these various bodies, the number of conferences is so great, lies in the vastness of the territory over which they are spread, which renders it impossible, without an insupportable waste of time and money, for the ministers of the several sects to meet respectively, as in England, in one conference. We need surely say no more to give our readers the most exalted idea of the labours of Wesley. In the days of his flesh he served God with a devotion and a consecration to which there have been few parallels; and now the history of the church in his case illustrates the Scripture, "Them that honour me I will honour." The next article will exemplify the working of the system in England.

REVIEW OF THE PROCEEDINGS OF THE METHODIST CONFERENCE.

THE Conference was opened on Wednesday, July 30th, at nine o'clock A.M., and attended by about five hundred ministers. This day, which was largely occupied with preliminary business and devotion, was signalized by a most merited rebuke, which the subject of it will probably never forget. Permission was solicited by an American Methodist minister to attend the sittings of the Conference, and—*refused*,—on the ground that he is a member of one of the American Conferences which have recently separated from the Methodist Episcopal Church in America, because of the opposition of that church to the system of slavery existing in the Southern States. This was noble! One such act is worth a hundred memorials. Never, never let it be said that men who make merchandise of their fellow-creatures are heartily welcomed to the homes and the fellowship of the Methodists of England!

The presentation of thanks to the ex-President, Dr. Bunting, called forth a fine display of Christian feeling on the part of Dr. Newton, the

secretary, and others, but more especially of the ex-President himself. Dr. Newton said emphatically, "he (Dr. Bunting) had been often misrepresented," without stating by whom, or with respect to what. The knowledge of his audience upon these matters was, perhaps, properly taken for granted; but we doubt the truth of the allegation. We never heard anything charged on Dr. Bunting but excess of influence and Toryism;—the latter may be considered his misfortune rather than his fault; and the former, as the necessary result of spotless character, transcendent talents, and pre-eminent service, can hardly be construed into a crime. Dr. Bunting was born

Res idem hominum Dominique sacerdos,

at once a ruler of men and a servant of God. It has been truly said by a most competent and candid judge, who knows him well, that "he is great in mind and great in influence, too great to be forgiven: if he were less so, it might be borne." We admire his talents and virtues: Methodism owes him much, and mankind not a little; but, with more enlightened and liberal views, he might, we think, have rendered both still much more largely his debtors. He and Dr. Newton commenced their ministry at the same time, some forty-six years ago; and we doubt whether any two men ever entered the vineyard together who were spared so long, permitted to labour so abundantly, and honoured to enjoy so much favour both with God and with man. Dr. Bunting is a man of the same class with Sir Robert Peel, and indeed, had the former been in parliament, we greatly doubt whether Sir Robert had ever been premier of England. In point of talents, tact, energy, decision, application, the knowledge of mankind, and the power of governing them, the Doctor is not a whit inferior to the Baronet; and in certain other qualities, both mental and moral, of the first importance to the rule of nations, he greatly surpasses him. Nor is this all. It is a remarkable fact, that the same spirit of reform and advance which has, with so much light and power, descended on the Premier actually rests on the ex-President. This was strikingly manifested again and again in the course of the Conference proceedings; it was, in truth, one of the most pleasing features of the occasion. We think it not improbable that the ex-President actually voted in the majority for his successor, Jacob Stanley, if he was not even the secret spring of the movement which placed him in the chair. That may be said of himself which he so judiciously affirmed of Methodism, viz.—"He did not mean to imply an abandonment of any of the great principles which the body had held, but only an adaptation of the system to existing circumstances. He adhered to those principles in all their strength; but, at the same time, he perceived that Methodism admitted of an adaptation to existing circumstances, without anything like revolution,—and in this he must rejoice." Such, doubtless, is Methodism, and such is Jabez Bunting; who, supported by the liberal portion of the Conference and by the people, will find no difficulty in managing the incorrigible Tories, whose conversion to liberal measures is a thing to be wished rather than hoped for. Their sun is going down, we hope, to rise no more.

The reception of preachers on trial occupied the sitting of Thursday and the morning of Friday, when forty-three candidates at home,

and seven abroad, were admitted, and nine or ten declined. This was followed by a report of the ministers, twenty in all, who had died in the course of the year; which was the most interesting and solemn document of all, and one, we doubt not, attended with the most salutary effects on the minds of the surviving ministry. It is the reading of a muster-roll at the close of a battle, the drawing of the line which separates life from death. A brief sketch of the history and character of each of the deceased is, at the same time, read,—which, while highly consolatory to the relations of the deceased, is instructive and refreshing to the ministry, and all who hear it. This deserves the notice equally of our own people and of other Christian bodies. Two ministers were next appointed on this, the 1st of August, to prepare the Pastoral Address to the Methodist Societies, to be ready for presentation on the 15th;—no wonder, therefore, that, on its appearance, it was found about *one-half too long*, seeing that the authors had only thirteen days for their task, inclusive of two sabbaths, with their pulpit labours, in addition to the toils of a daily Conference. A document of such moment, to be seen by so many eyes, ought to be the work of weeks, if not of months, that it may be at once brief and yet full, appropriate, terse, and powerful. Our Congregational Union wisely appoints at each Annual Meeting both the subject and the writers of the Address for the next. This day closed with an inquiry into the character of the entire ministry of the body, which was introduced with the following weighty words of the President:—"I hope you will manifest great fidelity, and great Christian love. I hope everything will be made known to this body of ministers which they ought to know. I hope, on the other hand, that nothing which is important will be brought forward without previous communication with the parties concerned. I have no reference to anything; but if any brother has any matter to name, I hope he will first communicate with the party in question. It is of the utmost importance that our characters should stand fair; that we should be holy men, men of God; and that our walk and conversation should be such as will not bring dishonour upon the church of Christ. In every station we are called to excel. May God help us to do so!" The importance of this arrangement to the honour of the gospel can hardly be expressed. The same subject was resumed on Saturday. Sabbath was a great, a glorious day throughout the four Leeds Circuits. There was preaching *four times*, at seven, half-past ten, half-past two, and six, at all the principal chapels, to overflowing audiences. There were upwards of seventy preaching appointments, comprising open-air services. At Oxford-place, in the course of the day, there were five or six congregations, forming an aggregate, it was supposed, of about 12,000. The out-door services were numerous; and in several instances the pulpits of other denominations were occupied by Wesleyan preachers; and among them, we are happy to say, those of Dr. Hamilton and Mr. Ely. This is as it should be;—let us have abundance of these things, and of such things as are by these implied, and we may dispense with drivelling sentimentalities about Christian union, which only tickle the fancy of one sex, and momentarily excite the sensibilities of another, and then leave us as we were. On Monday forenoon the

ex-President preached the sermon to the Conference, from Isaiah xlii. 1—4, which appears to have been both masterly and appropriate. On the evening of this day the candidates for ordination, thirty-two in number, were publicly examined. On Tuesday morning the examination was resumed and completed. On the morning of Wednesday the ordination service was held in Oxford-place Chapel, when a powerful charge was delivered to the young men by the ex-President, Dr. Bunting; after which the Lord's supper was observed. The morning of Thursday was devoted to the subject of supernumerary preachers; when it was arranged that sixteen brethren should, for the present, cease to travel as regular ministers. A large proportion of these venerable men had laboured in the vineyard about or upwards of forty years. They are now most properly allowed to remit their toils, decently and most justly provided for to the close of their lives, and left to gentle labour, as health may permit, and circumstances require. This is one of the most important arrangements of Methodism. By this means, like a well-appointed army, its travelling ministry is kept up in a state of constant and universal efficiency. The toil-worn man of God is not under the cruel necessity of choosing between cumbering the ground and encountering the horrors of a work-house! He is not tempted, he is not permitted to remain in the field another year after his infirmities point to the hospital, as his fit and deserved abode. On Friday a recommendation was presented by "the Book Committee to improve the 'Child's Magazine,' and appoint the Rev. J. S. Stamp to its editorship; and also to enlarge the 'Cottager's Friend,' and adapt it to the purposes of a magazine for the poorer classes of the people, which were received with much satisfaction. A long discussion ensued on the importance of providing a larger amount of cheap religious literature for the people; and this, with the expediency of commencing a 'Wesleyan Quarterly Review,' was referred to the careful consideration of the Book Committee." This is to us matter of considerable gratification. We view it, in fact, as a surrender to public opinion on the part of the old Tory Book Committee. That body, at the close of 1843, after the worthy book-steward had engaged to have the Prospectus of the WITNESS stitched into the *Wesleyan Methodist Magazine*, on seeing the Prospectus, interdicted it. Having occasion to write to the *Patriot* on December 28, 1843, we hazarded on this point the following prediction, which is now happily realized:—"No matter; the British press is free; and although they exclude the Prospectus, the CHRISTIAN WITNESS will shortly appear, and, we ardently trust, will prove the herald of a numerous succession of similar productions in other denominations. Our valued Wesleyan brethren will not for ever submit to the monopoly and plunder of a little junta, but will claim their full share of the privilege of other Christian communions." Thus it has come to pass, and we are satisfied. We now freely forgive the Book Committee the wrong they did us, and shall henceforth be friends with them, so long as they pursue a course of rational and necessary reform, and labour to effect for the church the largest measures of the greatest good.

A gentleman of the Methodist community, of intelligence and education, in a letter received a few days ago, containing the above extract,

has thus expressed himself: "Allow me to congratulate you on the success which is attending your efforts for the circulation of religious literature, not only among the section of the church with which you are connected, but also in other sections. And allow me also, as a Wesleyan, to thank you for the continuance of those efforts, and especially when I look upon the discussion which I have extracted from the *Watchman* as directly or indirectly the result of those efforts. As a subscriber to the CHRISTIAN WITNESS I can rejoice in your success; although the fact of your paying expenses and having a balance of £700 in hand appears among some of our ministers to require a stretch of faith, because, I suppose, they are unaccustomed to have such good things at so low a price. May I say that I am much pleased with many of those principles for which you so strenuously exert yourself?" For the guidance of the BOOK COMMITTEE in this serious matter we shall state a fact or two, of which otherwise they might never have heard. A worthy bookseller in a small country town, in reporting to us the statistics of our sale there for the present year, states it at 57, which he thus apportions: "Independents, 36; Wesleyans, 20; others, 1—57." Here, then, is a fact that merits to be deeply pondered by the conductors of the Wesleyan press; it speaks loud on more than one point to those who have ears to hear. The matter of its speech, we can assure them, is not only *pence*, but *principles*! An able member of our own community, writing us a few days ago, says, "I have a most uncommon regard for the CHRISTIAN WITNESS, and have done something to promote its circulation. That it is calculated to do an immense amount of good there can be no possible doubt. A Wesleyan minister told me the other day (and I name it for your encouragement) that he had received numerous orders for the WITNESS, and that their people were taking a growing interest in it, especially in relation to those articles which bear upon the subject of ecclesiastical polity!"

Surely these are signs not to be misunderstood. While we are deeply sensible of the honour conferred upon us by the Methodist Connexion in thus liberally supporting us in our arduous enterprise, so far as great principles are concerned, we hold that their conduct also reflects the highest credit upon themselves. That conduct is the best refutation that can be given of the misrepresentations which have been hitherto so rife and current concerning their views and feelings on subjects connected with civil and religious liberty. It is certain beyond all rational doubt that the mass of the Methodist community is composed of men of moderate liberal views, as far removed from Toryism on the one hand as from Chartism on the other. In proof of our allegation we may state that the returns from twenty-nine cities and boroughs and seven county-districts show the political sentiments of the Wesleyans in these places to stand thus:—

Total number of Wesleyan voters . . .	1843
Voted for Liberal Candidates . . .	1370
" Tory " . . .	808
Divided their votes . . .	46
Did not vote at all . . .	119
— 1843	

Can anything be more satisfactory, more demonstrative? Here the Liberals are nearly

five to one as compared with the Tories! Is it wise or safe, then, for the leaders of the Methodist body to overlook such facts? Is so much light on matters secular compatible with thick darkness on matters religious? Let no man deceive himself! A spirit is rising in the Wesleyan Connexion which cannot be suppressed. The days of pupillage are passing away, no more to return! They have suffered enough from the cruel insolence of a Law-Church Establishment, nine times over, to open their eyes to its real character—to its essential corruption; to its persecuting spirit; to its utter impotency for lasting good; to its capability of boundless mischief, and its fearful danger, at this moment, to the highest interests of the kingdom of Christ. There is no disguising the fact, that right views of that kingdom, as wholly spiritual, are beginning extensively to obtain throughout the whole Wesleyan community. It was not without good reason that the *American Methodist Quarterly Review*, which has, in some respects, much better means of ascertaining such matters than are enjoyed at home, in a recent number uttered the following remarkable language:—"There is abundant reason for the opinion that the spirit of Dissent is spreading rapidly among the Wes-

leyans, both ministers and people; and we cannot but rejoice in the belief that it is so. We ardently hope that our brethren on the other side of the water will not be induced by any antipathy to Dissent, or any fear of Republicanism, to uphold much longer the tottering fabric of the Established Church of England, and that the day is not far distant when the Establishment will find the whole noble army of the English Methodists against her." In this belief, and in this hope, we do most cordially sympathize. To this it must come at last, and the sooner the better. With profound respect and great esteem we conjure the leaders of the body and the conductors of the Methodist periodical press to "think on these things!"

At a subsequent period of this day the following statement of the number of the members of the society in Great Britain was read. In the statement which follows, it will be seen that we give not only the numbers in the several districts, but also the numbers of those on trial, and a view of the increase or decrease during the year in each district respectively. It is to be remembered that the return is made from the March quarterly visitation.

Districts.	On Trial.	Members.	Increase.	Decrease.
London	1,434	23,848	1,110	
Bedford and Northampton . .	819	9,989	6	
Kent	463	7,685	191	
Norwich and Lynn	846	13,006	891	
Oxford	409	6,723	—	83
Portsmouth	384	5,129	281	
Guernsey	31	3,748	—	136
Devonport	337	6,876	—	174
Cornwall	1,214	21,442	—	200
Exeter	247	6,092	53	
Bristol	795	11,670	53	
Bath	600	9,111	95	
1st South Wales	246	2,651	—	8
2nd South Wales	117	4,598	—	106
North Wales	192	7,537	—	192
Birmingham and Shrewsbury	733	17,403	—	882
Macclesfield	225	9,437	—	437
Liverpool	854	10,450	—	155
Manchester and Bolton . . .	1,462	20,107	1,074	
Halifax and Bradford . . .	1,120	18,246	—	159
Leeds	877	20,311	—	577
Sheffield	1,128	12,955	1,425	
Nottingham and Derby . . .	1,634	17,692	—	40
Lincoln	1,109	13,248	2	
Hull	755	16,046	1,561	
York	487	13,842	101	
Whitby and Darlington . . .	286	6,946	—	126
Newcastle	199	10,866	—	509
Carlisle	129	3,493	—	32
Isle of Man	64	3,198	8	
Edinburgh and Aberdeen . .	95	3,024	137	
Shetland	13	1,461	8	
Total	18,804	340,778	6,996	3,816
Last year		337,598		
Increase		3,180		

In Ireland there is a decrease of 483, mainly through emigrations. On the Foreign Stations there is an increase of 1098. The net increase at home and abroad is, 3795. This, however, is far from a satisfactory state of things in so important a community. This sum divided by the number of the Societies, would

give a very small result as the increase of each. Again, let it be remembered that this is the ascertained fruit of the labours of no fewer than 1685 holy and faithful men, all, with the insignificant exception of the supernumeraries, highly efficient, and most laborious. Again, dividing the converts by the ministers,

we have a result of only *two and a fraction to each*. Poor work this for Methodism! But there is the noble army of local preachers; have they no claim to any share of this fruit? Again, there is a countless host of class leaders; are they to be allowed nothing? Lastly, there is the mighty machine of the Wesleyan Sunday-schools; is it to be considered wholly unproductive? In a word, considering the stupendous agency employed, the result is most lamentable!

We have been thus particular, because the Conference, in their Annual Address, quietly slur the matter over, or rather they accompany the sad announcement with something like a flourish of trumpets, thus giving to defeat the air of victory, as follows:—"With humble but lively gratitude to Almighty God, we make known to you, brethren, that, * * * there has been an increase of members in our Societies, in Great Britain, of 3180," &c. Thus, this grave question is dismissed in a single sentence. Our brethren are, of course, deeply alive to the true state of the case, and have doubtless adopted this tone to avoid discouraging their people; but courage may be purchased at a price beyond its value. Such a course too frequently tends less to remedy than to perpetuate the evil. It had been every way better, openly and emphatically to proclaim to their people the fact, that British Methodism is deeply suffering, in common with their brethren of every name, from that great spiritual drought which rests upon the vineyard of God throughout the whole earth.

On Saturday, the Reports of several Committees were heard, and discussed, when "a conversation took place on the inexpediency of increasing the debts on Chapel-Trusts, by allowing the erection of organs, especially in the smaller chapels, and poorer Circuits of the Connexion." We should have liked to see higher ground taken on this point. We consider the growing appetite for organs, &c., among the Methodists, Baptists, and Independents, among the signs of the times which betoken no good. We can view them only as indications of the decay of the spirit of piety in the hearts of the churches. The Methodists have got on well through one century without organs; let them try another. Did not Wesley say to his preachers, "your business is, not to mend our rules, but to observe them?" Sabbath the 10th was occupied as before. Part of Tuesday was devoted to public prayer, in relation to the harvest. At the evening sitting the Contingent Fund was brought up, when it appeared that about £2000 were wanting to clear off the expenses incurred by the connexional opposition given to parliamentary and other measures, including the Factories Bill, the Dissenters Chapels Bill, the Maynooth Bill, the Gedney Baptism Case, &c. A conversation ensued on the expediency of making a private application rather than a public collection, a very common and a very preposterous method of dealing with such matters; but Dr. Alder, Mr. Fowler, Dr. Beaumont, Mr. Beecham, and others, were strongly, wisely, and justly, we think, of opinion that as these expenses had been incurred for the common good and security of the Connexion, and of Protestantism, there ought to be an open appeal to all the *Methodist people*, on the ground that as such opposition was necessary and could not be conducted without great expenses, it

was a matter of justice to defray them by a special effort. Ultimately it was agreed that *one public collection* should be made in all the chapels and preaching places of the Connexion for this purpose, on or before the last Sunday in November. This is an example worthy of imitation.

Wednesday was largely occupied with discussions on chapel debts, which was ably brought forward by Mr. Joseph Fowler, seconded by Mr. Vevers, and supported by some of the other principal speakers. It was strongly and correctly urged as one reason for the measure that a diminution, or rather an entire removal of the debt would enable them greatly to augment the ministry, which is surely a most weighty consideration. A multitude of our chapels are chargeable with an amount of interest for debt which would suffice to support a young man as pastoral assistant, or two or three useful Congregational missionaries. We have the Free Church mainly to thank for stirring up the various communities, and at length the Methodists, to the consideration of this great question. On the motion of Dr. Bunting, whose sagacity looked beyond this, a Committee of fifty individuals, half ministers and half laymen, was appointed to consider the position of the *whole Connexional Fund*, and to report to the Conference of 1846. Thursday was occupied with subjects of a minor nature. On Friday delegates were appointed to attend the forthcoming meeting at Liverpool, although Dr. Bunting did "not entertain any very decided opinion as to the success of the proposed meeting." The Pastoral Address was then read. This document, considering the circumstances, already referred to, under which it was produced, is, as a whole, a devout, comprehensive, pertinent, practical, and highly creditable performance. It expatiates copiously on the circumstances of the times which are passing over us, and powerfully enforces the duties of the church of Christ at the present crisis, setting forth the obligations which are laid upon Christian electors to use their trust for the preservation of Protestantism in our land. Sabbath and day school training, academic instruction for the ministry, sabbath desecration, railway-share gambling, fasting, prayer, and worldly non-conformity—all have an appropriate place in this masterly Address, which breathes throughout a devout, patriotic, noble, and truly Christian spirit. Its only defect is a lack of reference to the spiritual barrenness already mentioned, and to the iniquity of the Established Church. Surely the recent outrageous treatment of the Rev. J. Jordan, vicar of Enstone, by a Bishop and a bishop's lawyer, because he *occupied the Chair at a Wesleyan Missionary Meeting*, was sufficient to warrant, if it did not absolutely demand, an expression of opinion by the assembled Methodist ministry. Yes; and had they hurled at least one thunderbolt against the iniquitous, the anti-Christian system that could engender a spirit so utterly abhorrent from the Spirit of God, they would only have discharged a great duty to truth and charity. To this it must come at last, and the sooner the better.

The ex-President, Dr. Bunting, subsequently called attention to the subject of the Marriage Act, declaring his conviction that the "*time was come*" when the Conference should sanction "the licensing of its chapels for marriage ser-

vice;" and a resolution to that effect was unanimously adopted, a plan to be arranged for the consideration of the next Conference. This is good; we hope the day is at hand, when even among the Methodists, not another marriage shall be celebrated at the altars of the Establishment. Why should not the Methodist ministry, baptize, marry, bury, all who appertain to their own communion? Till they enjoy the right so to do, is not their liberty incomplete? Do they not carry about with them a badge of degradation?

The business being ended, Dr. Bunting, with great grace, "on behalf of all present, expressed the high sense entertained by the whole Conference, of the urbanity and kindness of the President;" which having been received and responded to with loud applause, was suitably acknowledged by the President, who added a few suitable sentences of a closing address, followed by a hymn and prayers by two brethren and himself, after which the benediction was pronounced. Thus the Conference terminated, and the "ministers separated," says the *Watchman*, "with the conviction that a more harmonious and happy Conference they had never attended."

The state of the Connexional Fund is, upon

the whole, not unsatisfactory. There is an increase of nearly £300 in the Contingent Fund. The Report of both branches of the Theological Institution is highly gratifying. At Richmond, there were forty students, twenty of whom were destined for mission work, seventeen for England, two for Wales, and one for Ireland. At Didsbury, there were thirty-six students; ten on trial, eight from the last year's list, and eighteen entering on their third year.

The Treasurer's Report showed, that the contributions during the year, from various sources, had been £2376 17s. 2d.—(an increase of £139 19s. 4d.;)—a sum of £1069 15s. had been paid for Missionary Students;—there had been a grant from the Book Room of £1000;—and other sums were enumerated arising from interest, rent, &c. The year's expenses at Richmond were £3166 10s. 4d., and at Didsbury £2431 15s. 6d. The total expenditure of the year had been about £300 above the income.

We could like now to compare and contrast this wondrous system with that of the Free Church, pointing out their respective peculiarities, excellencies and defects, showing how they might profit from each other, and other communities from them both, but our space admonishes us to forbear.

Temperance.

GENERAL VIEWS AND PRACTICAL DEDUCTIONS.

By Albert Barnes.

RELIGION is the patron of every virtue, and calls to its aid every pure and generous feeling in the bosom of man. There is nothing large, liberal, generous, free, and independent in the human soul, which religion is not designed to promote, and of which it does not become the patron and friend. If there is ever an apparent separation between religion and those things, or if religion ever seems to array itself against them, or to look on them with coldness or indifference, it is where its nature is perverted or misunderstood, or where narrow-minded bigotry has usurped the place of the large-hearted and generous principles of the New Testament. Something of this kind *may* sometimes exist by the want of a proper spirit among the professed friends of religion; and it is *possible*, also, that the friends of what may be generous, and liberal, and valuable in a community, *may* mistake the nature of Christianity, and may cherish feelings towards it and towards the church, alike injurious to the cause of religion and to the ultimate success of the cause which they have at heart. Our inquiry relates now to the question, whether any of these things are operating in reference to the great and noble cause of temperance; and the first object I have in view is to suggest some causes which *may* have had this effect.

1. The state of things in the Christian church, which prevented its coming up cordially and harmoniously to the temperance reformation. I refer to the fact, that when that reformation commenced there were many in the Christian churches engaged in the manufacture and sale of

intoxicating drinks; that a large amount of capital was invested in the business; that the members of the churches extensively were indulging habits quite at variance with what is now regarded as the proper rule of temperance; and that to a great extent the ministers of the gospel were indulging in those habits, and partook of the common feeling. The consequences of such a state of things were inevitable, and were such as could have been easily anticipated. The churches came up slow to the work. It was a work, not of a day, but of time, to change the usages of society, and to convince men that what had been practised constantly, without any doubt of its propriety, was wrong. It was no easy matter to withdraw capital from a lucrative business, or to convince men that an employment was morally wrong in which they had been trained, and which had been followed without suspicion of impropriety by their fathers. It was not found easy for the ministers of the gospel to speak out on the subject in clear and unambiguous language; and when it was done, it was often attended with alienation and a removal from their charges. Changes in society are not soon made; and reformation is always especially difficult when that which is to be corrected and removed has a connection with religion. Evils are always ramified in society, and interlocked with each other, and often interlocked with good. Sin winds its way along by many a serpentine and subterranean passage into the church, and entwines its roots around the altar, and assumes new vigour of growth, and a kind of sacredness, by its connection there. It was so with the cause of intemperance in the community, and the consequences to which I now refer of this state of things could not be

well avoided. One was, the necessity of forming an organization *out of* the church, to do what should have been done *in it*—to get up an independent society, having for its object not only to remove the evil, but also the design of influencing the ministers and members of the church to do what they would not otherwise do—of spurring on its lagging ministers by reproaches, and scourging the church into her duty by an indignant public sentiment.

2. The customs still practised in the church, and the opinions advocated by some of the friends of religion, have in like manner tended to alienate the friends of temperance. After all the advances which have been made in the cause, it cannot be denied that sentiments are sometimes advanced, and that practices are continued in some portions of the church, which are fitted greatly to try the feelings of the friends of temperance. There are not a few, it is undeniable, among the ministers of the gospel and the members of the churches, who do not come up as fully and heartily to the work as the friends of temperance desire or think to be proper. There are not a few who are reluctant to sign the pledge; there are those who continue the traffic in ardent spirits; there are those who strenuously advocate the *right* to drink wine; and occasionally some distinguished minister of the gospel, or professor in a college or seminary, comes forth with a learned and laboured argument to prove that its use is sanctioned by the Bible, and to array himself against what most of the friends of temperance regard now as settled axioms about the use of all that can intoxicate. The effect of this on the minds of many of the advocates for temperance is almost inevitable. It is to produce a coldness against all such churches, church-members, and ministers of the gospel, and to make them feel that their cause must be advocated by themselves, in a great measure, if not altogether, independent of religion.

3. There has been a tendency, on the other hand, to alienation arising from the views of some of the advocates of temperance. Not a few of the friends of religion, and among them undoubtedly many warm friends of temperance, have regarded the tendency in that cause to be to push matters to *extremes*.

4. Among the friends of temperance there has been observed a slight tendency to separate themselves from religion, by a dread entertained by some of them that Christians meant to make the temperance reformation a sectarian thing. The reasons of this have been, that Christians, when they have advocated the cause, have endeavoured strongly to do it on *religious principles*; that they have appealed largely to the Bible; that they have dwelt much on the fact that intemperance endangered the souls of men; that they have felt that there was a propriety that the meetings for temperance should be opened with prayer; and they have sought, as it is undeniable they have, to make the progress of temperance tributary to the furtherance of the gospel. It remains yet, however, to be proved that any denomination of Christians has sought to promote its peculiar views, or to advance its own sectarian interests, by means of this cause. Yet any one can see that, while the apprehension exists, there may be so far a tendency to alienate many of the friends of temperance from those of religion.

5. I mention one other cause which may have operated to some extent, and which I desire to do with as much delicacy as possible. I may be wrong in supposing that it has ever produced the effect supposed; and perhaps it should be thrown out rather as having a tendency to what *may be*, than as affirming what *is*. It relates to the large numbers of those who have been recently reformed from intemperance, and who have been organized into societies for the reformation of inebriates. The tendency to which I refer, as *possible*, is that of supposing that *this* is about *all* which they need. So great and surprising has been the change in their feelings and lives; so invaluable are the blessings which temperance has conferred on them, that they may fall into the belief that this will do everything for them, and that they need nothing further to promote their salvation here and hereafter. To them the change is as life from the dead. It has re-invigorated their health; saved them from deep degradation, poverty, and misery; restored the husband and father in his right mind to his wife and children; created anew for him the comforts of a virtuous home; given him respectability in the view of the community; opened before him the prospect of wealth and honour in his profession; made him, in short, a renovated being, with new powers, new faculties, new hopes, new prospects in reference to this life: and how natural it may be that the dangerous feeling should silently insinuate itself into the soul; that that wonderful power which has done so much for the present life will also carry its influence forward beyond the grave, and do everything needful for the renovated man in the world to come.

My object is not to show that there should be *union in everything*; or that every temperance society should be a church; or that there should be no diversity of opinion as to the reasons why intemperance should be opposed; or that in no respect the friends of these two causes should pursue distinct objects; but that there is *common ground* on which they may act, and that in the promotion of temperance on the strictest principles there should be no alienation of feeling and no discord of views. In support of this proposition I urge the following considerations:—

1. The first is, that there is *common ground* on which the friends of temperance and of religion may act, and act without any collision. It is of necessity that Christians *must* act in many things in connection with those who do not profess to be governed by religious principles. The church is in the world. Its members are not to be required to become hermits or monks, or to seclude themselves in cloisters and in caves; nor is the world in its important interests to be deprived of the co-operation and the counsel of the friends of the Redeemer. There is a vast field in regard to education, to public improvements, to commerce, to government, to the execution of the laws, to the amelioration of human misery, and to the preservation of liberty, in which they have a common interest with their fellow-men, and where they must act in connection and concert with them. They may have, and should have, their own motives in doing this; and, by whatever views others may be actuated, *they* should be influenced by a desire to honour their Maker, and to promote the glory of their great Saviour, and the good of man. Valuable as is the organization of the church, and vital as it

is to the best interests of man, *yet it is not organized for everything*, nor are we to suppose that it is to be unconcerned, *as such*, in the promotion of every important object.

Now there is no other subject that affords so wide a field, where the friends of temperance and religion can act together, as the cause of temperance. The *real* interest in this cause is common. Its promotion is vital to the welfare of the church, and to the preservation of every good object in the land. It is a field, too, where the church cannot accomplish all that is needful to be done, and where there is need of the combined effort of all the friends of virtue to secure the great and noble object. It is a field where, if she chooses, the church may employ all the *peculiar* power of appeal intrusted to her, drawn from the worth of the soul, the commands of God, the character and work of the Redeemer, and the retributions of the world to come;—where, at the same time, the patriot may urge all the considerations derived from the love of country which occur to his mind; the physician, all the considerations which result from health; the defender of the laws, all those derived from the importance of observing the statutes of the land; and the philosopher, and the moralist, all the considerations which result from the healthful action of the soul, and the importance of pure morality in any community. So far-spread are the evils of intemperance, that there is no well-wisher of his country who may not appropriately be an advocate for the cause of temperance, and each may come with the arguments which most affect his own mind. Nor should there be any collision. The clergyman should deem it no act of impropriety if the physician urges the bearing of temperance on the health of the body; nor the statesman, if the clergyman urges his plea because intemperance will ruin the soul; nor any one, if all the considerations drawn by their respective advocates, from health, happiness, a clear intellect, pure morals, and the hope of heaven, are urged as reasons why men should be temperate. It is common ground; and all these considerations bear, *in fact*, appropriately on the cause, and are all needed to secure its triumph.

2. The second consideration which I urge is, that the church has no reason to dread the influence of the sternest principles of temperance, and should be their warm and decided advocate. Its members should, by the fact of membership, be known as the friends of abstinence from all that intoxicates; and the ministry should lift up an unambiguous voice in regard to the manufacture and the traffic in all intoxicating drinks, and in regard to all that sanctions the custom of using them as a beverage in the community. Permit me to suggest a few reasons why every minister and member of the church should be thus decided and firm—decided in opinion, and firm in example—in regard to all that can intoxicate.

The first is, that the church should be the patron and example of all that tends to purify and elevate man. Her appropriate province relates to "*whatsoever* things are true, *whatsoever* things are honest, *whatsoever* things are just, *whatsoever* things are pure, *whatsoever* things are lovely, and *whatsoever* things are of good report," Phil. iv. 8; and in whatever tends to promote these things, she should claim the privilege to bear her part.

The second reason is, that the great thing

which has opposed religion in the world has been intemperance. Probably all other causes put together have not offered so decided and so effectual a resistance to the gospel of Jesus as intoxicating drinks. Nothing from within has so much operated to bring the church and its members into contempt and disgrace, and nothing from without has created so many barriers against the progress of religion. Not all other vices combined have robbed the church of so many talented and learned ministers of the gospel, as intemperance: every other cause has not furnished so much necessity for discipline, or given so much occasion to the enemies of the Lord to speak reproachfully. Neither war, nor pestilence, nor famine, has cut down so many sons of the church baptized in the name of Jesus, and consecrated by prayer to the service of the Lord; nor has anything else caused so many hearts of Christian wives to bleed, or so many Christian fathers and mothers to weep over their ruined hopes in regard to their sons. The history of the pulpit in this land, in days that are past, and the history of the members of the church, would be, if it were written, a most melancholy history. The most deadly foe to religion *in* the church has been connected with this habit of indulgence in strong drink; and from without, where do we meet with more enemies? What is the foe that has met us everywhere? It is found in this insidious and fascinating poison—in the state of mind which it produces, and the habits of idleness and vice which it engenders—in its power in excluding men from the sanctuary, and consigning them to the grave, and throwing them for ever beyond the reach of mercy. And can a friend of the holy Saviour be otherwise than a steady patron of that which will destroy this mighty foe of all that we hold good?

Thirdly, God has made the temperance cause an auxiliary to religion, and the Christian should be its friend. It has been called, with great force, and without impropriety, "The John the Baptist," as if it were again to introduce the gospel to the world. Everything in its movements may be made tributary, and there is no good reason why it should not be, to all that is dear to the heart of the Christian. Temperance makes no infidels, no atheists, no sceptics, no profane men, no sabbath-breakers, no deriders of the Bible. It lays no sacrilegious hands on the altar of God, breaks up no assemblies for worship, and disrobes none of the ministers of religion. It makes war on no sabbath-schools, and no Bible societies, and no effort to send the gospel around the globe. Why then should any professing Christian ever stand aloof from the cause, or regard it with coldness and suspicion? But, farther, the cause has not merely these *negative* virtues in regard to religion. It takes away from the human soul that which was most decidedly opposed to the gospel. *It leaves the intellect clear to perceive the truth*, and restores the conscience to its power of speaking out in favour of God. When the Saviour was upon earth, there met him a man that dwelt among the tombs, whom no one could bind, and who, possessed of a legion of devils, wandered in the mountains, a miserable, infuriated maniac. By a word, Jesus restored him to the possession of reason, and he that *was* possessed was seen sitting, clothed, in his right mind, near to the Saviour. Mark v. 1—17. The same thing, to some extent, temperance has done for multi-

tudes. It has restored them to their right mind; it has clothed them, and disposed them to sit down to receive instruction.

A fourth consideration why the friends of religion should be the warm and decided friends of the temperance cause is, that that cause has done much to purify the ranks of the church itself, and is destined yet to do much more. No one can be ignorant of the fact, that in this respect the churches in this land are in quite a different state from what they were twenty-five years ago, and that in the habits of members and ministers there have been great and salutary changes. In our own age nothing has occurred that has contributed more to the purity of the church than the temperance reformation; and were no other results to follow from it, it would be worth all the effort which has been made, and all the money which has been expended, to have secured this result alone.

There may be difference of opinion on the question whether the use of wine is forbidden in the sacred Scriptures,—whether the wines of Palestine were or were not fermented,—whether as a common beverage they were or were not attended with danger,—and whether the wine which the Saviour made at Cana, and that of which he commonly partook, had the common properties of the fermented juice of the grape,—and whether to abstain from the use of wine be a mere matter of expediency, or be a matter of moral obligation. Let these continue to be topics of friendly discussion. Let travellers make further reports. Let the language of the Scriptures be further investigated. Let books be written, and speeches made, and sermons preached, and ancient customs be more fully investigated. But in the mean time, assuredly Christians may agree on such points as the following, and such agreement will practically settle the question. I mean—that the use of wine as a beverage is nowhere enjoined in the Scripture, or made a test of discipleship, or a part of the duty of religion; that no injury will occur by total abstinence; that the wines of Palestine, whether fermented or unfermented, were *materially* unlike the manufactured wines of this country; that these wines are in general a miserable compound of deleterious articles, sustaining no more relation to the vine than any other of the drinks that intoxicate; that they possess the intoxicating quality in a high degree, and that the intoxicating quality is the same as in any other liquor that produces this effect, and is, like that, alcohol; that the use of wine by professing Christians, and by ministers of the gospel, is highly injurious by example, and is that to which men constantly appeal to keep themselves in countenance; that in fact the principal danger among the young men of our cities and towns, and especially among those who claim

to be of the higher classes, is from the use of what is called *wine*—and that, as a consequence of that use, *sustained as they are to some extent by the example of professing Christians*, multitudes of them are on their way to the grave of the drunkard. Under circumstances like these, and with admitted facts like these, is it well, is it expedient, for the friends of religion to advocate their use, or to patronize it by their example? Let them have their *own views about the reasons for abstaining*—whether from expediency, or from the conviction of right and of conscience—yet in the thing itself may there not be, and should there not be, harmony of action? and are not those who love the Saviour bound to set their faces against any form of an evil which, in days that are past, has robbed the church of many who might have lived to bless it by their talents and piety; which, every year, has consigned its tens of thousands to the grave; which has filled our prisons and almshouses with convicts and paupers, and which more than anything else has spread poverty, and woe, and mourning over the land? What should a Christian have to do with customs which, *by any possibility*, can lead to such results?

I add only one other consideration to the friends of temperance. It is, that the God of providence and of the Bible is the advocate and the friend of this cause. He who rules the world by his power, and who has given laws for the government of mankind in his word, frowns on intemperance, alike in the poverty, and woe, and sorrow, which he sends as his messengers of vengeance here, and in his denunciations of wrath in the world to come. The most stern and uncompromising friend of temperance may take shelter under the protection of the God of the Bible and of providence, and may feel assured that, while he presses his principles to the extent of entire abstinence from all that intoxicates, he is counteracting none of the precepts of the Bible, but is carrying them out, and illustrating them in his life. On this common field, then,—this vast, this glorious field,—let the friends of religion and of temperance act in concert. The friend of religion has the deepest interest in the triumphs of this cause, and has nothing to dread from it. The friend of temperance has had the most firm and eloquent advocates of his principles among the friends of religion, and will find them efficient advocates still. Both, when they act in this cause, are acting in accordance with the great laws of the God of nature and of grace, and may feel that in doing this they are doing that which tends to the honour of God, and the welfare of men; and both may feel that, so far from being discordant in any way, the friends of religion and temperance should be united in the promotion of this common cause—this great and glorious enterprise.

Review and Criticism.

An Authorized Report on the State of Religion in the United States, published in the "Congregational Magazine."

To a public journalist reputation is everything. It is not enough that he be gene-

rally veracious, he must be conscientiously accurate. A gross mistake may have all the effect of a studied lie. We can, therefore, endure or despise everything but charges, direct or implied, from respectable quarters, of untruth or of in-

accuracy, and hence our descending, on the present occasion, to notice an article in the last Number of the *Congregational Magazine*, entitled "An authorized Report on the State of Religion in the United States, in reply to the *CHRISTIAN WITNESS*;" and designated by the Editor of that Journal, a "*very important document*." Of that importance our readers shall judge. The facts are these: the *CHRISTIAN WITNESS* for April, testified to certain matters relative to the "State of Religion in America." The Rev. Robert Philip, of Kingsland, having casually seen that article in proof, it seems, sat down on the 24th of March, and wrote to the Rev. Albert Barnes, of Philadelphia, setting forth from *memory* the general impression of the said testimony. Mr. Barnes, verifying the Divine aphorism that "great men are not always wise," laid the letter before his Presbytery, who, without waiting for the appearance of the *CHRISTIAN WITNESS*, perused it with "deep surprise," deeming the account such as no "intelligent and candid man acquainted with their churches could have given." Had the Presbytery waited only a few days till the *WITNESS* appeared, they would have seen that their task would consist not in a "reply to the *CHRISTIAN WITNESS*," but to the chief literary organs of their own religious communities! Under the general head, "State of Religion in America," we published *four* articles, three of which were literal *reprints*, without either note or comment! The worthy Presbytery seem never to have heard of any such documents, although they had been diffused throughout the length and breadth of the American continent! Yet they say, "Occupying, as we do, a central position, and having opportunities for extensive observation, we should hope that our *testimony* on the point to which you have referred, might be entitled to some weight in regard to the state of religion of our country." Our brethren need not be reminded that "position," and "opportunity" alone are not enough. It is to little purpose that the watchman occupy the tower, unless his eyes be open. The darkest place in the room is around the base of the candlestick. Suppose a New York Editor, to receive monthly all the chief denominational Periodicals, both of England and Scotland, would not such a man possess an acquaintance with the religion of those nations so general, so particular, so thorough and so complete as could be

boasted by few men even in Great Britain. Such, precisely, is our "position" with regard to the United States; and under these circumstances, "we should hope that our testimony may be entitled to some weight" with the people of England. With all our respect for the Presbytery aforesaid—and great, indeed, is and must our respect be for any body of men that includes Albert Barnes—we cannot place the "testimony" of a little company of quiet pastors confined to a small locality of a huge continent, on a level with the Editorial Corps of the United States, dispersed over the whole of that immense commonwealth, occupying all the chief points of observation, and in communication not only with each other, but with the ruling spirits of the age, and conversant with the mass of the facts, which are to constitute its history,—a corps formed of the ablest, best, and most accomplished men that the several sections of the church of Christ in those lands can supply. Well, three of the articles in question, as we have said, being mere *reprints* from the chief American Journals, our concern, of course, is limited to the *fourth*, which occupies the first place in the *WITNESS*; and here, the whole of the statements consist of *seven extracts* from the said Journals. Of our own knowledge we know nothing, and have said nothing. If the knowledge of the Presbytery is such as they would have us believe, why did they not, from time to time, correct, refute, and silence these their own Journals? But in this very reply three-fourths of the facts are untouched,—necessarily untouched,—because the writers, being almost entirely in the dark, really knew not the points they had to meet. They moreover unwittingly concede some of the principal matters alleged. They confess that "Divine influence is withheld;" that the wreck of ministerial character "has been unusually frequent within a few years past;" but they strain hard to defend *revival men* and *revival measures*. This, indeed, is a main object of the document, which, therefore, is so far *no reply at all to the CHRISTIAN WITNESS*. On one point, however, and that the great one, after all, they are explicit, and in effect flatly contradict the American authorities set forth in the *CHRISTIAN WITNESS*. The latter affirm that religion was, upon the whole, at a stand, and in many places actually declining. The replicant Presbytery in the *Congregational Magazine*, (page 693,) on the contrary,

say, "So far as we can judge, the cause of Evangelical religion is STEADILY ADVANCING IN OUR COUNTRY," and in support of this they allege the following proofs, which are both remote and equivocal:—

1. "Infidelity meets with much less favour than it did some years ago."—2. "The tone of the public press indicates the same thing."—3. "Every great cause of Christian benevolence is receiving augmented favour from the people every year."—4. "This is particularly to be noticed in regard to the cause of the sabbath." To these statements they add, "that at no period in the history of the United States has there been so much, in the state of religion, in these respects, to encourage the hearts of those who love the Redeemer's cause," (page 695.) Strange affirmation! This language, while it is precise and intelligible, contains the gist of the whole question; and on the proposition here enunciated we at once join issue with the Presbytery. Passing over the Great Convention of Presbyterians and Independents lately held, and at which much was stated which but ill comported with this proposition, we shall rest satisfied with an appeal to a somewhat minor but still a vast Assembly, viz., the General Association of Massachusetts, the best spot in America for testing the question, which met at Westminster, on Tuesday, the 24th of June last. This body comprised the following associations; Berkshire, Hampshire, Hampshire East, Hampden West, Franklin, Brookfield, Harmony, Hampden East, Worcester Central, Ditto North, Mendon, Middlesex Union, Ditto South, Woburn, Andover, Essex North, Ditto South, Suffolk North, Ditto South, Norfolk, Taunton, Old Colony, Vineyard Sound, Brewster, Pilgrim, Massachusetts, Home Missionary Society. To these were added delegates from foreign bodies, viz.:—General Association of Connecticut—General Conference of Maine—Vermont General Convention—New Hampshire General Association—Congregational Union of East Canada—General Association of New York—General Assembly of Presbyterian Church of United States—General Association of Michigan. To these are to be added, honorary members; delegates to the last General Association of New Hampshire, and to the last General Association of New York.

This great body, having been regularly constituted, commenced on the afternoon

of Wednesday to receive narratives of the state of religion, and of twenty-one presented, the abridged, but, so far as they go, *verbatim* reports of thirteen run thus:—

"*Hampshire*.—General suspension of Divine influence, yet a few cases of hopeful conversion, to show that God had not quite forsaken us.

"*Hampden West*.—This district contains fourteen churches, comprising 1,724 members. No revivals the past year. Great harmony prevails, but there is a great spiritual drought.

"*Hampden East*.—All the churches in this district are supplied with settled pastors. No revivals, yet several churches have received additions.

"*Franklin*.—Embraces twenty-five churches, eleven of which are aided by the Home Missionary Society. No revivals; only fourteen conversions in all.

"*Brookfield*.—No revivals, and but few additions. The whole number of members is less than it was last year.

"*Worcester Central*.—Embraces eighteen pastors, nineteen churches, 4,253 members. The removals of church members exceed the additions by fifty-six persons.

"*Worcester North*.—Embraces eleven churches, nine of which have pastors. Not a single revival. The word has been preached, yet the cords of Zion are not lengthened.

"*Mendon*.—No revivals. To all the churches except one, additions have been made, yet the increase on the whole is small.

"*Middlesex South*.—No revivals. In most of the churches individual cases of hopeful conversion have occurred. The removals of church members, in various ways, exceeds the additions by almost one-third.

"*Essex South*.—Embraces twenty-five churches, 5,000 members. There have been a few conversions, but no revivals. The additions to the churches have been 158; removals, 159; decrease, 1.

"*Norfolk*.—Embraces twenty-three churches; additions, 80; removals, 92.

"*Taunton*.—Embraces eighteen churches; 3,077 in the sabbath-schools. No revivals, and but few conversions.

"*Old Colony*.—Embraces thirteen churches, fifteen ministers, 1,751 members. Additions, 49; removals, 70; decrease, 21. State of religion is low; but few conversions."

Are these satisfactory proofs that "religion is steadily advancing?" Are these

the things that "encourage the hearts of those who love the Redeemer's cause?"

Reports were then presented by the delegates from Connecticut, Vermont, New Hampshire, New York, Maine, Michigan, Canada East, and the Presbyterian Church of the United States. As these reports have not been published we know not what may have been their character, unless from the comment of the venerable Dr. Humphrey, late President of Amherst College, which is too plain to be mistaken. In giving a summary of the whole he said, "Although great harmony and general prosperity seemed to prevail in the churches, yet he thought the state of things was alarming. He had not heard *such reports given in for a quarter of a century. The whole number of removals far exceeded the whole number of additions.* He thought if the gospel had its full effect there would be far *less harmony* than there is now. In the 200 churches of Vermont there were only three revivals! In the 240 churches of Connecticut there were reported only eight revivals! In the nearly 400 churches of Massachusetts, only ten revivals! And in other States the number was proportionably small. Every part of the land is consuming with the spiritual drought. Nothing can be so terrible as the withdrawing of the Spirit. No destructive fires in cities, no commercial disasters, no political disturbances, were so much to be deplored as this spiritual death. What shall we do? Are we to sit still? He thought if ministers would sound the alarm and blow the trumpet, such mournful reports would never again be presented to this Association."

These solemn words were uttered in the midst of the Assembly, no man gainsaying their truth. "The whole number of removals FAR EXCEEDED THE WHOLE NUMBER OF ADDITIONS!" In other words, the total of the members is very much reduced! Is this a proof that "religion is steadily advancing?"

But we shall perhaps be told that while it is indubitably thus with the Presbyterians and Congregationalists, it is much otherwise with the great community of the regular American Baptists. Well, let us look at them. That body is, indeed, very great, and its condition alone, to no small extent, is the condition of American Christianity. It numbers 549 associations, 9,561 churches, 5,575 ministers, 1,121 licensed preachers, 765,354 members. In one year it baptized 94,042 persons; and in one year it gained 88,419

clear increase. This community publish fifteen weekly, four semi-monthly, and three monthly religious newspapers, six monthly pamphlets, and one quarterly review. They have under their control, and dependent upon their support, thirteen chartered colleges, three theological seminaries, and a number of minor institutions, where instruction is given to candidates for the sacred ministry. Now Mr. Stow, of Boston, writing to the Baptist Union of England in the spring of the present year, describes the condition of this church, of which he is a minister, in the following terms:—"The revival influences which have for so many years distinguished our American Zion have, to a great extent, subsided, and a general declension has ensued, accompanied by a languor and an inactivity that are truly deplorable. In all departments of Christian action the churches have seemed to be affected by a moral paralysis, that interferes vitally with both their comfort and their usefulness." Is this a proof that "religion is steadily advancing?"

But, perhaps, surrendering this post as untenable, we shall be pointed to the leviathan Methodist Episcopal Church in America, comprising *eleven hundred and fifty-seven thousand two hundred and forty-nine* members. Let us then follow the index. The *True Wesleyan* itself thus mournfully testifies on the subject:—"There has been a great falling off in the Methodist Episcopal Church throughout the country the past year. The total decrease (to say nothing of the recent division) is 31,540. The increase of local preachers is but fourteen in the whole Connexion. Last year it was 586. And the *total increase* last year was over 155,000. Had the increase been the same this year as last, in proportion to the *capital*, it would have amounted to about 175,000! whereas there is an actual falling off of over 30,000! This makes a difference of more than 200,000 compared with last year. A loss on the capital greater than the whole Methodist Episcopal Church was forty years, from the time the first Methodist preachers commenced in America."

A loss of 31,540! A difference as compared with last year of more than 200,000! Is this a proof that "religion is steadily advancing?" Under these circumstances we now call on every man of reason to ponder the extraordinary affirmation of the Philadelphia Presbytery, viz., "That at no period in the history of the United States has there

been so much in the state of religion to encourage the hearts of those who love the Redeemer's cause." Surely in Philadelphia reason has undergone a mutation, or things have changed their nature, or language has been revolutionized! We have abundant materials to enable us to carry the evidence much further, but this may suffice for general purposes. Leaving the main subject we now proceed to remark upon some special circumstances.

In the *Congregational Magazine* this strange document is designated "An Authorized Report," &c. Who penned these words? The Presbytery? Or Mr. Philip? Or the Editor of that journal? "Authorized!" By whom? By what Union, Convention, Synod, or Assembly? But as if it were not enough to have authority in the front, one of the Presbytery's committee, like a true Parthian, shoots it forth again in the rear! There stands the fourth signature, "*Eliakim Phelps, [signed by authority.]*" "Authority" indeed! Surely the twenty grave, and learned Presbyters of Philadelphia do not in sober earnest mean to say, "We, the Christian millions of America." We would not that such men should be likened to the three tailors of Tooley-street, of deathless fame, who commenced their manifesto with, "We, the people of England." But let us be just to the Presbytery; as our busy brother, Mr. Philip, laid the snare by which these honest men have been taken, so he, too, we have reason to believe, placed them in the ridiculous position, which, in the columns of the *Congregational Magazine*, they now occupy before the British public. It is he, we doubt not, who denominates this ill-judged letter "An authorized Report," &c. Even his own prefatory note opens thus: "The following letter is an *official* answer to an article in the *CHRISTIAN WITNESS*," &c. Mr. Philip seems, from this note, further to have misled the Presbytery, by talking of our "using American documents only," and states that we "would have been glad to have thrown doubts on them, had the *paper* which first gave them ever qualified them at all." Mr. Philip clearly knew nothing about the subject. He talks as if we had derived all our information from a single "*paper*," and not from the embodied periodical literature of all denominations in America. When he said, "I had no idea that my private letter would be answered by a public body," he forgot that one absurdity generally begets another. He adds, "But now

that it is so, *I owe it to that body to publish their answer.*" This is intelligible enough; but when, in the next clause, he adds as a reason for publication, "for their *appeal is as much to their own country as to our candour*," we are utterly lost. We cannot understand him. What does our brother mean? How the unwise letter of these worthy writers to the "Rev. R. Philip, Kingsland, London," is an "appeal" to the churches of the American Continent is to us wholly incomprehensible! We think they will read *this* with "surprise," at least equal to that which attended the perusal of his former "letter." From first to last, to use a too gentle term, the whole affair seems to have been conducted under the presiding genius of incongruity. Mr. Philip says he "owed it to that body to publish their answer." Granting this, by simply "*publishing*" it, without regard to the *channel*, has he discharged in full his obligation? Was he not also bound to do all in his power to procure for it insertion in the same organ which had given currency to the alleged misrepresentation, that the diffusion of the antidote might be co-extensive with that of the bane? Was it performing all he "owed to his correspondents to carry it to a Journal which could not confer upon it a thirtieth part of that diffusion? Whether the *CHRISTIAN WITNESS* would have admitted it is not the question. Most assuredly *it would not*; for to have done so, would, in our judgment, have been very unjust, not to say cruel, to a company of good men who had taken a false step. We should unquestionably have given them the virtual benefit of after thought, and of an external discretion, and both for their sakes and the truth's sake have withheld it. Still Mr. Philip, however much reason he may have had to suspect this, on his own showing, was bound to make the attempt, and not till refused insertion in the *WITNESS* was he justified in presenting the paper to the *Congregational Magazine*. How our excellent friend, the Editor of that Journal, came to admit, without any explanation or communication with us, a document which went so seriously to impeach our accuracy, and thus to affect the character of the *CHRISTIAN WITNESS*, is best known to himself. We simply say that no consideration on earth could have induced us so to act towards him. Had the case been reversed, we should have made very short work with the party who offered us the manuscript. This is

one view of the subject. But we wholly deny that Mr. Philip owed such publication, or that the Presbytery expected it. It is, we think, certain, that in the letter they contemplated nothing beyond the satisfaction of Mr. Philip. So certain is this, that the letter of Albert Barnes, inclosing the document to Mr. Philip, which letter we saw and read, apprised him that the *Rev. Dr. Baird* was to answer the *CHRISTIAN WITNESS*, after its arrival in the United States. Under these circumstances, we submit that Mr. Philip's obligations lay all the other way, and that he "owed it to that body" not "to publish their answer." On seeing the said letter and the document, we simply said to Mr. Philip, "Then the matter must stand over till we hear from Dr. Baird." Mr. Philip entirely concurred, adding, "it is a mere piece of special pleading," and we heard no more of the document till we saw it in the *Congregational Magazine*. Thus much for honour and for "obligation."

P.S. Since writing the above, we have received the *New York Observer* of August 16th, 1845, which contains the following:—"It appears by statistics recently reported, that in the Orthodox Congregational Churches of Massachusetts, the dismissions, deaths, and excommunications, during the last year, exceed the admissions by 325. The *Puritan* says that in this result the churches of Woburn, Essex North, and Suffolk South, Associations are not included. Their statistics will probably increase the number to 400 or more.

"The statistics given at the meeting of the General Conference of Maine, report 212 churches connected with the Conference, 140 of which are supplied with pastors. In the churches there are 18,173 members. Additions the last year, 137. The net loss in the churches by dismission, excommunication and deaths, the last year, is 171.—*Chr. Obs.*

"A writer in the *Christian Advocate and Journal* states that the decrease has been more than 36,000 the last year. Surely all the churches need a revival.—*Chr. Int.*"

Thus, then, our latest intelligence sadly confirms all that went before. These, then, these are the proofs that "religion is steadily advancing!" Surely, "it is time" for the church of Christ in all her sections, both British and America, "to seek the Lord."

CHARACTERISTIC NOTICES.

Affectionate Counsels to the Students of Theology, on leaving College, and also to Young Ministers; being an Address, &c. By JOHN ANGELL JAMES. Published at the earnest request of the Tutors and the Students. London: Hamilton, Adams, and Co.

FIVE Students having completed their studies at Spring-hill College last summer, on their departure Mr. James delivered to them the Address which is here announced. Now it so happens that, of academic discourses generally, no matter by whom, rarely so many are ever sold as to pay the printer, a fact which must often be viewed in the light of a public misfortune. With respect to sale, the present production, we believe, forms no exception to the rule; and this fact we consider also a misfortune in no ordinary degree, for few things of this sort have appeared in the course of the present century, admitting of a comparison with the tractate before us in practical importance. It comprises, in fact, the elements of a great work on the Christian ministry; and is the fruit of nearly forty years of most extended observation, and laborious experience, by one of the first preachers and most successful pastors of our own or any age. To young ministers, to lay preachers, to students, and to all who are looking forward to the work of the ministry, it is calculated so far beyond any single publication of its class within our knowledge, to be useful, that we think we perform no inconsiderable service to the cause of Christ in snatching a portion of it from oblivion, and diffusing it over the world. Tens of thousands, hardly one of whom ever heard of its existence, will thus be induced to peruse it, and will not fail to profit by it, and through them still larger numbers will be spiritual gainers. We have, accordingly, in our present Number, set forth two of its component parts, those which consist of study and preaching, which may induce very many to procure the complete address, which is a discreet, a seasonable, and a powerful corrective of many prevalent evils.

St. Bartholomew's Day Commemorated; or, The Principles of Congregational Dissent explained and defended. By A. EWING, M.A. London: Jackson and Walford.

Black Bartholomew; or, Dominant Popery, always the same. By J. A. JONES. London: G. and J. Dyer.

Nonconformist's Apology: A Sermon on Bartholomew's Day. By THOMAS GREENFIELD. London: Bartlett.

A Lecture on Bartholomew's Day. By C. J. MIDDLEDITCH, Frome. London: Aylott and Jones.

HAVING preached in our own pulpits on Bartholomew's Day, and made collections for the Deputies, it is with no slight satisfaction that we find ourselves to have been in fellowship with such men as the writers of these discourses in London, in Salisbury, in Frome, and in Halifax. We do trust that these excellent productions may be taken as only fair specimens of some thousands delivered on the occasion. They are really so good that they well deserved printing,

and it is now exceedingly to be desired that they might be showered in tens of thousands all over the nation. As *time* is important in connection with such productions, we have allowed them to take precedence of some hundred or two of general pamphlets which are waiting

their turns, and hope that by so doing we may subserve the great and laudable object of their publication. While the subject is one, there is great variety in the method of treatment, so that no one supersedes the other. Avoiding comparison, we cordially commend them all.

Sabbath and Day-Schools.

COUNSEL TO THE YOUNG.

RESOLVE to form your lives upon some certain principles, and to regulate your actions by fixed rules. Man was made to be governed by reason, and not by mere accident or caprice. It is important, therefore, that you begin early to consider and inquire what is the proper course of human conduct, and to form some plan for your future lives. The want of such consideration is manifest in the conduct of multitudes. They are governed by the impulse of the moment, reckless of the consequences. They have fixed no steady aim, and have adopted no certain principles of action. Living thus at random, it would be a miracle if they went uniformly right. In order to your pursuing a right path, you must know what it is; and to acquire this knowledge, you must divest yourselves of thoughtless giddiness, you must take time for serious reflection. It will not answer to adopt without reflection the opinions of those who may be about you, for they may have some sinister design in regard to you, or they may themselves be misled by error or prejudice. Persons already involved in dissipation, or entangled in error, naturally desire to keep themselves in countenance, by the number of followers whom they can seduce into their path of vice. As reasonable creatures, therefore, judge for yourselves

what course it is right and fitting that you should pursue. Exercise your own reason independently and impartially, and give not yourselves up to be governed by mere caprice and fashion, or by the opinions of others.

GOOD ADVICE FOR THE YOUNG.

THE pious Mr. Kettlewell, the day before his death, (April 12, 1695,) called to him his nephew, John Danvil, a boy about fifteen years of age, whom he had educated and brought up, and gave him the following good advice:—"1. To observe all the commandments of God; for he that breaketh one is guilty of the breach of all; for the wrath of God is revealed against all ungodliness. 2. To despise and condemn the world: that is, let not the profits nor pleasure of it allure or tempt you; nor let fear of danger affright you from any Christian duty; but have a perfect dependence upon God, for he is a kind, merciful, and a good God; I have found him to be so. 3. To be humble, mild, and meek; to have candour and charity." Then he exhorted him from all vice—as from pride, passion, and dissimulation, hypocrisy, lying. Of which last, he said, "Do not tell a lie, no, not to save a world, nor to save your king, nor yourself."

Religious Intelligence.

REMOVALS.

May 25.—Rev. J. Jones, from Capel-helyg, Caernarvonshire, to Barmouth, Merionethshire.

September 2.—Rev. J. Ford, of Melford, Suffolk, to Jewin-street, London.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES; OF THE BOARD OF GENERAL EDUCATION; AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

Two meetings of deep and powerful interest are now in immediate prospect before the brethren of the Congregational Union—the one, their own Autumnal Assembly at Manchester; the other, a preliminary convention designed, with God's blessing, to form the basis of an extended CHRISTIAN UNION, in which they will delight to bear

part with brethren of all evangelical fellowships from every part of the United Kingdom. Both should awaken more than common thought, expectation, and prayer.

On Wednesday, October the 1st, there will assemble, Providence permitting, in the lecture-room of Great George-street Chapel, Liverpool, the Rev. Dr. Raffles', probably more than two hundred ministers and other brethren of all the evangelical denominations of our land to consult and pray for union on Protestant and scriptural grounds, and for such a union as may promote the internal peace and strength of the true church, and its outward honour and extension.

This will be noble and blessed. There will be infirmity—there will be imperfection—there may be comparative failure; yet the meeting will be blessed. It will certainly accord with the mind of Christ. Some powerful feeling of the need of union, some strong desire of union, some perception of circumstances favourable to union, must have wrought to bring forward the project to the point it will have gained in the meeting of the assembly at Liverpool. Will it there fail? Will it advance no farther? Will it add another to the many discouragements of former ineffectual attempts at Christian union? God forbid, let every Christian heart respond. Let many a voice of prayer go up on high for a blessing on this design. Let every true disciple of Jesus remember his prayer for union, and look not so much at the obstacles in the way of climbing this "Hill Difficulty," as at the power, the prospect, the joy, the health that will be gained when its summit is reached.

On Monday, Tuesday, Wednesday, and Thursday, the 13th, 14th, 15th, and 16th of October, will be assembled at Manchester the Seventh Autumnal Meeting of the Congregational Union of England and Wales. In the three mornings of the Tuesday, Wednesday, and Thursday, there will meet for fraternal counsel and prayer three, perhaps four hundred ministers and other brethren of our Congregational churches. In the evenings of those same three days more public meetings will be convened for objects of the first interest and moment not to our own body only, but to the Christian church and the nation at large. Former autumnal meetings of the Union have proved most happy seasons. Still higher expectations of benefit and pleasure may be reasonably entertained on the present occasion. The place of meeting raises hope. Where can meetings promise greater efficiency than among the brethren and churches of Manchester? The time raises expectation. These meetings will follow the convention for union at Liverpool. Opening events on all hands render the present a period of equal difficulty and interest. For the Manchester meetings, therefore, prayers, and supplications, and giving of thanks are claimed of all the brethren.

The careful attention of our readers is requested to the following announcements respecting the two important meetings thus indicated.

1. Meeting for preliminary consideration of proposals for extended Christian union, appointed to be held at Liverpool, on Wednesday, the 1st of October, and following days, in the lecture-room of the Rev. Dr. Raffles' chapel.

The proceedings of the Congregational Union relative to this proposal have been as follow. The design in a general form having previously engaged the thoughts of brethren in Scotland and England, it was introduced to the notice of the last annual assembly of the Union by the Rev. J. A. James, and upon the representations of the design given by that beloved brother, the following resolution was moved by the Rev. Thomas Smith, A.M., of Sheffield, seconded by the Rev. Samuel Thodey, of Cambridge, and unanimously adopted:—

IV. That this Assembly has heard with great interest the statements now given explanatory of a design for convening a conference of ministers and other brethren, of every evangelical denomination, and from all parts of the world, for consideration of the present state, prospects,

and wants of the great Protestant cause throughout Christendom, and would desire to be represented at any meeting which may be held for preliminary discussion and arrangement.

Subsequently the following appointment of delegates from the Assembly was proposed by Edward Baines, jun., Esq., of Leeds, seconded by the Rev. Edward White, of Hereford, and agreed to unanimously:—

X. That the following brethren be appointed delegates from this Assembly, pursuant to Resolution No. IV., to the anticipated meeting for discussions and arrangements, preliminary to a general conference of evangelical Protestants, and that these brethren be requested to report to the Autumnal Meeting at Manchester the result of any preliminary conferences they may attend:—the Rev. J. Burnet, Chairman of this Assembly, Rev. J. A. James, Rev. Dr. Raffles, and Rev. A. Wells; Sir C. E. Smith, Bart., Sir J. B. Williams, Knt, LL.D., Samuel Fletcher, Esq., and Samuel Morley, Esq. Subsequently the Rev. James Sherman was added by unanimous vote of the meeting.

The following is the invitation to this preliminary meeting now addressed by brethren of various denominations in Scotland to their brethren of all evangelical communions in England, Wales, and Ireland. We give the document entire, with all the names subscribed, because cheered by hope that some permanent union, delightful, extensive, and practical, will grow out of these auspicious beginnings, we are desirous to place on accurate and authentic record in our pages the men and the measures that originated, under God, the blessings thus hereafter to be enjoyed by the church and the world.

"To the Evangelical Churches of England, Wales, and Ireland.

"Glasgow, August 5, 1845.

"Dear Brethren,—You are aware of the proposal which has emanated from various quarters that a great meeting of evangelical Christians, belonging to various churches and countries, should be shortly convened in London, to associate and concentrate the strength of an enlightened Protestantism against the encroachments of Popery and Puseyism, and to promote the interests of a scriptural Christianity. To us it appears that a preliminary meeting, comprising delegates from the various denominations in Great Britain and Ireland, might with advantage be held this summer in some town in England. This subordinate measure has been submitted to various sections of Scottish Christians, and has obtained their cordial approbation; and most of the subscribers to this letter have been appointed to use their best endeavours for carrying it into execution. We earnestly and respectfully invite you to join in the movement. On your co-operation its success depends; for if limited to Scotland, it would be diminutive and ineffectual.

"As to the objects of the preliminary meeting, we think it better not to speak with precision. The delegates will shape their own course; and we abstain from any remarks or suggestions which might appear to invade the freedom of their deliberations. To any, however, who might object to the want of a defined aim, we would reply, in general, that there is, in our opinion, no want of work for the combined energies of evangelical Christians. The very fact of meeting

together would be a feast of charity to themselves, and would present an exemplification of brotherhood highly honouring to their religious profession. By this would all men know that they were Christ's disciples, because they loved one another.

"When assembled they might engage together in devotional exercises—hear stirring appeals as to their individual and collective duties—indicate the basis of the greater meeting to be called at their instance—and organize, or even set on foot, a series of measures, whether by books, tracts, lectureships, or otherwise, for diffusing through all European countries a scriptural knowledge of the salvation of Christ, and exploding the sceptical and superstitious systems so lamentably prevalent, by which the doctrines of the cross are expressly denied, or buried under a heap of inventions and delusions.

"We sincerely hope that you will give the subject your favourable consideration. It is easy to anticipate objections, but the end is too great and good to be abandoned on slight grounds.

"We suggest the 1st of October as the day of meeting, and Liverpool as the place. It may be presumed the important business to be transacted will occupy not less than three days.

"We are, Dear Brethren,

"Yours cordially,

"Free Church.

"Thomas Chalmers, D.D., and LL.D.; P. McFarlan, D.D.; Robert Candlish, D.D.; W. Cunningham, D.D.; Robert Buchanan, D.D.; M. Mackay, LL.D.; John Smyth, D.D.; Thomas Guthrie; James Begg; W. M. Hetherington, LL.D.; Adam Cairns; David Carment; Breadalbane; D. Brewster, LL.D.; R. J. Brown, Professor of Greek, Marischal College, Aberdeen; Alexander Campbell, Monzie; Andrew Bonar; Graham Speirs; William Brown; N. Stevenson; James Bridges.

"United Secession Church.

"John Brown, D.D.; H. Heugh, D.D.; James Harper, D.D.; David King, LL.D.; John Henderson; David Anderson; J. A. Peddie; John Young; John Eadie, LL.D.; John Robson, D.D.; James Mitchell.

"Relief Church.

"William Lindsay, D.D.; J. S. Taylor; William Brodie; Hugh Macfarlane.

"Reformed Presbyterian Church.

"Andrew Symington, D.D.; W. Symington, D.D.; A. M. Rogerson; John Macleod; James McGill; William Anderson; James Reid.

"Original Secession Church.

"Thomas McCrie; Robert J. Watt; William White.

"Congregationalists.

"Ralph Wardlaw, D.D.; Alexander W. Knowles; C. H. Bateman; William P. Paton; John Small.

"Baptist Church.

"Alexander Macleod; James Paterson; W. Innes; Robert Kettle."

2. THE SEVENTH AUTUMNAL MEETING OF THE CONGREGATIONAL UNION OF ENGLAND

AND WALES.—It is hoped that this will prove one of the most influential assemblies of the Congregational brethren held in recent times, and that it will be productive of permanent practical benefits to the whole denomination. The attendance of brethren is affectionately invited. A spirit of peace, love, and wisdom, is earnestly desired. It is a time in which faithful brethren ought to cheer, advise, and encourage one another. Subjects of great and immediate importance will be submitted for discussion. May the Divine blessing crown all the proceedings.

The arrangement of the various meetings is as follows:—

1. The meetings to be held at Manchester, commencing on the evening of Monday, the 13th, and closing on that of Thursday, the 16th of October.

2. All brethren intending to be present on the occasion are particularly requested to announce their design by letters addressed to "Joseph Grave, Esq., solicitor, 1, Bond-street, Manchester," on or before Saturday, the 4th of October, in order to facilitate arrangements for their accommodation. The Committee managing this department cannot hold itself responsible for the reception of any gentleman not giving the notice thus requested.

3. On Monday evening, the 13th of October, the proceedings will be opened with a public prayer-meeting, to be held in Moseley-street Chapel, the Rev. Dr. Halley's, commencing at seven o'clock.

4. Morning meetings of delegates and visitors will be held in the Roby School-room, Grosvenor-street Chapel, the Rev. Richard Fletcher's, on Tuesday, Wednesday, and Thursday, the 14th, 15th, and 16th of October, to commence precisely at half-past nine, and to close with the same punctuality at half-past two o'clock, on each day. Chair to be occupied by the Rev. John Burnet, of Camberwell.

5. Tuesday evening, a public meeting to promote education, popular, ministerial, and lay-collegiate, will be held in Chapel-street Chapel, Salford, the Rev. Dr. Massie's. Wednesday evening, a public meeting in aid of British Missions will take place in Grosvenor-street Chapel. And on Thursday evening a public meeting to set forth and support the principles and operations of the Congregational Union of England and Wales, in Moseley-street Chapel, will close the proceedings. At each of these three evening meetings the chair will be taken precisely at half-past six o'clock, and it is intended that, at the latest, these services shall close by half-past nine.

6. Collections in aid of British Missions will be made in the several chapels in Manchester and Salford on the Lord's day following the meetings now announced, namely, the 19th of October.

HOME MISSIONARY SOCIETY.

THE Directors intend to give in the next number some interesting accounts of the stations of the Society lately visited by their Secretary. It is sufficient at present to state, that, from the inquiries made, the necessity for extended operations appears more evident than ever. It is at the same time highly gratifying to see the adap-

tation of the means employed by the Missionaries to do good, as shown in the conversion of sinners and the outward changes on the face of society where the gospel has been successfully preached. Some facts of this kind will be mentioned which cannot but tend greatly to encourage the friends of Christ in sustaining home missions.

The Directors are happy to state that an old and generous friend of the Society has responded to the urgent appeal in the September Magazine by sending a donation of £50, as well as the first year's payment of £10, to be continued four years longer. The Directors wait with considerable anxiety, and with some hope for similar responses, to fill up the lists particularly named last month.

We give the following statement from one of our Missionaries as it was sent to us. *The liberality of the Rev. Sydney Smith, we fear, arose very much from indifference.* The bigotry of the Puseyite Clergyman was consistent with his High Church notions, so that he was quite consistent in getting rid of a Dissenting teacher. *The manner in which he did so is another matter.* The reader cannot but admire the firmness of principle shown by the schoolmistress. We hope that some school sustained by consistent Dissenters will obtain the valuable services of a person who has given up all her living rather than act against conscience. We have given the extract chiefly to bring the case before the friends of religious liberty—not so much to excite anger against the clergyman, as to induce those whose views are in harmony with this young person to take care that she does not continue to suffer from her firm adherence to conscience and to truth. We trust the case will produce sympathy, and lead to some good result. We shall be glad to announce that she has obtained a better situation than she would have had under the Puseyite Rector of C—— F——.

Puseyism—Distressing Case of Suffering for Conscience' Sake.

"In one of our villages we shall immediately suffer loss by the removal of a very pious and useful young person connected with us. She has been for eight years the mistress of a day-school, which was under the patronage of that very liberal and influential clergyman the Rev. Sydney Smith, a few months since deceased. His successor is a Puseyite, and on entering his parochial charge he found she was not a member of the Established Church. He expressed himself as being much pleased with her in every respect but one. She was a Dissenter, and, consequently, wholly incapacitated for his purpose, the infusing of the principles of Puseyism into the minds of the children. He told her at once he could not continue her in the school unless she gave up her connection with the Dissenters. 'Dissent,' he said, 'is a heresy, and the children must be taught that it is an heresy;' but it was not likely that she would teach them that unless she gave up her dissenting principles and connections. He then promised personal favours, with an increase of salary, if she would comply with his wish, and said he would give her a fortnight to think of it and pray over it. It was certainly a strange matter to pray over. Did he think, I wonder, that God would blind her judgment and destroy her conscience that she might accede to his wishes? At the end of the fort-

night the clergyman came, accompanied by his lady, to receive the answer of prayer and the result of her thoughts. It was this: 'I should be glad to continue in the school as I did with Mr. Smith. I think I have been useful in it, and it would be a comfortable maintenance for me, and enable me to stay with my aged father; but, Sir, I would rather give up my situation than my principles and connections, and, therefore, I will leave.' His wife then began to abuse her, stating she was obstinate and sulky; and with this they left. Our young friend acted in this as a Christian should act, and her example has already been beneficial in the neighbourhood. And now our prayer is, that she may realize what many have done before her who have suffered loss for Christ, by receiving a hundredfold more in this life, and in the world to come life everlasting."

The following extracts refer to a practice that is now forcing itself on public attention in consequence of the demoralizing effects produced by it:—

Cheap Sunday Trains on Railroads.

The railway referred to in the following communication is that between Newcastle and Carlisle. The Directors of this line have the undeniable notoriety of being among the first to begin this immoral system. The writer of these introductory lines has, during the past month, visited the neighbourhoods of Newcastle and Carlisle: while there he obtained most distressing accounts of the demoralising effects produced by cheap Sunday trains. All along the line of railway crowds of idlers and immoral persons are poured out upon the villages and hamlets; besides the injury done to Carlisle itself by the immense numbers who visit that city on Sundays for pleasure. Connected with this open violation of the law of God is the offence of trying to serve God and mammon. The writer saw large placards at every station announcing the fact to the young and half devout, as an inducement to tempt them, that the train would take them in time to attend *Divine service* in the cathedral, and after that there would be time to see the beautiful scenery around that city. Surely the friends of good order and of religion should discountenance in every possible way those railroads the Directors of which are so eager to increase their gains that they encourage the desecration of the Lord's day.

Demoralizing Effects of Cheap Sunday Railroad Travelling—Attempt to counteract the Evil—Persevering in Labour.

"I continue to meet with an encouraging degree of prosperity in my labours in this part of the Lord's vineyard. There are, indeed, several who professed to have experienced a change of heart and to have given themselves to the service of God, who have been again entangled in the ensnaring temptations of the world. Several others who continued to maintain their steadfastness, and whose character and influence promised usefulness in connection with our cause, have, in the providence of God, been called to leave this part of the country. There have also been influences felt which powerfully tend to counteract the means employed for the moral and spiritual good of the people; for example, Sunday travelling by the railway. For several

months past there have been trains on the sabbath-day at very reduced fares, and which have received but too much encouragement from the unthinking part of the population. Such a practice has tended more to fill the public-houses than the places of worship, and, consequently, the demoralizing effect has been seen and lamented by every truly serious mind. With a view to guard our people from temptation, we have taken up the subject of the sabbath-day for examination in the Bible-class, and for a series of weeks we have had the subject under consideration in public, when the following topics were taken up:—The Lord's-day as a Divine institution—the perpetuity of its claims—the nature of the exercises which it requires—the good effects connected with its observance. I am happy to perceive that our people now seem generally to act as if prepared rather to submit to inconvenience than to give any encouragement to cheap trains on the sabbath-day.

"Amidst all the demoralizing influences by which we are surrounded the work of the Lord still continues to prosper amongst us; our various services continue to be well attended; serious impressions continue to be awakened on the minds of the unconverted; we are still favoured with seasons of refreshing from the presence of the Lord; the Spirit of the Lord still moves in the valley of dry bones. At our last church-meeting four persons were received into church-fellowship. One of them a female, who had for some time been a regular hearer, and who had occasionally been impressed under the word, but who still continued in a state of indecision. One sabbath, after the forenoon service, she called upon me in a state of deep concern for the salvation of her soul. After having directed her mind to the all-sufficiency of the blood of Jesus to cleanse from sin and to impart peace to the soul, I promised to see her again soon. I accordingly had several interviews with her during the course of the week, but still she could not realize a sense of her interest in the blessings of salvation. On the following sabbath she again called upon me at the close of the forenoon service, and told me that now she saw the way of salvation; that now she found peace in believing; and that she was now resolved to cleave to Christ as her only Saviour. Of the other three individuals, one is a man who upwards of ten years ago had made a profession of religion, and was a member of a Christian society, but who had fallen into a backsliding state, and was living in entire disregard to all means of grace: he is now restored to God and the enjoyment of peace through the belief of the truth. The other two are females, who have also afforded satisfactory evidence of their having experienced a saving change. In my village labours and other departments of service I meet with increasing encouragement."

Open-air Preaching.—Conversions in the Union Workhouse.—Success in Village Labours.—Visit to an unpromising and unprofitable Station.

"During the summer months I embraced opportunities for proclaiming the glad tidings of salvation in the open air. On these occasions I had seldom fewer than four hundred hearers, and many of them were never within the walls of a sanctuary. To what extent the word preached has been accompanied with the Divine blessing in the conversion of sinners is known

only to Him with whom is the residue of the Spirit. But were we to judge from the solemn and fixed attention with which they listened to what was spoken, and the deep impressions which on different occasions seemed to be made, we should certainly conclude that some of the seed did fall in good ground. Some little opposition to this species of labour has been manifested. One of our members has been served with a notice to quit his house simply because he accommodated me with a chair on which to stand while pointing my fellow-sinners to the Lamb of God. It is looked upon by others as disreputable; but while we have the high example of our Lord and his apostles, we are willing to bear the reproach if by any means we may be instrumental in saving souls.

"I am in the habit of preaching in our Union workhouse every third sabbath, and I have often felt discouraged from the apparent unconcern with which the people listen to the proclamation of mercy. I was lately, however, summoned to the death-bed of one of the inmates, and my heart was filled with joy while listening to the conversation of the dying man. When I entered he grasped me firmly by the hand, the tears ran down his aged cheeks, and, with a full heart, told me that under my instructions he had been brought to rest his eternal all in Christ crucified. He was evidently hastening to the close of his earthly pilgrimage, but neither death nor the scenes beyond it disturbed his soul. His mind was in perfect peace, being stayed on the Rock of his salvation. He embraced the opportunity for addressing all the others who were in the hospital, and then engaged in prayer. On rising from my knees I found many of them bathed in tears. This is the second instance of real conversion to God which has come to my knowledge attributed to my preaching in the workhouse. One of them still lives, and appears to be walking in the fear of the Lord and in the comforts of the Holy Ghost; and the other has gone, I trust, to be with Christ, which is far better. May the Lord still more abundantly pour out his Spirit, and make many of these poor people 'rich in faith, and heirs of an everlasting kingdom.'

"During the past quarter three persons out of one family have been received into the fellowship of the church—a father, a mother, and a son—all of whom trace their first impressions and ultimate decision for God to my village labours. These are encouraging facts; but I have not been without some of those trials which we have occasionally to endure from 'false brethren.' We have had some cases of apostasy, and their separations from the church caused me much pain. I feel thankful, however, that nothing has occurred to disturb the general peace and harmony of the church. I found the members quite ready to obey and follow out the laws of their Redeemer in order to preserve the purity of his house. Such cases of defection bring much disgrace on the cause of Christ; but when his laws are strictly obeyed, I have no doubt all will be overruled for the furtherance of the gospel.

"I lately spent four weeks from home in two of the neighbouring counties. At the request of a devoted and liberal friend to our cause, I spent two sabbaths at a Missionary station in connection with the — Union. There I found religion in a very low state. The congregations on

sabbaths were small, and on the week-evenings I could not succeed in getting more than eleven auditors. I visited several of the people in their own dwellings, entered freely into conversation, and left with each family a suitable tract. I found them in general fearfully ignorant, and there appeared a reigning indifference to eternal things. I was sorry to find that the small church had not a single prayer-meeting, and, with one solitary exception, nothing was doing for the salvation of the perishing around. This is not as it ought to be, and is sufficient to account for the deadness which prevails. I found the same restraining of prayer in other places which I visited, and in all there was the complaint, 'No real good is doing.' How can there? Oh! when will our churches awake to a sense of their responsibility, and plead and wrestle with God for the outpouring of his Spirit for the salvation of our bleeding country! It is surely 'high time to awake out of sleep.'

Ignorance near Oxford.—Inefficiency of the Parish Church and dislike to Dissenters.

"I insert the following extract from the *Oxford Chronicle*, of Aug. 2nd, 1845, as a specimen of the degradation of privileged Oxfordshire, the inefficiency of the Church of England, and a corroboration of statements which your agent has already made respecting the condition of the villages surrounding this station:—

"Worminghall. On the 23rd inst an inquest was held at the Almshouses, at Worminghall, before J. W. Cowley, Esq., on view of the body of George Payne, aged 76, an inmate, who died suddenly on the previous day. The principal witness was a shepherd boy, in the employ of Mr. Sheen, farmer, who was in the field where deceased was at work when he expired. On the coroner questioning the boy, he found such a lamentable ignorance of Christian truths in him that he hesitated for some time as to whether he should give him the oath or not.

"The boy said his engagements prevented his attending a place of worship, and that he had not been taught the Church catechism. The coroner said he found it difficult to reconcile the boy's ignorance of scriptural truths with the apparent religious privileges the parish presented, there being daily service at the church. The above-named farmer has threatened to turn out of his employ any one who should admit any 'Dissenting teacher' under his roof. Surely this cannot be the land of the free!"

The Colliers' Anniversary and a Pitman's Speech.

"On Thursday, July 24th, we held our Colliers' anniversary at B—. As we assembled at the early hour of half-past three in the morning, we found the atmosphere to be somewhat cold and damp; but the promptness with which the people came together speedily dispelled every symptom of gloom, and the spirit that evidently dictated and guided the whole of the prayers and speeches, was such as to produce the most delightful and animating effect. We assembled in the open air, and as the place of meeting was on an eminence, our songs of praise might be heard at a considerable distance. Four colliers gave out hymns and engaged in prayer, and the ministers gave addresses. It was truly humbling, and as truly pleasing, to witness the proceedings of the service. The colliers were all in their working dress, and during the time of prayer

knelt down on the cold ground, placing themselves in a semicircular form. We have read with peculiar interest the speeches of some of the converted natives on foreign stations: but with still greater delight did we listen to the plain unadorned address delivered by an old collier, who has been many years converted to God, and who is a native and an inhabitant of B—. He had been requested to pray; he complained of great weakness, his health for some time had been considerably affected. He begged to be allowed to say a few words in the form of an address, which was in substance as follows:—

"My dear friends. There is one man among you that prays for all the rest every day in the year, and that makes 365 prayers presented to God on your behalf, by one man only. Now, only think of 365 prayers in one year, and all for the salvation of your precious souls. Yes! it is for your salvation he always prays, and what a blessing it will be to you, should his prayers be answered and you saved. A blessing which is indeed unspeakable, and yet you may all possess it. Now, there are three ways by which you may get this blessing: you may beg it, you may buy it, or you may steal it. You may beg it—for, did not our Lord say, 'Ask and it shall be given to you, seek and ye shall find, knock and it shall be opened unto you?' and if a blessing so great as the salvation of your souls may be had for begging, Oh, go at once to mercy's door, 'for now is the accepted time, and this is the day of salvation.' This blessing is also to be bought, but not with your money, for it is written, 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money and without price;' and as you may both beg it and buy it, so you may steal it. Have ye never heard of the poor afflicted woman who spent all that she had upon physicians and was nothing bettered, but rather grew worse, and when she heard of Jesus, came in the press behind and touched his clothes, for she said, 'If I may but touch the hem of his garment, I shall be whole.' Now you see how she got in among the crowd, without being seen, and stole the blessing she so much desired; but she could not keep the secret, for she was so astonished at that which was done in her, that she came fearing and trembling, and fell down at the Saviour's feet, and told him all the truth."

"This speech of the old collier produced a wonderful feeling. The whole company was in tears, and we hope to see the fruit of our efforts in the salvation of some of the rebellious."

IRISH EVANGELICAL SOCIETY.

The report of this society's operations is now in the hands of its friends; and the committee would earnestly entreat every individual who is concerned for the spiritual welfare of the sister country, attentively to peruse both the document itself and the appendix. The reports of our different institutions are often neglected. This is a great injustice to the committees who conduct them, and to the important objects they are labouring to promote. It may be confidently asserted that the reports of all our religious societies for a single year, present such a multitude of facts as ought to be sufficient to make the heart of every sincere Christian, to shout aloud

for joy. Could they be brought together, and exhibited to our attention at one view, they would constitute a scene on which angels would love to gaze, and God himself look down with complacency and satisfaction. Amongst those documents the committee of the Irish Evangelical Society rejoice to place their report for the past year; and in doing so would venture confidently to say, that its contents will amply repay the time its perusal may require; and will show that God is blessing the efforts of the agents amidst the appalling difficulties with which they have to contend. From glancing at the past, which the report now referred to leads them to do, the committee would turn to the present. They continue to receive encouraging statements of the progress of the cause at some of the stations; which clearly show that when a pastor, missionary, or scripture reader, is devoted to his work, and labours in his own appropriate sphere with assiduity, and in the spirit of the gospel, there are never wanting tokens of the presence and blessing of that Saviour and Lord whose servants they are. The assurance of this increases the regret the committee feel when they are compelled, *for want of funds*, to return answers in the negative to appeals made to them for additional labourers. Several important stations could at once be occupied were the committee furnished with sufficient resources to meet the expenditure they would involve. But they dare not venture on any of these whilst the income of the society is barely adequate to sustain the present scale of operations. They would, however, cherish the hope that our British churches will ere long awake to life claims of the sister land, and send a sufficient number of well-qualified and devoted men who shall proclaim the glad tidings of salvation throughout the length and breadth of that interesting but superstitious portion of the empire.

It is gratifying to the committee to be able to bear an unhesitating testimony to the character of their agents, who, by their conduct, have won for them the esteem and affection of those amongst whom they have laboured. The following circumstance affords an evidence and illustration of this:—The Rev. H. G. Brien, who has laboured for several years in the town of Dungarvon, in the county of Waterford, has recently been appointed by the committee to fill up the vacancy at Donegal, occasioned by the removal of Messrs. Jordan and Murray to Castlebar. On his retirement from Dungarvon, a public meeting was held, which was presided over by the Rev. Mr. Dill, Presbyterian minister at Clonmel. A gold watch, with its appendages, was presented to Mr. Brien, as a testimony of the respect and affection in which he was held, and the following address was delivered on the occasion:—

“Rev. and dear Sir,—As it hath pleased the great Head of the Church, in his infinitely wise providence to call you from amongst us to labour in another part of his vineyard, we, your Protestant friends of this locality, impelled by a sense of duty to yourself and to the cause of evangelical truth, of which you have been the uncompromising advocate, desire publicly to express and testify our respect and esteem for your private worth and ministerial labours. During a period of seventeen years you have discharged with unwearied discipline the various duties of a christian missionary, in the midst of many discouragements. You have proclaimed the great

truths of the gospel in all their fulness, and have sown the good seed of the kingdom which may bring forth fruit many days hence; and you have ever exhibited the great principles of the Protestant faith, as founded on, and agreeable to, the word of God.

“In the more private duties of a minister of Christ, we have witnessed with much satisfaction your visits of sympathy and consolation to the sick and afflicted, to the aged and infirm. Much of your time has been devoted to the religious instruction of the young. In you the poor have ever experienced a warm benefactor; and to all you have been endeared as an attached and faithful friend.

“Dear Sir,—As a memorial of the feeling of respect which we entertain for you, we beg your acceptance of the accompanying gold watch, which may hereafter testify to your worth and our appreciation of your character.

“In taking our leave of you, we pray that the Divine presence may accompany you; that the Spirit from on high may abundantly bless your labours, so that the pleasure of the Lord may prosper in your hands; and, finally, it is our fervent prayer that your beloved partner, and the family whom God hath given you, may be bound up in the bundle of life with the Redeemer.”

To this address Mr. Brien returned the following answer:—

“My dear friends,—The period having arrived when our connection in this place terminates, I most fervently pray that the anticipated change may be blessed to us all. The approval of my conduct as an evangelist, thus publicly expressed, during a period of seventeen years, is flattering to my feelings; but to God be all the praise and glory.

“In my intercourse with you, I had, as you say, to contend with many discouragements. The field of missionary enterprise was uncultivated; the seeds of error were growing most luxuriantly. These have, in some measure, been eradicated; and, by the blessing of the Holy Spirit, a change has been produced. In visiting the abodes of sorrow, I laboured night and day to administer the remedy prescribed by the great Physician of souls. The rich and the poor have been taught the need of a free salvation through faith in Christ Jesus.

“Your memento I receive with many thanks; I accept it as an evidence of the attachment of christian friends; and as an assistant to mark the time for the profitable instruction of others.

“Dear friends! farewell! Improve the present eventful period. Cultivate a more scriptural and decided union with the followers of the Lord Jesus Christ; which is your duty, for ‘by this shall all men know that ye are my disciples if ye have love one to another.’ ‘Let your conversation be as it becomes the gospel of Christ: that whether I come again, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel.’ ‘Abstain from all appearance of evil; and the very God of peace sanctify you wholly: and I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.’”

Mr. Brien has arrived in Donegal, where, the committee trust, that by his christian spirit and his devoted zeal, he will be rendered a great and extensive blessing in that important station.

COLONIAL MISSIONARY SOCIETY.

THE writer of the subjoined interesting letter, the Rev. Moses Parker, is employed in a laborious itinerant service in Van Diemen's Land, sustained jointly by the Colonial Missionary Society and the Van Diemen's Land Home Missionary Society. His sphere of labour requires great efforts in journeying and preaching, and separate him very much from the pleasure and benefit of society. His efforts among the convicts are as important as they are self-denying and arduous. This explicit and thankful letter proves that they have not been in vain in the Lord, but that grace has abounded to some unlikely characters. Government seems resolved to render Van Diemen's Land permanently and extensively a penal colony in spite of all the remonstrances of the free colonists. If so, such labours as those of Mr. Parker will be but the more indispensable.

"7th January, 1845.

"My last letter was in the month of February, 1844. Since then I have had great reason to praise God for his goodness and grace in enabling me to proceed without interruption from ill health or other causes, in my labours, which are difficult beyond an ordinary degree. The places of stated sabbath services then were Carlton, Cambridge, and Richmond. To these has been lately added another on the river Heron. The attendance at the two first-named places has rather improved than otherwise, while at Richmond it has greatly improved. Here I reside, and from my first entering on my labours I saw the great importance of devoting especial attention to this portion of my district. I first began a Tuesday evening lecture, then a prayer-meeting, and after some time an adult scripture class. I am happy to say that these are continued with unabated interest. I thank God that he enabled me to commence these services. They were emphatically the work of faith, and some might, and I believe did, consider them at the time as likely to end in disappointment.

"The week-day services, with the exception of the Tuesday lecture, are held at my own house, as we have not yet a chapel here. In my last I informed you that no instances of conversion had occurred under my ministrations. Blessed be God I have not to repeat that sad tale. About six months ago it was evident that a gracious change had taken place in an old man who had lived in the place for eleven years, and who had travelled over many countries as a soldier. Soon after another, and almost at the same time another came over to the Lord's side. Suffice it to say, that I was enabled after mature deliberation, repeated conversations with the young converts, and close inspection into their lives, and consultations with the pastors of our churches and others, to form a church on congregational principles. The church comprised seven souls, including myself. Since its foundation another has been added, and I believe I may say two others are about to be proposed for admission at our next church meeting. It is worthy of notice that five out of the eight members are prisoners, and three of them have been notorious offenders. One of them told me that he cared little for being flogged. Perhaps, however, I have written with sufficient minuteness on this point in my last report, which you will see. I presume there is a feeling more or less prevalent on the

minds of many, that Missionary reports would not always bear being published on the scene of action; but, in this case, I fear nothing. Here are the people. Their former conduct is known—their present is known. The gospel has made here sober men of drunkards—honest men of thieves—and chaste persons of the lewd. I might say much more; my heart is cheered by the conduct of these people. A year ago I saw their lives, and what a delightful change! This change, too, has affected their children, their own dress, and domestic comforts. Christmas is here a time of frightful drunkenness and crime. I was very anxious, as you may suppose, to see how these dear people would hold out on the late days of wickedness. Thanks be to God, they have overcome. In the midst of almost universal revelry and shame, they have stood unspotted from the world. I endeavoured to prepare their minds and hearts against the temptations they had to encounter. On Christmas morning we had a prayer-meeting, in the evening a public service, and on the last evening of the year another public service, besides the usual private ones. On the day after Christmas day, commonly called here 'boxing day,' I found, to the great joy of my heart, two of my people at work in the most public part of the village, and hard by a public-house. They said it was the first Christmas they had ever thus spent. I do hope that their exemplary and decidedly christian conduct, will, on this occasion, be of much good to the cause and kingdom of our Lord. My own heart is encouraged, and my hopes for the future brightened. I have been endeavouring to excite these poor people to greater zeal at the beginning of this year. I hope it will be a year of blessings. If you knew the many very discouraging circumstances, and petty opposition which I have to encounter, you would say I have great reason for gratitude. Heretofore we have had only one sabbath day service in this place, but we commenced a morning one last sabbath, which, I hope, by the assistance of friends from Hobart Town I shall be able to continue. I get a supply from town when I visit distant places. The new station opened at the River Heron is of a most promising nature. The distance from this is about fifty miles. The last time I was there, I preached three times on the sabbath, and gave an address on the nature of infant baptism, rode home on the following day, and was at my own house in time to conduct the prayer-meeting. This will give you some idea of the nature of my labour. Here I hope God is beginning to show his power to save. There is a great stir made by the preaching of the gospel. It is quite a new thing there. The people express their thankfulness. I am not without hope of being able to organize a church there this year. I might have mentioned that the members of the church here take deep interest in the missionary reports as they come to hand; and though very poor, they have begun to contribute their little in aid of the great cause. I would conclude in the words which formed my text on the last sabbath morning, the first in the year, 'Hitherto hath the Lord helped us.' To him be the praise and the glory for ever!

"I remain,
"Your servant in the gospel,
"M. PARKER.

"Rev. A. Wells."

THE
CHRISTIAN WITNESS,

AND
CHURCH MEMBER'S MAGAZINE.

NOVEMBER, 1845.

Theology and Biblical Illustration.

SPIRITUAL LEANNESS LAMENTED.

MANY objects are best illustrated by comparison or by contrast. This holds particularly true of moral condition, a fact which seems, in the Divine mind, to have determined the arrangements of the final judgment. The righteous and the wicked might have been dealt with apart; they might have been raised, collected, and judged separately; but mere reason tells us that such would have been a very imperfect arrangement compared with that which is actually made, and would in several great points have failed to illustrate the character of the Divine government. The sense of misery is fearfully sharpened by the sight of happiness. Of this we have a most striking instance in the prophet Isaiah, xxiv. 16: "From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! The treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously." These words of agony were called forth by sounds of joy. On the occasion to which our text refers, the prophet's attention was roused by the voice of melody. Music filled the air. The inhabitants of a regenerated world burst forth into strains of gladness, ascribing glory to God in the highest for the peace that filled the earth, and the good will which had been displayed towards men. But to the prophet these sounds were as "songs to a heavy heart." In his breast they had no power to kindle enthusiasm; and constrain him to join in the harmony. His only response is a burst of bitterness. "My leanness, my leanness! Woe unto me!" These words seem intended primarily to express the feelings of amazement which will seize the Jews when, the veil being removed from their eyes, they shall perceive what the gospel has effected for the Gentiles, who had been dwelling in darkness and in the region of the shadow of death, and the deplorable condition to which they themselves have been reduced by the "treacherous dealing" of

their fathers, who became the betrayers and the murderers of Messiah the Prince.

It is clear that, while the simile of the prophet is taken from the flesh, the subject is the soul of man. This is a very natural mode of dealing with the human spirit; it is ascending from the seen to the unseen, from the house to its inhabitant. In this way the poet, in Ps. xcii. 12—14, at once illustrates and adorns the mighty theme: "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing." Flourishing, in these words, stands opposed to decay; fruitfulness to barrenness; and fatness to leanness. This is the clear interpretation, and as such it illustrates the text. But if any doubt could by possibility remain, it is removed by the literal declaration of Ps. cvi. 14, 15. They "lusted exceedingly in the wilderness, and tempted God in the desert; and he gave them their request, but sent leanness into their souls." Dreadful price at which to purchase the pleasures of sin! It is clear then that the "leanness" of which the prophet speaks, is spiritual; and this figure, rightly understood, is well fitted to give us the most affecting and alarming ideas of the subject that can be imagined. There is a deadly wasting that oftentimes assails the human frame, called, in medical language, Atrophy, which precisely corresponds with the evil in question. It is a general reduction of the body as if from a defect in nourishment. It begins to manifest itself in languor and inactivity; in failure of appetite; in fetid breath; in derangement of the digestive organs, and in pale complexion. Great emaciation, attended by abdominal distension, and diminished strength, next ensues; till the victim can say with Job, "Thou hast filled me with wrinkles, which is a witness against me, and my leanness, rising up in me, beareth witness to my face." "His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out." And more terrible still are the words of the prophet, Zech. xiv. 12: "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem. Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." If so terrible is the hand of the Lord, when laid upon the body, what must it be when resting on the soul!

1. *Spiritual leanness is the heaviest calamity that can befall the church of God.* It is always the fruit of sin, and a token of the Divine displeasure. The anger of God! Who can bear it? "Thou shalt make them as a fiery oven in the time of his anger; the Lord shall swallow them up in his wrath, and the fire shall devour them," Ps. xxi. 9. "In his favour is life," Ps. xxx. 5. In his frown is death! The mind of the Godhead is *one*. The displeasure of the Father is also the displeasure of the Holy Spirit, who is the breath of the church's life. Whatever is spiritual among men is the result of his indwelling presence. Now it is an established fact that he may be "resisted,"—"grieved,"—"vexed,"—"quenched;" and while this may be done in a multitude of ways, the result is always one and the same. It is first felt in *EXPERIENCE*. The immediate consequence of his withdrawal is, the diminution of life, light, and power, in the soul of the Christian church. All that constitutes the kingdom of God in the breast of man, now becomes the subject of decay. Peace, joy, love, hope, all pine away and threaten to die. True *DOCTRINE* will not long survive experience. Spirituality is the best, indeed, the only sure safe-guard of truth. The great conservative power of the truth resides in the pure heart. Creeds, Confessions, Articles,

and Catechisms are only as withes amid flames when the Holy Spirit has left a people! Of this position proofs are to be found in every chapter of true Ecclesiastical history. Christian doctrine has never long survived the decay and death of the experimental power of the truth, and the indwelling of the Holy Ghost. It never fails to receive such modifications as are required to adapt it to the new order of things, an order which will demand new views of the character of God, of the person, work, and offices of Jesus Christ, of the person and work of the Holy Spirit, and of the nature and character of man. History is filled with illustrations of this awful truth. True MORALITY will follow the fate of true Doctrine. This, as a fruit, cannot survive the death of the tree which produces it. The result, therefore, will be the overflowing of ungodliness. When to any considerable extent these evils have overspread the Christian church, it is time for those who witness the facts to cry out, "My leanness! my leanness! Woe unto me!"

2. *Spiritual leanness in the church is the heaviest calamity that can befall the world.*—By these terms we mean the general population of what is called a Christian country as well as those of Heathen lands. Among these to a fearful extent, it will be found that now the work of conversion is suspended, and that the ruler of the darkness of this world has recovered the ground he had lost. Families remain unconverted; congregations cease to be absorbed into the church, and hence the church itself, unless repentance bring revival, pines till it expire. Some fall away into gross sin from which they never recover; others remain entrenched in dead forms till the grave swallow them up. Thus they drop away one after another till all that remain of the body is the skeleton. This is all that survives of the once healthful, powerful, living temple of God! Thus the curse spreads; the calamity is extended. The first plague spot appears upon the church; the second upon the congregation, both of which die off. The fire of Divine love once extinguished in the heart of the church, the link of sympathy which binds the congregation to it, will speedily snap in sunder, and like snow in spring it will melt away. Pining leanness in the church is invariably the counterpart of hardened impenitence in the congregation. What the church has failed to effect the world will soon accomplish. Like a devouring flame amidst dried stubble, it will absorb and consume them. How fearfully all this has been exemplified in our own land! Where now is the Presbyterian host, ministers and people, who once adorned and blessed the English nation? They are gone! And nothing survives but empty edifices, munificent endowments, and "treacherous dealers," who like cormorants devour them!

But the aspect which such a state of things bears to the Heathen world is not less awful than that which it presents to our home population. The life of Missions is just the life of piety. It will go well with other lands in proportion as it goes well with our own. Whatever tends to invigorate home religion makes for the advancement of missionary labour. Any sensible and permanent decay of the churches in Britain would be attended with disastrous consequences in Heathen climes. May God avert so terrible an evil from the borders of our Israel!

Now this two-fold, this tremendous calamity which has so often occurred to the church of God in divers parts of the earth, may occur again. It may be occurring now! The same causes will, under the same circumstances, produce the same effects. Sin and Satan have undergone no change, and man is in all points still the same perverse, rebellious, and depraved creature. The constant tendency of individual believers, of churches, and of communities, is still to departure from God. The aspect of the times which are passing over us is such as to excite in the minds of all reflecting Christians

the most serious alarm. The pages of the CHRISTIAN WITNESS have already testified to the fearful spiritual drought that is at this moment resting on the vineyard of the Lord. How have those facts affected the minds of our readers? The true answer to this question will be the true description of their own spiritual condition. Life alone can sympathize with death. The dying have no sympathy with each other! Such facts ought to create a deep solicitude about our individual condition. Are we not exposed to the same influences? May we not become the subjects of the same calamity? Is not security amid danger infatuation? Is not the character of the whole community dependent on the character of the parts? If every member be diseased, where will be the health of the body? As the calamity of which we speak began with individuals, it is only by the revival of them that the whole ecclesiastical body can be revived. Our solicitude ought to extend to the respective churches of which we are severally members. Who can bear the thought of leanness, decay, and death in that temple of which he is a part? Who among us does not cry, "Let not this ruin be under my hand?" Let us then "look diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble us, and thereby many be defiled." Next to the prosperity of our own souls, it behoves us to sigh for that of our immediate brethren. Then there is the cry of perishing souls all around us, in our families, in our congregations, and in our neighbourhoods. Oh, how that cry ought to pierce our hearts! This has been a sad year in the earth. The number of conversions, according to appearances, has been very limited. The joy of angels over the penitence of sinners has been correspondingly small. The triumphs of truth have been few, and insignificant. Numerically, the armies of the living God, both in Europe and America, are actually diminished! At this rate when is the world to be converted? Surely, it is time to awake out of sleep! The church is the appointed instrument of the world's conversion. The first work of the Holy Spirit was to form a church by his own immediate agency, and that done, he commissioned the church to convert the world. This is the established rule from which there is no departure. Every fresh convert is, therefore, an addition to the means by which the Heathen are to be turned to the Lord. The voice, then, which declares the diminution of the churches of Europe and of the New World, is a voice of woe to the countless millions that sit in darkness. For them, however, the gospel was given in trust to those very churches, and woe to *them* if they preach it not by proper instruments and in the right spirit! Woe to *them* if they shall "deal treacherously" with the benighted Gentiles!

The spiritual leanness of the churches will be a source of distress to us in proportion to our love to the Lord Jesus Christ, and our zeal for his glory. It is to all such a matter of the deepest lamentation that the bygone year should have been so unproductive to his cause and kingdom. Let this consideration, then, excite our energies to the uttermost. The hour is come which summons to union and action the friends of Zion! The arrogant aspirations of High-Churchism, the rise and spread of Puseyism, the revival of Popery, are events which demand consideration and counsel. That the work of conversion should, in a great measure, have ceased, at such a juncture, and the churches of nearly all sects have suffered decrease, are events which ought to excite the utmost alarm! The suddenness too of this sad reverse is not less marvellous than its universality. Those events have no parallel. We are assuredly on the eve of great changes. May Almighty God prepare us for his will! This is the first warning; let the churches attend to its voice, lest "the Lord come with his chariots like a whirlwind,

to render his anger with fury, and his rebuke with flames of fire." They have sinned, and God is leaving them. Let them hear his voice by the Prophet; "I will go and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early," Hosea v. 15. These words set forth at once the cause and the cure of our "leanness," and of all the evils which flow from it. Whoso hath ears to hear, then, let him hear the counsel of the Spirit. Let all repent and pray. Let the inhabitants of one city go to another, saying, "Let us go speedily to pray before the Lord, and to seek the Lord of hosts," Zech. viii. 21. There is still hope to be indulged, but not a moment to be lost. Heaven, earth, time, eternity, all, all with united voice summon the servants of God to assert the honours of their Lord and Master.

A WORD TO THE CHURCHES.

For the Christian Witness.

THE note of alarm has been sounded. The people of God are now in the possession of facts concerning the state of the church, which are woful enough to cause mourning in all the courts of Zion. I doubt not that you read with astonishment and agony, that you grieved and prayed over, the facts given in the last number of the **CHRISTIAN WITNESS**. I can say with truth that my mind has been so absorbed with the fearful case there exhibited, as scarcely to be able to think of aught else. Thinking is not enough. Praying is not enough. Action is not enough. We must have the three-fold cord, if we would draw back the church of God to its King, the flock of Israel to the Shepherd thereof. Open your eyes, O drowsy saints! You have been dreaming that the church of Rome was tottering; while it is that temple shaking, of which you profess to be living stones. Strange deception! By some kind of spiritual mirage we have thought that the armies of the aliens were being put to flight; while the hosts of Israel have been turned backwards. Satan has found out that he cannot beat down the church by the sword; and having learned by experience, he is fighting on a wiser plan. Shall the Devil be more skilful in the things pertaining to the kingdom than those who are taught by the Spirit of God? No. We must awake out of sleep, strengthen our forts, man our garrisons. If we doze away on the same balmy couch, the kingdom will be indefinitely delayed. Whence is our leanness? Whence our spiritual desertion? Whence our defeat? I would say that our leanness arises from a want of spiritual manna. Where would the armies of Israel

have stood, if they had failed to gather their measure of food night and morning? No fiery serpents would have been required to sting the rebels to death, if the manna had been stopped, or if the Israelites had been such fools as to let it lie without gathering. And Satan has learned at last that which is written with the largest letters in the book of God; that which begins at Genesis, and is continued through all the prophets, and gospels, and epistles, to Revelation; that spiritual knowledge is essential to spiritual existence. It is just possible for a Christian to live like a dormouse, sleeping away his being without nourishment; but this is a sorry condition. To drop the figure; if Christians are to be strong in faith, and full of the Holy Ghost, the doctrines of the gospel must be faithfully proclaimed, eagerly desired, humbly and affectionately received. It is with the greatest reluctance, but the utmost firmness, that I assert it as my conviction, that Arminianism has leavened our churches. While the divines of the last century were so absorbed with the love of God, as manifested in the doctrines of grace, as almost to neglect appeals to their hearers on their responsibility, our present race of preachers have been so frightened with the ugliness of Antinomianism, that they keep their people grovelling among that which is at the first stage in the Christian journey. Human agency has been vigorously applied to the heart of the sinner and the saint; but the arm of Omnipotence has been too little sought. Repent, has been the cry; but *BE converted* has been forgotten. Make your calling and election sure, has been dinned in our ears; but the encouragement that it is God who works in us both to will and to do of his good pleasure, has been the still small

voice, overwhelmed amid the clang of trumpets. Whence our spiritual desolation? Our want of earnest prayer. Our sabbath morning and Monday evenings give a sad report! While the flowery preacher is followed by thousands who hang on his lips and treasure up every conceit, the preacher's Master is unsought, even when he sits to bestow the richest treasures of his hand. A dozen at a prayer-meeting are about the usual number, for a hundred at the great congregation. Where are the rest of those who call themselves by the name of Christ? Oh, what a resurrection would it be, if the couch, the gay party, the tavern parlour, were to give forth those who have a name to live!—if the gold kept not back the *avaricious* Christian (strange being!) from appearing in the presence of God! Oh, if Christians would fix their eye on heavenly realities, and resort to individual prayer for spirituality on behalf of themselves and the church,—if brothers and sisters, friends and companions, would give themselves to confession and supplication, the captivity of Zion should be turned; those who sleep should awake; those who mourn should receive the oil of joy.

Whence our defeat? The hosts of Israel have not followed the Captain of their salvation; there is a grievous want of practical godliness. We are not now scorned for puritanical preciseness. Our ministers are not now Methodists and enthusiasts. Those who walk godly in this world, or rather those who profess to be the followers of the apostles, are not now shut out from society. The world has opened its door to let in the soldiers of Christ, and they have forgotten to close their castle gates after them. Satan has poured his troops into our fortress; and lo, we are a prey. Would to God the members of Christ's church were again the offscouring of all things! Would to God the ministers of his people were counted less than the servants of all! Of the two evils, persecution is infinitely more desirable than that assimilation to the world which has spread in the church. We ought to pray for the fire, that we may be refined. Where is the living to God—the entire consecration—the cloak of zeal—the constant and manly wielding of the sword of the Spirit—the contempt of gold and crowns which characterised the saints of former days? All gone; and the Spirit has gone with them. If we want prosperity, we must live to God. Would he

become a rich man, who spent as much time in pursuit of gold, as the mass of the Christian church employ in the accumulation of spiritual treasures? We must have religion at the railway board as well as on missionary committees. We must have religion at the Bank as well as in the collecting-box. We must have religion in the desk as well as in the pew. Wherever the professor goes, he should be a light, a city, an epistle.

Awake to righteousness. To your posts, O Israel! Ye mighty, arm for the conflict. Be ye strong in the might of your God.

GAIUS.

RELIGION AT HOME.

For the Christian Witness.

It is a painful thought that the prevalence of impiety and infidelity must, to a great extent, be attributed to the defective exhibition of religion in so many of those who, according to their profession, ought to be the salt of the earth, the light of the world. The world is not what it might be, because so few Christians are what they ought to be. It is not that they do not shine on the sabbath—that they are not devout worshippers in the sanctuary—that they are not the encouragers and supporters of works of faith and labours of love; but that they do not shine at home—that the dove-like spirit, the lamb-like behaviour of the lowly Jesus is not apparent in the shop, in the counting-house, the warehouse, and the parlour. There is a preaching of the truth, a proclaiming of the excellency of the knowledge of Christ besides that which is listened to from the pulpit; and there is an eloquence without words, which, though it may not fire, yet enters deep into the soul of man—it is the preaching and the eloquence of Christ-like conduct. Every Christian, then, whether male or female, can preach the gospel; the humblest, the poorest, the most illiterate and obscure can do this; and daily and hourly preached it must be, if Christianity is to be presented in her beauty and brightness, and to allure, influence, and subdue the godless millions around us.

Religion, without a practical exhibition of it, is a mere nonentity, or at best but as a sapless tree, neither beautiful nor useful. There should be a striking contrast between a religious and worldly family—between those recognized as the followers of the Lord and those who live

according to the flesh. The contrast should be as apparent, if not as striking, as is seen when we cast our eye on the cheerless and barren heath, and then on the verdant and flowery mead. The description given of believers and unbelievers in the Bible is very marked and forcible: the one is dead, the other alive; the one is darkness, the other is light in the Lord; the one is a forgiven child going to his Father's house, the other a rebel going his own way to perdition.

We readily know with whom we are in the family of unbelievers; a word from the lip, a book on the shelves, a picture on the walls, tell us pretty correctly that here God dwells not. But is the reverse of this true? Do we always as easily know when we are in the dwelling of the faithful? The children of this world do, by almost every word and work, plainly manifest that they are of the earth, earthy; do the disciples of Christ as manifestly evince that they are of heaven, heavenly? Those who serve in the families of the latter should, when departing from it, be able to say, "It was good for us to live there." Alas! how often has a different testimony been borne! There was the form of religion, but little of its reality; the words of prayer were heard, but the kind word of counsel and persuasion was music which seldom fell upon the ear; there was decorum and propriety of manners, but not much of the dissolving and dove-like spirit of Jesus; the voice of praise was heard, but too often the voice of chiding, accompanied with severe looks and darkened brows. Happily this is far from being true of every home; *but is it not true of some?* "We speak that which we know, and testify that which we have seen." Oh! that it were not so, and that every Christian home were one of peace and love, like that of Bethany! then would Jesus come in spirit and abide there, and many would be constrained to exclaim, "How goodly are thy tents, O Israel!"

Masters, remember that ye have a Master in heaven, whose all-searching eye is ever upon you. There are also other eyes upon you—the eyes of your unconverted servants, and the eyes of the world. They mark your character as it is daily exhibited in the retirement of your home and in the walks of busy life, and upon the holy traits of your character depend, to an extent beyond what you may imagine, the glory of God, the honour of his cause, and the salvation of men. Put away, then, all bitterness,

and wrath, and clamour, and evil speaking, and be kind, and gentle, and holy, in the church, in the world, and at home.

W. B.

A LETTER TO CHURCH MEMBERS.

For the Christian Witness.

DEAR FELLOW MEMBERS,—As one who professes to have "passed from death unto life," whatever affects the success of the preached word of God is to me of importance. But before I proceed, allow me to express a hope that no rigid censoriousness prompts me to address you. As a woman I sorrow to observe that the fault of unnecessary and irrelevant conversation in the sanctuary exists chiefly among my own sex, and I trust their piety will induce them to lay aside this pernicious custom.

Either the place or the worshippers have changed since the patriarch, in reference to the spot where God revealed himself, exclaimed, "How dreadful is this place!"

Not long since, previously to the commencement of the week-evening service, two persons entered a pew near my own, and, to my annoyance, forced on me a brisk conversation, which lasted between ten and fifteen minutes, the important subjects of which were dress, visits, accidents, and the merits and demerits of a house one of them had been viewing shortly before. These women were and are entire strangers to me, but they are most probably readers of the CHRISTIAN WITNESS; and as I find from many opportunities of observation that their conduct on the occasion just mentioned was the rule and not the exception, I earnestly implore them to pursue a different course. I could specify many similar cases; but to particularize where a fault is so general is unnecessary.

I look upon this custom as disadvantageous to the supporters of it, and painful to others. The results of it, as they affect myself, I subjoin.

1. As an unawakened sinner, the appearance of immediate forgetfulness in professing Christians *hardened* me.

2. As a trembling penitent, my whole soul agitated with sorrow for sin, the interruptions to meditation thus caused *injured* me.

3. As a serious Christian, anxious to "read, mark, learn, and *inwardly digest*" the word of life, such carelessness *distresses* me.

Fellow Christians, if *you* feel no ill effects from this practice, have *you* no sympathy with your pastor? Feels *he* nothing to see, as you retire, the dull listlessness (for *earnest* hearers do *not* thus) supplanted by the unmeaning smile? Does not the hum of the chattering trouble him? He anxiously looks to see the degree of Christian character attained by you; his prayer to God is that you "may be saved;" and he wishes you to be saved not merely from the awful condemnation of unregenerate men at the last day, but from the inquietudes of a conscience ill at ease, and the discomfort of a soul walking contrary to the spirit of the gospel.

Here is a promise made in the days of David: let your imitation of the characters for whom it is made, make it yours: "Whoso offereth praise glorifieth me; and to him that ordereth his *conversation* aright will I show the salvation of God," Ps. l. 23. Hear Milton:—

"But if much converse perhaps
Thee satiate, to short absence I could yield;
For solitude sometimes is best society."

Paradise Lost, book ix.

RACHEL L.

LEND GOOD BOOKS.

For the Christian Witness.

I WAS lately visited by a young person who has resided a few years in America, from whence she had returned to this land to fetch some relations to join her family circle in that part of the world. Some years since she resided in my household, and under my ministry was brought to a knowledge of Jesus Christ, and is now walking in the fear of the Lord, blessed and a blessing. Conversing with me about former times she said, "When I first knew you I was a great novel reader, and spent all my spare money in procuring that trash; you put a good book into my hands, and in looking it over I met with those words, 'They shall look upon me whom they have pierced,' Zech. xii. 10, and my heart was so affected with what I read, that from that hour I gave up novel reading." Here God made use of a good book to furnish pious thoughts to the mind, or at least to direct from that which was evil to that which was good. *Might not much more be done in this way?* I have a small library which I lend to all who are willing to read; and who has not a few volumes that might be employed in the same way? Only make the effort, with prayer for a blessing, and you may hope for success.

Chiswick.

E. M.

Lessons by the Way; or, Things to Think On.

A LOST MAN.

MR. WHITEFIELD, a brother of Rev. George Whitefield, after living some time in a backsliding and careless state, was roused to a perception of his danger, but shortly after sunk into melancholy and despondency. He was drinking tea with the Countess of Huntingdon one afternoon, while her ladyship was endeavouring to raise his hopes by conversing on the infinite mercy of God through Jesus Christ. For a while it was all in vain. "My lady," he replied, "I know what you say is true. The mercy of God is infinite. I see it clearly. But, ah! my lady, there is no mercy for me! I am a wretch, entirely lost!" "I am glad to hear it, Mr. W.," said Lady H. "I am glad at my heart that you are a lost man." He looked with great surprise. "What! my lady, glad! glad at your heart that I am a lost man?" "Yes, Mr. Whitefield, truly glad; for Jesus Christ came into the world to save the lost." He laid down his cup of tea on the table. "Blessed be God for that," he said. "Glory to God for that word," he exclaimed. "Oh what unusual power is this which I feel attending it! Jesus Christ came to save the

lost! then I have a ray of hope;" and so he proceeded. As he finished his last cup of tea, his hand trembled, and he complained of illness. He went out of the house for air, staggered, was brought in, and shortly after expired.

A SILENT DEATH.

IN the last visit but one which Whitefield paid to America, he spent a day or two at Princeton, under the roof of the Rev. Dr. Finley, then president of the college at that place. At dinner the doctor said, "Mr. Whitefield, I hope it will be very long before you will be called home; but when that event shall arrive, I should be glad to hear the noble testimony you will bear for God." "You would be disappointed, doctor," said Whitefield; "I shall die silent. It has pleased God to enable me to bear so many testimonies for him during my life, that he will require none from me when I die. No, no, it is your dumb Christians, that have walked in fear and darkness, and thereby been unable to bear a testimony for God during their lives, that he compels to speak out for him on their death-

beds." This anecdote was communicated to the writer of it by a gentleman now living, who was then a student at the college, and a boarder in Dr. Finley's family. The manner of Whitefield's death verified his prediction.

HEAVEN UPON EARTH.

It is a pleasure to stand on the shore, and to see ships tossed upon the sea; a pleasure to stand in the window of a castle, and to see a battle and the adventures thereof below; but no pleasure is comparable to the standing on the vantage ground of truth, (a hill not to be commanded, and where the air is always clear and serene,) and to see the errors, and wanderings, and mists, and tempests, in the vale below, so always that this prospect be with pity, and not with swelling or pride. Certainly it is heaven upon earth to have a man's mind move in charity, rest in providence, and turn upon the poles of truth.—*Bacon.*

RELIGIOUS BELIEF.

I ENVY no quality of the mind or intellect in others, nor genius, power, wit, or fancy; but if I could choose what would be more delightful, and, I believe, more useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life even in death, and from corruption and decay calls up beauty and divinity; makes an instrument of torture and of shame the ladder of ascent to Paradise; and, far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blest, the security of everlasting joys, where the sensualist and the sceptic view only gloom, decay, annihilation, and despair.—*Sir Humphrey Davy.*

PARABLE FOR THE JEWS, BY MR. MORITZ.

"A POOR Jew wanted very much to be rich; he therefore put a bandage on his eyes, that he might pray to Mazal (or fortune), and went everywhere through the streets, looking up to heaven, and crying, 'O Mazal, Mazal, make me rich.' At length Mazal threw down a great bag full of precious treasure, which fell right before him. The poor man did not take off the bandage, but ran on, and stumbled over the treasure. Neither did he turn back to see what it was, but went on, still crying, 'O Mazal, Mazal, make me rich.' Mazal seeing her gift neglected, took it up again into heaven, and the Jew remained a beggar as before."

The Jews present requested an explanation of the parable, which he gave them, by referring to Isaiah ix. 6, and the second Psalm. A deep silence followed. At last some young men asked, "And will the bandage always be on our eyes?" He told them to pray that the Spirit of God might take it away. Five of these young men seemed to receive saving impressions that evening.

THE RELIGIOUS SAILORS.

ON board the flag-ship of a celebrated commander a complaint was made by his captain against about two hundred of the crew, for disturbing the rest of the ship's company by frequent noises. The admiral ordered an inquiry to be made, and appointed a day for a hearing. The accusation was, that these men were *Methodists*, and that when their watch was below, they were in the constant habit of reading the Bible to each other aloud, of frequently joining in prayer, and in singing psalms and hymns. After this was proved, the admiral asked what was the general conduct of those men on deck; orderly or disobedient, cleanly or the contrary? "Always orderly, obedient, and cleanly," was the reply. "When the watch is called, do they linger, or are they ready?" "Always ready at the first call." "You have seen these men in battle, sir; do they stand to their guns, or shrink?" "They are the most intrepid men in the ship, my lord, and will die at their post." "Let them alone, then," was the final answer of this magnanimous commander; "if *Methodists* are such men, I wish that all my crew were *Methodists*."

THE SCOTTISH PASTOR'S ADMONITION.

OF the late venerable Dr. Waugh his biographer records that, in his ministerial visitations, his nationality was often strongly displayed, and this with most beneficial effect, both in sentiment and language. When, without any adequate cause, any of his hearers had failed to attend public ordinances so regularly as he could have wished, and would plead their distance from the chapel as an excuse, he would exclaim, in the emphatic northern dialect, which he used on familiar occasions to employ, "What! you from Scotland! from Melrose! from Gala Water! from Selkirk! and it's a hard matter to walk a mile or two to serve your Maker one day in the week! How many miles did you walk at Selkirk?" "Five." "Five! and can ye no walk two here? Man, your father walked ten or twall (twelve) out, and as many hame every Sunday i' the year, and your mither too, aften. I've seen a hunder folk and mair, that aye walked six or seven, men, women, and bairns too; and at the sacraments folk walked fifteen, and some twenty miles. How far will you walk the morn to mak half-a-crown? Fie! Fie! But ye'll be out wi' a' your household next sabbath, I ken. Oh! my man, mind the bairns! If you love their souls, dinna let them get into the habit of biding awa fra the kirk. All the evils among young folk in London arise from their not attending God's house." Such remonstrances, it may easily be imagined, were not often urged in vain.

HINT TO PREACHERS.

A SPANISH artist was employed to depict the "Last Supper." It was his object to throw all the sublimity of his art into the figure and countenance of the Master; but he put on the table in the fore-ground some chased cups, the workmanship of which was exceedingly beautiful, and when his friends came to see the picture on the easel, every one said, "What beautif/ ful

cups!" "Ah!" said he, "I have made a mistake; these cups divert the eyes of the spectator from the Master, to whom I wished to direct the attention of the observer;" and he took his brush and rubbed them from the canvass, that the strength and vigour of the chief object might be seen as it should.

ZEAL IN DEATH.

ON the day of his death, in his eightieth year, Elliot, "The Apostle of the Indians," was found teaching the alphabet to an Indian child at his bedside. "Why not rest from your labours now?" said a friend. "Because," said the venerable man, "I have prayed to God to render me useful in my sphere, and he has heard my prayers; for now that I can no longer preach, he leaves me strength enough to teach this poor child his alphabet."

TRUTH AND CEREMONIES.

"As to me," said Martin Luther, "I do not cease my cry of, The Gospel! The Gospel! Christ! Christ! and my enemies are as ready with their answer, Custom! Custom! Ordinances! Ordinances! Fathers! 'That your faith should not stand in the wisdom of men, but in the power of God,' says St. Paul; and by this thunder-clap from heaven he overturns and disperses, as the wind scatters the dust, all the foolish thoughts of men."

THE GRAVE-YARD.

I NEVER shun a grave-yard. The thoughtful melancholy which it impresses is grateful rather than disagreeable to me. It gives me no pain to tread on the green roof of that mansion whose chambers I must occupy so soon, and I often wander, from choice, to a place where there is neither solitude nor society. Something human there is there, but the folly, the bustle, the vanities, the pretension, the competition, the pride of humanity, are all gone. Men are there, but the passions are hushed and their spirits are still. Malevolence has lost all its power of harming; appetite is satiated; ambition lies low, and lust is cold; anger has done raving; all disputes are ended, and revelry is over; the fellest animosity is deeply buried, and the most dangerous sins are safely confined to the thickly piled clods of the valley; vice is dumb and powerless; and virtue is waiting in silence for the trump of the archangel and the voice of God.—*Greenwood.*

SOURCE OF MISERY.

OPPOSITION to the will of God is the essence and sole cause of all our misery. There is no possibility of happiness but in compliance with it, and yet there can be none in a forced conformity to it. It must of necessity be the great object of the soul, its rest and centre, and everything must be sacrificed to it cheerfully and with delight. Who shall bring us to this? For if it is not my nature, I see at once that I can no more make myself so than I could make myself at the first.

Essays, Extracts, and Correspondence.

THE DUTY OF CHRISTIAN CHURCHES TOWARDS EACH OTHER.

For the Christian Witness.

BEFORE entering upon the subject of the present essay, it may be necessary to premise that the duty of churches towards each other will be considered in a limited sense, with respect only to churches of the same faith and order. There are, doubtless, duties devolving upon Christians towards each other, as Christians, to whatever section of the universal church they may belong; but as the Scriptures do not recognize diversity of church order, no instructions are contained in them how religious parties shall conduct themselves towards each other, beyond general admonitions to mutual forbearance and love. One design of our Lord in the establishment of the gospel dispensation was, that persons who should believe on his name should, in their respective localities, be formed into societies, or churches, which is evident from the union

of the early Christians, under the direction of the apostles. A second design was, that the churches which might be formed should recognize each other and exist in fellowship, which is seen in the allusions made to the communion of churches in the Acts of the Apostles and in the epistolary writings of the New Testament. The bond of union between the members of a church is, "one Lord, one faith, one baptism, one God and Father of all;" and the same bond should unite churches in harmony and love. Nothing is more foreign to the spirit of the gospel than the practice of Christians who limit their sympathies and obligations to the members of the individual society to which they belong, and nothing is more opposed to the unity of the universal church. Such practice limits the operation of the truth in the heart, restrains the exercise and manifestation of spiritual graces, and destroys interest in the kingdom of Christ. It is admitted that the intimate communion of churches

cannot be universal; but the communion of proximate churches may and ought to be intimate; and in the present facilities of communication mutual recognition may take place, and mutual sympathies may be expressed, to a large extent. It is true that county associations of churches are established; but these associations, either from the principle on which they are founded, or from the practice into which they have relapsed, do not fully exhibit the communion of churches, or perform the obligations which they owe to each other. For the most part, the principle and design of county associations are limited to the spreading of the gospel by the assisting of weak churches to maintain their pastors, or by the sending out of missionaries to make known the glad tidings of salvation; but this falls far short of a faithful discharge of duty between churches, and does not exonerate them from *specially* noticing and assisting each other.

First, Christian churches should seek acquaintance with each other's condition and circumstances, that they may understand the obligations they have to perform, and know how to pray one for another. To say the least, it is very unchristian for a church to be ignorant of the state of a sister church situated within a few miles only from its own locality, and to know nothing respecting it beyond the general rumour of its prosperity or its decline. The primitive churches sought acquaintance with each other by means of messengers, who were sent to convey expressions of fraternal regard, to inquire into the circumstances of the brethren, and to minister, if need be, to their wants; and there can be no doubt that the appearance of these messengers in the church meetings would have a most enlivening effect upon the members of the church visited, and would be productive of the most beneficial results. Allusion is made to the intercourse of churches in the following passages: Acts xi. 22, "Then tidings of these things came unto the ears of the church which was in Jerusalem, and they sent forth Barnabas, that he should go as far as Antioch, who, when he came, and had seen the grace of God, was glad," &c. 2 Cor. viii. 23, "Or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ. Wherefore show ye to them, and before the churches, the proof of your love." Col. iv. 7, "All my state shall Tychicus declare unto you, who is a beloved

brother," &c. "With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here." These passages show that the primitive churches sought acquaintance with each other's circumstances, and that they were interested in each other's welfare. In the present day the duty of assisting weak churches to maintain their pastors is generally acknowledged; (but whether it is performed in the best manner through county associations, and not by church individually assisting church, admits of doubt;) but beyond this little obligation is felt. The primitive churches both recognized and fulfilled the duty of assisting poor churches to maintain their indigent members. Affluent Christians did not suffer the poor saints to hunger because they were not members of the same society with themselves, but each church having members possessed of wealth, provided not only for its own poor, but also for the poor of other churches in less prosperous circumstances. Of these remarks the following passages afford corroboration: Acts xi. 29, "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea, which also they did, and sent it to the elders by the hands of Barnabas and Saul." Rom. xv. 25, "But now I go unto Jerusalem, to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints." 2 Cor. ix. 1, "For as touching the ministering to the saints it is superfluous for me to write to you. For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many." The ministering to the poor saints is greatly neglected by many Christian churches; some make no inquiry into the circumstances of the poor, the deacons merely distribute the pittance that may be collected without asking whether what they give will supply their need, and many churches are as regardless of the wants of the poor in sister churches as they are of the wants of the ungodly. If Christian churches understood the relationship they sustain to each other, and the obligation arising from such relationship, they would, as far as practicable, hold intercourse with each other, rejoice in each other's prosperity, sympathize one with another in adversity, and pray one for another, in obedience with the injunction, "Praying always

with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." The salutation of one church to another would be hailed with delight; the expression of sympathy under trials would be encouraging; new life and energy would be experienced in church meetings; and the spirit of the gospel would be excited and strengthened in the hearts of the members. Mutual intercourse has of late been carried on between Christians of the same order in different countries, and between Christians of different denominations in the same country, by means of delegates to the annual assemblies of various bodies or associations, and attempts have been made to unite all sections of the church in one bond of holy brotherhood; but while things have been attempted on a grand scale, and congratulatory addresses have ushered in the era of Christian union, the union and communion of neighbouring churches has been neglected, and neither interchange of sentiment nor of affection has passed between societies located not merely in the same county, but in the same parish or town; and to this neglect may be attributed the apathy with which one church regards another. The admonitions to love and unity with which the New Testament abounds are not limited to the members of a single church, but extend to all the faithful in Christ Jesus; and as these graces cannot be manifested by an individual member of one church to the individual members of other churches, the Divine precepts can only be fully acted upon by the union and communion of churches, and by the reciprocity of expressions and acts of kindness.

2nd. Churches should apply to each other for advice in trying and difficult circumstances. Attention to this duty would prevent much evil. It would preserve the members of churches from biting and devouring one another, allay party spirit, stifle discord, subdue faction, and promote unity and peace. It is not, however, necessary in every trivial case to appeal to a neighbouring church, but only in cases which a church finds itself unable satisfactorily to decide, and which threaten to interrupt its harmony or to destroy its peace. When the dispute arose in the church at Antioch respecting circumcision, it was determined that Paul and Barnabas, with a deputation of the church, should go to Jerusalem, to consult with the apostles and elders. In

the answer returned it appears that the members of the church were in the consultation, and that they united in the judgment given of the case, which shows that it is within the province of a church in difficult cases to advise with other churches.

3rd. Churches should expostulate with each other on any scandalous offences that may be committed, and should withhold communion if such offences be not removed. The same precepts which enjoin the disciples of Jesus to warn the unruly, and to withdraw from disorderly brethren, are applicable to churches when evils are permitted derogatory to the honour of Christ, and injurious to his cause. A consistent church may remind an inconsistent one of its sins; and without reformation, may withdraw from its fellowship. The inquiry, What have you to do with us? avails nothing in such a case, as the recognized relationship of churches which binds to sympathy and assistance, binds to admonition when the commands of Jesus are not obeyed. Were this duty faithfully discharged, much good would result. The opinion and voice of the churches would operate favourably in the restraining of some churches from an improper choice of officers, from abusing their liberty, and acting as though they were not only independent of men, but also of Jesus Christ. A church disowning or rejecting the relationship and mutual obligation of churches, virtually separates itself from the catholic church and disclaims its unity, and to such a church it is perilous to belong. Many more duties devolve upon churches towards each other, but the mention of the above must for the present suffice. Speaking the truth in love, may all the churches of Christ grow up into him in all things.

Derbyshire.

T. A.

MIXED MARRIAGES.

To the Editor of the Christian Witness.

SIR,—I saw an article in your July Number under the above title, and when I had read it, it occurred to me that marriages between members of different sections of the Christian church were almost as much to be deprecated as marriages between believers and unbelievers; in either case we say, "How can two walk together except they be agreed?" When religion is introduced under the circumstances to which I am alluding, it is not to converse

about the great doctrine of our holy religion, not to build each other up in their most holy faith, not to take sweet counsel together, but to pull each other to pieces about those things of which all Christians have need to be ashamed; to wrangle and argue about those trifling matters of opinion which, above everything else, disgrace the church as a catholic church, and which give infidels and scoffers a better handle to lay hold upon than all the other devices of Satan put together. To me it appears truly lamentable to see two, who are united together in that relationship in which God has designed that they should be help-meets to each other, thus destroying the work of grace in each other's soul by foolish jangling, and needless disputation; but such is too often the case. If a believer be married to an unbeliever, his course is clear, "Fear not them which kill the body,"—"but rather fear him who is able to destroy both soul and body in hell:" but when two professedly pious, yet differing in certain points which attach to the peculiarities of their sect, are united together, the case is widely different: in the very first instance the question arises—which place of worship shall be attended? "Oh," says one, "I have been accustomed to go to the Congregational chapel ever since I was a child, I could not think of changing;" the other may urge the same reason with regard to the Establishment, or the Methodists. "But," replies the first, "I am a member of that church, and if I cannot go there to worship, it will not be convenient to continue a member, and that would be giving up a privilege dear to me as life." This answer is reciprocated also, and in consequence of such a difference in their views and feelings, they are never permitted to experience that mutual happiness which is the portion of those who belong to one and the same church: and I think the experience of thousands will bear me out in saying, that it is a certain prelude to a differing on many points which are intimately connected with their temporal as well as spiritual welfare.

One objection raised against marriages between believers and unbelievers, is, that "it is for life;" and is not this the case here? yes, *it is for life* that they are quarrelling about nothing, and endeavouring to pull motes out of each other's eye, while beams are in their own eyes. We certainly cannot say that in such a case a Christian admits a serpent into his bosom, but it is nevertheless a thorn in

the flesh which is constantly troubling him.

Sometimes, it is true, the matter is compromised, and they will attend one place of worship one part of the day and the other at another part; but any one may see that this is attended with many evils. The parties themselves not being attached to one particular place of worship which they can call their sabbath home; and seeing both systems of church government and fellowship placed before them in their most favourable views, they are sure to entertain loose notions upon the subject; and it need excite no surprise if they soon become mere outcourt worshippers in the temple. And when the congregations at the respective places of worship see that they only come once a-day, and, perhaps, do not know that they attend elsewhere the other part, is it not likely that they will make use of it as a good pretext for stopping away themselves betimes? and then such a course cannot by any means engender respect for the parties themselves, but the very opposite.

It must likewise exert a very prejudicial influence on the minds of the children; not being accustomed to hear of religion but as a matter of controversy, it can be no wonder if they esteem it as a cunningly devised fable to keep people in order. And when they read the "Book," and find it there stated that the church is one fold under one Shepherd, and yet find it split up into so many sections, and that even their parents, whom nature teaches them to reverence next in order with God himself, cannot decide as to which is the most scriptural, but are constantly arguing the point as a matter of opinion, and do not attach themselves to either sect positively, but entertain views in many respects opposite, it can be no wonder, I say, if they treat religion altogether with contempt; and I don't think I go too far when I say, that of the two, the influence exerted over the minds of children in this case is more prejudicial than in the case of believers with unbelievers; for if one parent is a believer and the other an unbeliever, the teachings of the Spirit and the admonitions of conscience are unanswerable arguments in the minds of the children, showing them which is the good and the right way, and inducing them to cleave to that which is good. The evil itself is heightened by the consideration that notions imbibed by children under such circumstances generally become prejudices rooted, as it

were, in their very natures, which more or less trouble them through life, even though they become decided in their characters. "Every city or house divided against itself shall not stand."

ONE AMIDST THE EVIL.

[*.* While this spirited letter in some points considerably overdoes the matter, it nevertheless contains much wholesome truth. The subject is of sufficient importance to warrant further discussion, especially in a practical direction.—EDITOR.]

PLATFORM MEETINGS.

To the Editor of the Christian Witness.

SIR,—With all possible brevity permit me to recall your attention to a subject incidentally noticed in the *CHRISTIAN WITNESS*, for November, 1844, in the review of the autumnal meeting of the Congregational Union, and worthy of being formally resumed,—I mean the character of our missionary and other *platform meetings*. The pulpit, the platform, and the press, may be regarded as the great moral levers of society in the 19th century. It is to the *platform* I now wish to direct your attention; for it appears to me that much influence is wasted, and fine opportunities of usefulness are lost, which might be turned to good account. My complaint is, that, except at the meetings held in London and some of the leading provincial towns, it is a rarity to listen to an address worthy of being called a speech from any one but the Deputation, to which the others too often serve but as a foil. Some speakers may regard an unstudied, extempore address the most natural and best suited to, or at least sufficient for the occasion and the audience; and others may be called upon to speak without opportunity for preparation, more especially with reference to the subject matter of the resolution; but whatever be the reason, both the cause of benevolence and the cause of religion are the sufferers in various ways—notice the following—first, a crude or trifling speech always fails to make impression, and thus injury is done to the collection. Again, strangers, not accustomed to attend the preaching of the gospel, are often attracted by the novelty or interest of a public meeting; but their taste is offended; their estimate of religious, and particularly Dissenting institutions lowered, and their prejudices increased. Many worldly-minded persons, by attendance at missionary and

other meetings, have been led to repeat their attendance at the sanctuary in which the meeting is held, or of the body holding the meeting, and have thus been brought permanently under not only the sound, but the influence of the gospel. Again, the audience is deprived of the mental and moral improvement to which they are entitled. The object of the meeting is not that of the theatre, mere amusement, but the advancement of religion in the world. A lecture on astronomy, by dwelling on the grandest of God's physical works, should excite and strengthen our emotions of reverence and gratitude. How much more should the proceedings of meetings which relate to the progress of God's *moral* government, to the condition of man, and to that stupendous scheme revealed for the redemption of the world, be so conducted as to call forth emotions of sympathy towards man, and humility and praise towards God; so that the audience may leave the meeting not only more zealous in the cause of benevolence, but holier and better men. Again, I would add, that by inferior speeches the mental tone of the speakers is lowered; but I must not enlarge upon this point.

It is not contended that our platform addresses should be learned, argumentative, profound, or sermonizing; on the contrary, we desire them to be popular, entertaining, and abounding in illustration from fact or fancy, but withal replete with good sense and high-toned feeling, and having each a distinct and specific aim. There is no lack of ability in the speakers; yet congregations who would not long tolerate indifferent sermons, listen too uncomplainingly to low, rambling, and empty speeches. There is no reason why audiences should submit to such endurances in the one case more than in the other. Were the intellectual and religious tone of the meetings to be raised, the attendance of the friends of religion themselves, and their confidence in inviting strangers, would be increased. Frequently have I heard ministers and others say, "I dislike platform meetings. I am so often ashamed of what I do hear, that I am always afraid of what I may hear." Things ought not so to be.

The evils are confessedly great; but I think the remedy is obvious. Committees and speakers must both be aroused to a sense of their responsibility for the good that is lost and the injury that is done by an unfavourable meeting. The former, in their arrangements for a meeting, must

secure to speakers ample opportunity for preparation, and notice of the topics to which it is desired their addresses should apply; and the latter must make a point of attending meetings, and availing themselves of the opportunity they have received, and they must rise to the conception of the high and holy object to which they are called.

But I leave the subject with you, with the assurance that I am

NEITHER A PUNCTILIOUS NOR A
PREJUDICED HEARER.

September 17, 1845.

LATE HOURS OF BUSINESS.

To the Editor of the Christian Witness.

SIR,—You have repeatedly directed attention to the subject of this paper, and denounced it in no measured terms. The following is a faithful picture, extracted from an article published last January:—"After workshops and counting-houses are closed and silent, shops continue in full operation, flaring with gas, and crowded with buyers and sellers, till late in the night. Go forth into the streets early in the morning, between seven and eight, and you see shops opening, shutters everywhere moving, windows everywhere being arranged to catch the eyes and admiration of passengers during the coming day. Come again when the night is advancing, they are still open, nearly all till nine, many till ten, and some in particular neighbourhoods, and devoted to particular traffics, until eleven, or perhaps midnight. A long day's toil this, and almost without intermission; a hasty half-hour or so twice a-day for meals constitute the only breaks. And frequently, even when to outward appearance the shop is closed and the attendants gone, they are still at work with closed shutters within, making up the day's accounts, and arranging disordered goods for the business of to-morrow." Such was the language of a writer in January last, and still the evil prevails to an alarming extent; still many of our youth are confined to a very late hour, breathing the impure oppressive atmosphere of the shop, jaded and worn out with unmitigated toil. The appeal has been made to the reason, the justice, the humanity, the religion of the employers—but in vain. Eagerly grasping after gain, they are reckless of all consequences. That the health of their assistants is of the first importance, and should not be perilled, they will admit. They allow that recreation is needful—that the mind should be improved—that a taste for reading and science should be cultivated—that the morals should be purified—that the claims of religion should not be disregarded; but when, in connection with the securing of these important ends, there arises the possibility of loss, the fear of competition, or the alteration of long-established customs, the matter is hastily dismissed, and the evil moves on unchecked. Perhaps the iron hearts of these gentlemen, drapers and others, who are insensible to what is elevating and generous, might be moved by the stern authority of law. Were our legislature to interpose between the unhappy victims of this system and their merciless employers, by limiting the

hours of labour in shops, as they have done in factories, such a restraint would be at once effective and merciful. It might not gratify the sordid, hard-hearted shopkeeper, but it would be approved by the humane of every class. As it is, however, health may be sacrificed—no matter! Youth may lose its buoyancy, and become languid, emaciated, and care-worn—no matter! Mind may be crippled, contracted, and buried in the dust—no matter to these miserable earth-worms, whose only care and ambition is to amass wealth at any risk! Reader! shall this wretched state of things continue? A solemn duty devolves upon you. The remedy is at hand. It is in your power to remove the curse of late hours in business. None can deny that the public have the power of applying a simple and effectual remedy. Are you willing to abstain from shopping after seven o'clock in the evening? For so long as people go to buy late, shops will sell late.

Whoever, then, you be, young or old, male or female, you have something to do. Let not the slight inconvenience it may occasion prevent you from observing this rule. What is such inconvenience in comparison with the privations suffered, the oppressive toil endured, the health sacrificed, the lives shortened on the present system? And surely it were a very easy thing so to arrange one's domestic affairs that time would be afforded for shopping within reasonable hours. Only let such a family rule be observed, and it would give "hours of daily leisure to those who know not what daily leisure means, hours to spend in wholesome reading or wholesome rambling to those who are too much fatigued in body and mind at the long-looked-for close of their day's toil to do either."

September 19, 1845.

A HOME MISSIONARY EXAMPLE.

To the Editor of the Christian Witness.

SIR,—What class of men in this country are under so many obligations to the CHRISTIAN WITNESS as our home missionaries? I speak on the supposition that they are doing all in their power to put it into the hands of their people, who will thus be greatly edified. As one of that band, employed in diffusing great truths through the villages of a large neighbourhood, I feel that the larger the circulation of the WITNESS on my station, the more home missionary work am I doing. I greatly rejoice that our poorer people have such a monthly organ of truths, "most surely believed among us," put into their hands, and I long to see its circulation vastly increased. Who that attentively read the article on the "Free Church" in the last number, but must have felt,—"Well, here is indeed an example for us" Excuse me, Sir, for saying that you and your worthy brethren in large places have very little idea of the mental sluggishness with which home missionaries have to contend; and this is what makes such a healthful publication as our own organ a great boon to us in aiding the formation of character in our rural districts. Where our visits are necessarily few, the CHRISTIAN WITNESS remains on its visit for a month, until a new one comes to take its place, and thus it is operating with a mightier energy than may be at first thought of. I generally reserve the reading of the WITNESS to

my much-used study—the highway; and as in going to my villages I read a few of the lately published articles, I could not help halting for a moment to exclaim, “Well, who but the great Heart-Searcher can tell how much good that article may effect directly on its readers, and then indirectly on the thousands of minds that they may influence.” Your “Thoughts” on Temperance in the last number pleased me not a little, for I am a staunch teetotaler, and I earnestly desire that all men followed my example in this matter. Oh for the millennium of sobriety! Is not the “touch not, taste not, handle not” principle the safest—the surest—the only effectual one to usher in that glorious day? For the sake of that article on Temperance I could willingly bear the pain between my shoulders which your good WITNESS often gives me. I am in earnest, Sir; for having often to thrust a dozen or more copies into my coat-pockets, when about to walk many miles to a village where they are subscribed for, you pain my shoulders with a load which I cheerfully endure for the sake of circulating so much religious, moral, teetotal, congregational, missionary, and political truth as is in that periodical. I hope for, and shall earnestly try to obtain a larger circulation in 1846 than I have already had, although that has not been very small. Allow me to say to all dear brethren who are labouring in the more isolated portions of our country, that by taking about with them a little book wherein to insert subscribers’ names, and then ordering all the copies themselves, and on their arrival monthly taking them to the several subscribers, the number put into circulation, and also the good thereby effected, would be greatly increased. This is my plan; and although I have received from the bookseller 1042 copies since the commencement, not one farthing has been lost by so doing, and the little trouble it gives does not weigh a feather when contrasted with the

usefulness thereby attained. Our toils in the country, Sir, are not a few—our difficulties are not small, nor are our persecutors feeble; but whether ministers, deacons, local preachers, sabbath-school teachers, &c., &c., our motto ought to be—*must* be, “In the morning sow thy seed, and in the evening withhold not thy hand.”

That cheering promise, “It shall prosper,” has often lifted me up when I have been “faint, yet pursuing” in the good Master’s service. Animating pledge of success! Ye tried and troubled men of God, who, while “going forth weeping bearing precious seed,” often cry, “Who hath believed our report?” Stand erect in the manhood of vigorous faith. Let nothing earthly or hellish daunt you. Is it not written by the eternal pen on the page of prophecy’s “sure word,” “IT SHALL PROSPER,” and shall we who have the honour of being standard-bearers among Israel’s hosts be influenced by timid and cowardly feelings, while God is waiting to baptize us with the fulness of heavenly courage, if we are quite ready in faith and prayer to receive it? No! rather let us begird ourselves for nobler battle with heaven’s various antagonists, that on the morning of triumphant victory we may with joy and gladness be able to join in the shout of glory which shall echo back from millions of ransomed souls, “Hallelujah! the Lord God Omnipotent reigneth.” Yes, “It shall prosper,” although

“The scorner may scorn Jehovah’s decree,
And the sceptic may write that it never shall be;
But the finger of time on its dial shall stop
’Ere one promise prove false, or one prophecy drop.
Go stop it, proud scorner! alas, it is vain!
You may as well tie up the winds with a chain;
Or the seas, or the tides of the ocean control,
Or fuse the vast ices that rivet the pole.”

A HOME MISSIONARY.

Devon, Sept. 22nd.

THE CHRISTIAN WITNESS.

TO ADVERTISERS.

THE guaranteed Monthly Sale of the CHRISTIAN WITNESS being upwards of Thirty Thousand Copies, diffused throughout the three Kingdoms, renders it incomparably the most advantageous medium for Advertisements of Books, Schools, Sales of Property, Charitable Institutions, Apprentices, Servants, or Situations Wanted, and General Business.

THE FOLLOWING IS THE VERY LOW SCALE OF CHARGES:—

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N.B.—All Advertisements and matters relating to business to be sent to the Publisher. All Communications, Books, &c., for the Editor, to be addressed, post paid, to him at the Publisher’s.

LONDON, NOVEMBER 1, 1845.

PROPOSED UNION OF THE CHURCHES AT WAREHAM.

SOME fifty years ago “another gospel” began to be proclaimed in the pulpit of what is now called the Old Meeting, Wareham, in consequence of

which a secession took place, forming the church now worshipping at West-street. About twenty-three years ago, it appears, the truth was restored to the Old Meeting, the church of which a few weeks ago, having become exceedingly

anxious for the return of the seceders, addressed to them a very earnest *printed* letter expressive of their views and feelings, signed "on behalf of the church," by the Rev. T. Seavill. The excellent spirit of this letter is equalled only by the inconclusiveness of its argument. It adopts a general principle which, however it may apply to Wareham, would, if carried out, annihilate *two-thirds* of our existing congregations at one blow, and prevent the creation of many others, viz., "There must be no reason why we meet in separate places except what is supplied by impracticable distance or numbers;" neither of which reasons, they say, exists in their case. Assuming this, they add, "If these things are so, then are we, by our continued separation, not only incurring needless expense, but we are worse than squandering our Lord's money. One sanctuary can be made to accommodate all who in this locality are attached to our faith and order, and one preacher would be sufficient for the united assembly. This is finely exemplified at our missionary festivals—those delightful exhibitions of Christian unity, which occasion only one regret; namely, that the joyous spectacle then seen is not repeated on every sabbath throughout the year. Brethren, why not? God and conscience echo the question—WHY NOT?" The former part of this paragraph is intelligible, the latter enthusiastic. There is no analogy whatever between the two subjects. In the facts alleged, in the former part, we see urgent reasons not for the union of the churches, but for holy activity to multiply auditors and believers. The letter is otherwise admirable. The reply of the seceders, which is also printed, is a rather unsatisfactory production. It wants explicitness, and utters innuendoes; but the seceders, while certainly surpassed by the elder society in Christian feeling, as certainly excel them in sound discretion with respect to the point in question. The essence of the letter is contained in the following passage:—"We shall still be found ever ready to co-operate with you, to the utmost of our power, in everything calculated to promote the success of the gospel of Christ; but we are fully persuaded that real and hearty co-operation will be more completely secured, and consequently that a greater amount of good will be effected, UNDER PRESENT CIRCUMSTANCES, by the two congregations remaining distinct, each acting in its individual capacity, than would result from an attempt to incorporate the two congregations, which would certainly eventuate in the destruction of one of them, without enlarging the numbers or strengthening the resources of the other, to anything

like an extent sufficient to compensate for the aggregate loss to the ranks of Congregational Dissent which must ensue upon any premature attempt at a union."

The letters having been sent to us, we have noticed the matter less on particular than on general grounds. While the secession body were valiant for the truth in doctrine, they seem to have been utterly reckless of the truth in polity, as appears from the following paragraph:—"It now only remains for us to explain that the *manner in which our affairs are uniformly conducted*, and even the *tenure on which we hold possession of our chapel*, render it impossible that we should take this important step without the *concurrence of the subscribers*; and we rejoice to say that they join with us in this avowal of our sentiments." In such a matter we see little ground for "rejoicing;" much for lamentation. In harmony with this constitution, the document is signed by the "deacons," three in number, and the "committee," amounting to six, and that apparently in their own right, not "on behalf of the church." In the Old Meeting, the church and the pastor seem everything; in the New Meeting, nothing. This is a grievous state of things, and would alone reconcile us to the return of the seceding body, if they could see their way, as a ready means of annihilating a system so much to be deprecated. We must enter our decided protest against all such intrusion of unconverted men into the affairs of the kingdom of Christ; and in connection with the point, we invite particular attention to the following remarkable passage in Hall's Memoir of Toller. Mr. Toller having been urgently pressed to accept an important charge in the neighbourhood of London, addresses entreating his continuance at Kettering were presented from the "young people," the "Benevolent Society," and "the congregation at large," but nothing from the church! On this strange and preposterous movement Mr. Hall thus animadverts:—

"The reader will naturally be surprised to find that on this occasion no address was presented by the church. As this omission cannot, with a shadow of probability, be ascribed to indifference on their part, it must be imputed to the church not occupying that rank in the esteem of the auditory to which it is justly entitled. In every Christian congregation the church ought to be regarded as the principal object, to which the auditory are but an appendage, and for a union with which it should be their highest ambition to become qualified. Congregations are the creatures of circumstances; churches the institution of God: and if we adhere to the maxims

and examples of Scripture, and of primitive antiquity, in all religious proceedings their judgment will first be consulted, and their official character recognized. But here we meet with a transaction of great moment, in which three classes of persons, to which no function is assigned in the New Testament, act a conspicuous part, while the church is wholly overlooked. My reason for animadverting on this procedure is, that, in the economy of modern Dissenters, a growing tendency may be perceived to merge the church in the congregation, and to commit the management of the most weighty matters to a body of subscribers, in preference to the members—an innovation, should it generally prevail, productive of incalculable evils. Many of those who compose the auditors, in distinction from the church, may possess genuine piety; but while they persist in declining to make a public profession of Christ, it is scarcely possible for them to give proof of it. The greater part, it is no breach of candour to suppose, are men of the world; and surely it requires little penetration to perceive the danger which religion must sustain by transferring the management of its concerns from persons decidedly religious to those whose pretensions to interfere are founded solely on pecuniary considerations. The presumptuous intermeddling of worldly, unsanctified spirits, with ecclesiastical concerns, has been the source of almost every error in doctrine and enormity in practice that has deformed the profession of Christianity from the time of Constantine to the present day; nor is Dissent of much importance except as far as it affords an antidote to this evil. The system which confounds the distinction between the church and the congregation has long since been carried to perfection in the Presbyterian denomination; and we all know what preceded and what has followed that innovation—the decay of piety, the destruction of discipline, a most melancholy departure, in a word, both in principle and in practice, from genuine Christianity.”

ORPHAN WORKING SCHOOL, CITY ROAD.

THIS Institution was established in the year 1758, and was opened at Hoxton for the reception of twenty poor orphan or destitute boys. The efforts of a few benevolent individuals soon enabled the committee to admit twenty girls also. In 1771, it was found that the accommodation was insufficient; the committee, therefore, sought new premises, and an eligible site presenting itself in what was then open country, a plot of freehold land was purchased in the

City-road, on which the present building was erected, in the year 1778, for thirty-five boys and thirty-five girls. A gradual increase has taken place in this number, until it has reached at the present time one hundred and twenty-one—seventy boys, and fifty-one girls. *The average annual admissions for the last three years have been twenty-six children from all parts of the country.* ONE THOUSAND TWO HUNDRED AND FIVE children have been received since its commencement. The number of candidates at the last election was greatly increased. The list comprised FIFTY-THREE cases, many of them of the most distressing character; but the want of accommodation in the present building prevented an admission of more than thirteen. The present building, it seems, will not admit of enlargement without depriving the children of the means of healthful recreation; and the altered and now confined situation of the school would render that measure on many accounts undesirable. The governors have therefore determined to erect a new building capable of receiving DOUBLE the present number of children; and for this purpose they purchased an eligible piece of land, about three miles from the city, on an elevated spot, at Haverstock-hill, Hampstead-road. The domestic arrangements of the plan have been carefully attended to, in order to promote the health and comfort of the children, by providing spacious and airy day-rooms, dormitories, playgrounds, infirmaries, and all requisite conveniences. The committee have entered into a contract for the building; £6,200, out of the benefactions of deceased governors and friends, have already been expended in the purchase of the ground; about £14,000 are required for the completion of the plan.

Such an institution as this requires but little advocacy among the British people, who are ever alive to the cry of humanity in distress. The Orphan Working School, moreover, is well-known to the best portion of the public, and fully enjoys the confidence it so abundantly merits. There is one fact which, among certain classes, will have its due effect. Of the children now in the school *nine are the orphans of ministers deceased.* This is one of the few great public charities among us which has hitherto been kept free from the leaven of High Churchmanship and Puseyite Popery. The presidency of Henry Waymouth, and the treasurership of John Remington Mills, are sufficient guarantee for the liberality of its principles and the rectitude of its administration. From the country papers we see that its able and energetic secretary, Mr. Joseph Soul, is prosecuting the appeal of the

governors in the provinces, and we doubt not with the success to which his mission of mercy entitles him.

LONDON FEMALE PENITENTIARY.

THIS Institution deserves to be better known. It is the offspring of true Christian feeling, and has been productive of not a little good. There are few subjects in which society, in all its grades, is so deeply, so fearfully interested; and yet, from a morbid delicacy of feeling, there is scarcely one from which it recoils with so much disgust and horror—emotions which are praiseworthy only up to a given point, beyond which they merit the severest reprehension, as becoming identified with the cruel and the murderous! The thirty-eighth report, which is now before us, together with the “Miseries of Prostitution,” by Mr. Talbot, present an embodiment of facts and a detail of woe which it will require a mind of firm texture to read without tears. From the report of the Penitentiary we learn the following facts. Since 1807, the date of the institution,

Applications have been	7292
Received	2871

Placed out to service	888
Reconciled and restored to their friends	717
Left the house at their own request	380
Discharged from various causes	504
Left from ill health	116
Sent to their parishes	25
Emigrated to foreign lands	48
Died in the Institution	29

It will thus be seen how fearfully small the number of admissions is compared with that of the applications, and how few the number even of applications compared with the several hundreds of thousands whose “feet,” since 1807, have gone “down to death, and their steps taken hold on hell.” From a review of the statements of the applicants, as recorded on the minutes of the Ladies’ Committee, the following are among the prominent circumstances which led to their unhappy condition; the fundamental cause, doubtless, being the corruption and depravity of the human heart:—an attendance at fairs, theatres, and other places of general and promiscuous resort. Greenwich fair, Camberwell fair, minor theatres, and other places of amusement, frequented for a holiday and recreation, have proved, as in former years, causes of ruin to the health, character, and condition of many.

These are facts which ought to be deeply pondered by all whom they do or may concern. There is a balance in favour of the Society of

£244 14s. 7d. The poor inmates, in the course of the year, have earned no less than £1065 16s. 5d. towards their own maintenance. But for certain legacies, however, the income would have fallen several hundred pounds below the expenses. Let the good people who are prompting projects for erecting monuments to Dr. Watts and other worthies, ponder such facts as this! One word to the excellent committee: it is not enough that a door of mercy is opened for the poor outcast weary of her vile and wretched vocation. There ought to be attached to the house a staff of discreet and godly matrons in the capacity of missionaries, by which means thousands might be reclaimed from their ways whom death overtakes before they are so broken and humbled as to seek an asylum.

THE VOLUNTARY PRINCIPLE IN SHEFFIELD.

In the month of January, it will be remembered, we published some strictures on certain churches in one of our large towns, without specifying its locality, but which, for some cause, the churches in Sheffield applied to themselves. The anniversary of “No. I.” as specified in the *CHRISTIAN WITNESS*, was, it seems, recently held, and we have received an account of the matter from more than one correspondent. The following is a brief statement of the financial affairs of this place, from its erection in 1828 to the present time. The cost of the chapel, including the purchase of land, was upwards of £4,000; after the opening there remained a debt of about £1,950. In the year 1835 a large and commodious school-room was built, at an expense of £130, which amount was raised at the time by the liberality of the friends. In the year 1835 the debt on the chapel was £1,986, and from that time to the present it has been gradually reduced to the sum of £1,470, which, with the cost of the school, shows that the congregation has contributed within the last ten years £946, besides providing for the interest of the debt and the other current expenses. On these facts one correspondent remarks, “From the above statement it would appear that this little flock, which was deemed worthy of being put in the Pillory last January has actually raised, during the past ten years, for school erection, chapel debt, and interest, about £1,646—a sum which, if the financial accounts of the Congregational Union for Scotland be rightly understood, it would take that respectable body some five years to raise; so that although ‘No. I.’ is neither a rich congregation nor a large one, yet the contributions

of two such despised congregations would be about equal to the Scottish Congregational Union." This comment is as full of mist as it is void of truth. The common reader will not understand it, and the enlightened reader will be misled by it. What does our correspondent mean by "financial accounts?" He must mean "school funds, chapel debt, and interest," or the argument is good for nothing. It is clear, however, he means not this, but the income of the Scottish Union for its special objects, and therefore the argument is preposterous. It is just like comparing the income-tax of one man with the queen's taxes of another man, with a view to determine their respective means. But even taken in his own view, the error is egregious. What!—the revenue of the Scottish Congregational Union for *five years* amounting only to "£1,646!" Why this very year, even after deducting the balance of account in the bank last year, it was £1,710 8s. 3d. This sum multiplied by five would be £8,552 1s. 1d.! But even taken absolutely, £1,646 is but an insignificant sum for a congregation in such a town, as the result of "ten years" labour. Had it been raised in one year it had been but a moderate ground of glorying. We have just received a document from Bradford, giving an account of the rise of Wibsey Chapel, which originated in a Sunday-school some twenty years ago. In 1835 the Christian Instruction Society of Horton-lane church appointed an agent to labour there; in 1841 a substantial chapel was built; one-half of the expense was met by the time of the opening, and on the last sabbath of September the remainder was cleared off by donations and collections to the amount of £868 17s. 8d.

ORDINATION DINNER AT TAVISTOCK.

IN our Number for September reference was made to the "Ordination Dinner" at Tavistock, with this intimation: "As it is a question involving a general principle and serious consequences, we shall express an opinion on the point." These simple terms called forth letters from both the worthy pastors, who naturally deprecate the notoriety attendant on animadversion, and from our original correspondent, Mr. Pearse, all of whom would have us believe that the thing went off very well, and that there was "no dissatisfaction." The much and justly respected senior pastor, Mr. Rooker, thus states the matter:—"The simple facts are these: previously to the intended ordination, at a meeting of the ministers and deacons, among other arrangements, it was agreed that a cold dinner

should be provided in the vestry, and *not a word was uttered respecting the use or disuse of wine, &c.*, on the occasion. Soon after I was informed by a friend that one of the deacons, Mr. Pearse, who is zealous in the total abstinence cause, had expressed an *intention of remonstrating at the dinner against the use of such a beverage*; and it was suggested by my informant that in order to prevent the discord which such a remonstrance might occasion, the ministers who had been invited should dine at the houses of various members of the congregation, who would feel a pleasure in receiving them. I approved of this suggestion, and mentioned it to others, who most readily acceded to it; and as far as I was aware, all was done to the satisfaction of all parties." Our venerated brother is somewhat mistaken. There was much, and, we contend, just dissatisfaction among some of the parties. This we have had from their own lips. But let us next hear Mr. Pearse: on August 5th, the day previous to the ordination, Mr. Pearse transmitted to us a copy of a *printed letter*, (on the Wine Question, much fitted painfully to distract, if not absolutely to convulse and break up the church,) which, he says, "I felt it to be my duty to put into the hands of each of the members of the church with which I am connected; and being a matter of fact man, I will just communicate to you another. To-morrow, as the enclosed bill informs you, we are expecting many ministers and friends to visit us. Arrangements were making for a dinner for about one hundred in our school-room, *when our ministers expressed a wish to have wine, &c., &c.*, introduced. I stated that, being in the habit of attending some public dinners, I had felt it to be my duty to bear my testimony against the drinking customs of society, and that it would be very inconsistent to appear to sanction it in a meeting of this kind. Two of the deacons joined with me in the wish *to have* no intoxicating liquors; consequently we are to have no public dinner." Our readers will observe that Mr. Pearse, as compared with Mr. Rooker, whose statement is fully borne out by the letter of his colleague, somewhat understates his own intentions; they will also notice the conflicting character of the phrases in the two extracts, which we have marked in italics; but this circumstance does not at all affect the general principle.

Such are the facts; and that they are serious facts none will deny. The question, then, having been forced upon us by Mr. Pearse himself, setting aside all the restraints which a false delicacy might impose, at the expense of the public good, we shall, on general grounds, deal

with it as duty requires. Is it not high time to do so? What could be more entirely rational, or more severely proper, than the intended arrangement? The place selected was not even a tavern. It was to be a cold dinner in a school-room. Such as chose a glass of beer or wine might have it; and those who preferred water would be supplied. This social repast is a usage, in substance universal; and it has been immemorial among the wisest and holiest of men the world has seen. It is founded in reason, and fraught with utility. Here brother meets brother, friend friend, and man man; thus, the best affections are cherished, old friendships are revived, and new ones formed. Here the youthful shepherd comes at once into social contact with the representatives of surrounding churches, and receives their Christian welcome. Here heart joined with heart, obtains its meet expression in the junction of hand with hand, at the shrine of Christian hospitality. Here not only are Christian sentiments reciprocated, but important points are oftentimes started in relation to the cause of Christ in the given congregation or locality; not only are hints often, dropt from the lips of wisdom of great value both to the new pastor and his flock; but special subjects, appropriate to existing circumstances, are frequently brought forward there, and afterwards prosecuted to a happy issue for the place and people. Ordination dinners have probably been more fertile of wise and profitable suggestion, connected with the work of God, than any other occasion that brings his servants and people together. But in the case before us, the feast of charity, with all its advantages certain and probable, is sacrificed to the scruples of *one man*! The menaced *public remonstrance* of a single individual breaks up the arrangement, and like a shell thrown among a group of peasants, disperses a hundred guests, ministers, deacons, members, and friends from surrounding churches, among private families! Do we praise Mr. Pearse for the achievement? We praise him not. While we admire his courage, and respect the acknowledged worth of his excellent personal character, we deeply deplore his indiscretion, and hope he will have no imitators. Dispersion is not conviction. Apparent victory may be real defeat! Imprudent zeal has done incalculable mischief to the great cause of total abstinence. The result of such a course among persons unacquainted with the subject, is, not to promote inquiry, but to inspire disgust. The cause is confounded with the advocate, and both are reprobated, the one as a bore, the other a nuisance. Such proceedings, however well-intentioned, are an offence not only against good manners, but against

great principles,—principles which ought ever to regulate the policy of total abstainers. Their first duty is to conciliate, not to exasperate. A reckless friend is a virtual foe. We keenly feel the personal bearing of such a course. The CHRISTIAN WITNESS has made a demonstration on the subject of Tee-totalism, which even many wise men may probably think savours more of zeal than of prudence,—an opinion which exhibitions like that of Mr. Pearse are but too likely to foster and confirm. But having counted the cost, surveyed the field, and determined the plan of the campaign, we are not to be disheartened by the folly of friends any more than intimidated by the fury of adversaries. The efforts, not to say the sacrifices, nevertheless, which we are making and intend to continue, to promote the noble cause, even apart from other and higher reasons, we think, entitle us to use great plainness of speech in dealing with the grievous blunders of misguided brethren, whose folly impairs our strength and impedes our progress. Systematic errors in this respect, therefore, shall assuredly be visited, and there will be no respect of persons.

But Mr. Pearse is not the only party in this matter, whose proceedings demand notice; truth requires of us the distinct declaration, that we discover what appears to us a culpable want of decision on the part of the church, with its bishops and deacons,—a weakness the more surprising from the fact that Mr. Pearse's peculiar views ought, by this time, to have been known by them, and the proper mode of dealing with him and them to have been decided upon. From his own printed letter before us, it appears that, about seven years ago, he began to entertain scruples about the use of port wine at the Lord's table, and "frequently mentioned his scruples to his minister;" early in 1841, he "could no longer conscientiously continue to hand round the cup," "nor could he partake of it himself;" and he wrote to his minister stating his reasons. At length another deacon embraced his views, and "some" of the members next "declined partaking of the contents of the cup." In the spirit of love, a church meeting was called, in July, at which it was resolved to change the port wine to tent wine. "I had purposed with this change," says Mr. Pearse, "again to conform to the ceremony;" but he adds, "to my grief and astonishment the resolution was preceded by another *declaring that, 'the use of an unfermented liquid is unsanctioned by the Scriptures.'*" The utterance of this simple affirmation marred the concession. "I determined," says he, "to withdraw altogether from the ordinance of the Lord's Supper, and wrote our esteemed minister (which letter I

wished to have been read to the church,) desiring him not to call on me to take any OFFICIAL part in the public or social worship connected with the church, choosing rather to be silent, and by that silence to give my testimony against these proceedings until the above *resolution should be withdrawn.*" What next? The church after patiently waiting a considerable time to see if this impracticable brother would come to a better mind, meekly and tenderly gave in to him. "About eight or nine months," says he, "after this, the resolution *was withdrawn.*" Well, was Mr. Pearse now satisfied? Did he now resume communion with the church in the tent wine? No; he split the difference; he now returned and took the bread but not the cup. And why? Because he says, it was "coupled with a declaration that it was not done from *principle*, but merely to *please* certain individuals." He adds, "I have since that period, when at Tavistock, united in the ordinance NOT partaking of the cup for the before-mentioned reasons." Thus, therefore, Mr. Pearse in effect, says to his brethren, "I scorn your Christian forbearance! I demand your entire concurrence! My judgment is the standard of truth! I shall dictate the opinions of this house! Mr. Pearse will, of course, indignantly disclaim this; but such is our honest interpretation of his actions.

A crisis at length arrives; and in anticipation of the ordination dinner, Mr. Pearse in effect, says, Well, the ministers and friends may *eat* as they choose, but they shall drink after my pleasure. This we take to be the spirit of our friend's purpose; for nothing daunted by age, sex, intelligence, piety, or office, of the expected company, and reckless of consequences, he determines as an act of homage to conscience, to remonstrate with them when seated at the tables. And, says the amiable but irresolute pastor, "to prevent the discord which such a remonstrance might occasion," the ministers and friends were scattered up and down in parties, where they might be protected in the enjoyment of their repast from the assaults of a zeal which overlooked the proprieties of time and place. Now with all the respect which we feel for gray hairs, and the experience which accompanies them, we submit there is another and a more excellent way of dealing with "sowers of discord among brethren." If rule is to sink into subservience, if a sheep is to control a shepherd, if the minority—a minority of one!—is to lead the majority, society is dissolved, and government at an end! No language can adequately deprecate Mr. Pearse's plan of *printing letters, and placing them in the hands of all the members.* By this process we will under-

take to shatter the most harmonious church in England to atoms! The deacon who is capable of such things, by the simple fact demonstrates his utter unfitness for the high office, and ought forthwith to be displaced. Is it, then, marvellous, if pastors, with such facts before their eyes whithersoever they turn them, are jealous of the temperance movement, and view the advent of its advocates as the approach of an enemy to the peace and prosperity of the church of God? Is it not rather a marvel that so many of them have actually signed the pledge—that so many more of them have at least embraced the principle,—and that the great bulk of them look with favour on the cause, and with all sincerity bid it God-speed? Do not such facts redound to the credit of the intelligence, candour, and Christian principle of the pastors of Britain? But for the men of the extreme school, the triumphs of the abstinence cause might, by this time, have been tenfold. Let its claims be rested on simple *expediency*, and discreetly advocated, and we know not a true minister of Christ in the land, of any communion, who will lift up a voice against it. By these extreme men the pastors of England have been covered with libel and calumniously represented as the advocates of drunkenness, the patrons of profligacy, and the enemies of all good; whereas in truth they have only been the resolute and high-principled opponents of fond assumption, fallacious interpretation, and fanatical violence. Our earnest counsel, therefore, is to all the advocates of the temperance reformation to separate from the camp of the wild men as the one great and unalterable condition of church and pastoral co-operation; for assuredly the cause, conducted upon the extreme principle, will never obtain that co-operation; nor will it ever triumph in England till the national mind shall have been divested of reason, and the church of God shall have withdrawn the homage she has hitherto paid to inspiration.

EDUCATION OF MINISTERS' SONS.

THE letter in a previous Number by a "Minister's Friend," has called forth a very handsome communication from Mr. Hunt, of Overberg-house, Harlington, Middlesex, (late Webster and Hunt,) in which he says, "I should feel a pleasure in assisting any poor minister by taking a son at the cost of maintenance; it has long been a rule here, though unknown to the public, to make an allowance in the case of poor pastors." We believe there would be found a sufficient number of masters, who, were their

attention directed to the subject, would be quite ready to act upon the same generous principle—a number large enough to meet the entire necessities of the case.

NEW MODE OF DIFFUSING TEMPERANCE KNOWLEDGE.

WE invite attention to the letter of Mr. Cassell in our present Number. That gentleman's plan has in several respects much to recommend it; the circulation will be certain and simultaneous, and the reading probable, while the readers will mainly consist of the Christian portion of the population, matters these of the very highest importance. But two still greater points remain. To diffuse by post such a number of addresses as may be put into circulation, in one month, through the CHRISTIAN WITNESS, would involve an expense of somewhere about *one hundred and thirty pounds!* And then there is the addresses of parties; by what means could they possibly be obtained? The advantage, then, is vast every way, and great, of course, in proportion to the circulation of the periodical. In our Magazine all this,—paper, print, postage, direction, and distribution,—is obtained for the insignificant sum of five pounds eight shillings! We therefore consider the project of Mr. Cassell highly laudable, and deserving the utmost encouragement, but only as a *temporary expedient*; for we trust it will not be long necessary, in the case of Temperance any more than in the case of Missions, or any other great branch of Christian morals, for which in due proportions provision ought to be made in the body of all religious magazines, to *purchase advocacy*. This is essential to the highest degree of effect; for any thing, whatever its merit, in the form of advertisement, must always be feeble for purposes of public impression, compared with articles of equal ability, in the body of a periodical. This project ought to be viewed chiefly as a match to kindle the religious magazines, and to convert them into so many flaming torches wherewith to fire all the gin temples in the land! This is a first step. The next and best means of accomplishing the object, is, to pour down upon the Editorial corps, from month to month, a shower of the principal Temperance Magazines. This is a process against which no Editor can very long stand; and to encourage the friends of Temperance to adopt it, we now state explicitly that this was the principal means of our own conversion, and consequently, that which led us to our present course. Among those from which

we have derived much information and benefit, we may specify the following:—First, and best of all, *The Metropolitan Temperance Intelligencer and Journal*, in weekly numbers and monthly parts;—*The Temperance Weekly Journal and Rechabite Intelligencer*, altogether a meet companion to the foregoing;—*The National Temperance Chronicle*, a most able, and excellent penny monthly;—*The Temperance Recorder*, also a remarkably well-conducted journal. Of the provincials, the three best are *The Bristol Temperance Herald*, *The Cornwall and Devon Temperance Journal*, and *The Scottish Temperance Journal*, three magazines which for matter, management, and typography, are not a whit inferior to their Metropolitan contemporaries.

No fewer than *five new magazines* have been started within the year, in divers parts of England: *The Northern Temperance Witness*, *The Hull Temperance Pioneer*, *The Central Temperance Gazette*, and *The Northern Counties Journal*. The whole of these journals have started well, and highly deserve encouragement. We strongly recommend the friends of Temperance to make arrangements for the regular monthly transmission of a copy of each of them to every editor in Great Britain. In addition to these, there has just been started *The Scottish Temperance Review*; the first number of which has just reached us, and from this specimen it promises to be particularly suitable for presentation to editors and pastors. To those who wish for themselves thoroughly to embark in the cause, we would, in addition to the above, very strongly recommend the following monthlies:—first, *The Canada Temperance Advocate*, a journal conducted very much to our liking; and second *The Journal of the American Temperance Union*, a work of the greatest importance, exhibiting on a vast and appropriate scale the magnificent movements of the cause in the New World.

It is probable that the bulk even of our intelligent readers were not prepared for the exhibition of such a body of British Temperance Periodical Literature. It is, indeed, past doubt that the advocates and disciples of abstinence are no longer a handful, and that the cause can no longer with safety be either despised or neglected either by the church or the world. The spirit which has called forth such a mass of Journalism, with the talent that conducts and the zeal that sustains it, is a new and mighty thing in the earth; and he has but small claims to the character of either philosopher, philanthropist, or patriot, who can view it with indifference, and still less has he who can yield it opposition.

Temperance.

NEW METHOD OF DIFFUSING INFORMATION.

To the Editor of the Christian Witness.

SIR,—May I be allowed, through the medium of the CHRISTIAN WITNESS, to draw the attention of the friends and promoters of Temperance to a very important movement which the Committee of the National Temperance Society are about to make; namely, to convey streams of information upon the question of Total Abstinence from intoxicating drinks into the centre of almost every Christian family in the United Kingdom. This object is not Utopian; and I feel confident that it may be accomplished with ease, if Total Abstiners will act consistently with their professions, and liberally assist the Committee to carry out their scheme. The plan proposed is at once simple and comprehensive. The *Religious Periodicals* are the channels through which an exposition of our principles is proposed to be communicated; one or more pages to be inserted in a conspicuous portion of such periodical, and *paid for as an advertisement*. The joint circulation of these periodicals in Great Britain may be estimated at 150,000; and an average of four readers to each number may be safely reckoned upon. We should, therefore, have it in our power to bring our principles to bear upon 600,000 individuals; as there is scarcely a religious family that does not take in the periodical which represents their particular views and operations. We have to lament that the bulk of the religious population of this country are but very imperfectly acquainted with the vast amount of facts and arguments which can be produced, in connection with the question of Total Abstinence from intoxicating beverages. And what can offer greater facilities for the diffusion of such information than the Religious Magazines? In point of *economy*, I think this scheme comes most strongly recommended. The page which the Committee have inserted in this month's (October) WITNESS, may be referred to as an illustration. What has by this means been accomplished? By the payment of 5*l.* 8*s.* we have obtained the means of conveying, free of postage as it were, a Temperance Tract into upwards of THIRTY THOUSAND FAMILIES. Now the lowest price at which tracts are published, is 5*s.* per thousand; so that here is an actual saving of *two guineas*; to say nothing of the superior medium of circulation.

If sufficient funds are entrusted to the Committee, it is their intention successively to occupy a similar position in other magazines. Arrangements will be made to obtain suitable articles from those best qualified to write upon the subject; and especially to gather, from men of standing throughout the kingdom, the result of their own personal experience, and their observations of the effects produced upon others by the practice of our principles. Surely a simultaneous and vigorous effort will be made by the friends of Temperance, to give efficiency to this plan! It will, of course, admit of extension; but that extension must be limited by the resources which are placed at the disposal of the Committee of the National Temperance Society.

Allow me, in conclusion, to express my gratitude for the admirable address upon the subject of Temperance, which appears in the CHRISTIAN WITNESS for the current month. It will, I have every reason to believe, impress the importance of our movement upon the minds of many who have hitherto disregarded it; at the same time that it will give an impetus to the exertions of those who have its prosperity at heart. Believe me, Rev. Sir, with deep respect, yours sincerely,

J. CASSELL.

6, St. John's Villas, Acacia-road,
Regent's Park, September 12th, 1845.

TEMPERANCE DISCUSSION AT MARKET DRAYTON, BETWEEN DR. F. R. LEES, F.S.S.A., OF LEEDS, AND JOHN H. BARROW, INDEPENDENT MINISTER, OF MARKET DRAYTON.

To the Editor of the Christian Witness.

SIR,—In the beginning of last August, announcement was made that a critical and physiological course of lectures, on the subject of Tee-totalism, would be delivered in Drayton, by Dr. Lees, of Leeds. Great preparations were set on foot: the walls were covered with placards, and circulars were abundantly distributed, containing "challenges to all hostile ministers and medical men; the members and professors of the universities of England, &c.; to dispute and disprove the positions" of the lecturer. This pompous defiance was preceded by the names of various persons over whom the Doctor professes to have triumphed in former debates; and it was followed up, in the lectures, by the sterner denunciations of the *opinions, motives, and practices* of moderate drinkers. Ministers of the gospel were singled out for the severest rebukes. Thus condemned before many of my own congregation, I had no alternative but to accept the challenge given, and bring the matter to a public hearing.

The discussion took place on Tuesday, September 9th, 1845, in the National School-Rooms, before a crowded and very respectable audience, including several ministers of the Established Church and other denominations. The chairmen were—for Dr. Lees, Rev. L. Panting, Vicar of Chebsey; for me, Rev. E. F. Hughes, of Rugeley. The disputation lasted about three hours and a half, in alternate speeches of twenty minutes each.

One reason why this subject is thus laid before the public is, the well-grounded fear that Dr. Lees will publish garbled and unfair accounts of the controversy. His *past* conduct shows him to be fully capable of such meanness. His special behaviour toward myself can hardly be reconciled with fair intentions. He would not join me, nor let his chairman join mine, in furnishing an impartial report to the neighbouring press. Having requested me to supply him with notes of my various addresses, he would not accept them with the condition annexed, that they should be published entire and unmutated. A reporter having attended, I wrote

to the Doctor, offering to pay half the expense, if I might have a copy of the report; and also wishing to know what paper he attended for, if he had not been specially engaged. To these proposals and inquiries, Dr. Lees did not even answer. Therefore, as every method has been employed to keep me ignorant of what is to be published under my name, I do herewith disclaim all such publications; and beg to lay before your readers a brief view of the principal arguments which I really advanced. If Dr. Lees dare publish a full and verbatim report of the discussion, I hope he will do it.

The Doctor's proposition was, "Tee-totalism in harmony with the Divine word;" which is a piece of dishonesty to start with; for its terms do not include the half of his argument; and I was thus compelled to contest a theory founded upon a proposition that I would have supported myself. The ground-work of my speeches was, "The moderate drinking of intoxicating liquors sanctioned by the Divine word;" and the following is a summary of the views set forth:

1. There is no proof in Scripture of an *unfermented* wine; except by the *literal* interpretation of *metonymical* passages. This fallacious mode of exposition shown to be the sole foundation of Dr. Lees' unfermented Bible wines.

2. Even if an unfermented wine were proved, we could then produce Divine sanction upon the temperate use of the *fermented* sort. Argued from many texts in the Old and New Testaments.

3. Investigation of the generic terms for wine, &c. Errors in this part of the Doctor's hypothesis. But, even admitting the correctness of his views, we can then show from the remaining *special* terms, first, the quality of fermentation; secondly, the connexion of Divine sanction.

4. The intoxicating nature of Hebrew wines proved from the etymology of their names and derivatives.

5. Condemnation of wine *never* found in the Bible, unless in connection with intemperance and excess.

6. As meats and drinks are so often treated of in the Word of God, and as so many scruples had arisen on the subject, we might reasonably expect to find alcoholic liquors specially condemned, if their use, in any and every degree, was sinful. But in the Bible there is no reference to a particular wine that was unlawful: on the contrary, the same original terms are employed to describe it as the blessing of God, and the occasion of drunkenness.

7. If total abstinence were the doctrine of Scripture, it would have been found out before. Merely physical or scientific truth may linger undiscovered. *New views* of doctrine may also continually arise; but no entire doctrine itself could have been hidden in God's Word till the nineteenth century.

These are some of the arguments advanced by me at the discussion. They may be seen, with others, fully illustrated and defended in a small work I am shortly to publish, entitled "Temperance and Tee-totalism," published by J. SNOW, Paternoster-row, London. There is no space for their exposition here; and there are some other particulars relative to the controversy.

Dr. Lees is a most bitter, unfair, ungenerous, unmanly opponent. Challenging in the most irritating manner, he also conducts his lectures in such a way as to render reply a matter of

necessity; and then, regarding his antagonist as an enemy, he avails himself of every mean and paltry advantage. Instead of addressing himself to the main features of the argument he seeks to be established upon trifles, and never comes to the *point* at all. However loudly he may deny, I repeat the charge, as a mere matter of truth and justice, and for the information of others. At least one hundred copies of this magazine regularly circulate amongst the hearers of the discussion. In the presence of all those witnesses, it is again affirmed that Dr. Lees did not refute any *one* of the seven foregoing arguments. Nay, to several of them he did not even utter one syllable in reply; and yet he affected a triumph! Though when, on the next evening, I publicly proposed re-opening the debate, he shrunk from the ordeal, and prudently declined. As a controversialist in chemistry or medicine, he may be better; but his theological polemics are truly despicable.

But though he did not reply to the arguments, he eagerly availed himself of two verbal errors, of one letter each, in the speeches of his opponent. Had his case been prosperous, he never would have been diverted from the high ground of argument, to fall back upon two mistakes, so perfectly trivial as the mispronouncing of one letter in a Hebrew word. Though making no pretensions to much Hebrew scholarship, I do know a *van* from a *yod*; and should not have confounded the two, if the print had been distinct. But what a providential circumstance to *him* were these errors! In his woful plight, they were of great value; nor could his remarks upon them at all injure me; because, never having laid claim to infallibility, there is no irretrievable calamity in the mispronunciation of a letter. There is, however, one thing worthy of notice; namely, that "the learned Doctor" should have his eyes and ears open to his *own* blunders, as well as to his neighbour's. He is herewith admonished, that *Accl'-dama* is not *Assuldar'-ma*; that *diarrhoe'-a* is not *dier'-rhea*; that volume is not *vol-lum*; that *hama* is not *hmemero*; that *tiros* is not *terosh*; that Gesenius does not describe this word as "always unfermented;" that *akraton* is not "unmixed mixed;" that a *dative* Greek noun and *genitive* article cannot agree; that Hamlet did not lament his too much *fat*, (a blunder very like an identification of the Prince of Denmark with Falstaff); with some other *lapses lingue*. None of these were mentioned against you in the discussion, Dr. Lees.

Another most unfair proceeding was, his occupying the two nights following the debate in lecturing upon the subject. But some friends of fair play protested against the introduction of the Scripture argument, unless I were present to defend myself; and, being sent for, I entered the meeting; requesting Dr. Lees to refrain from the arguments of the preceding evening, unless he would renew the controversy; which I expressed my readiness to do there and then. This he dared not do, but persisted in the very dishonourable line of conduct he had adopted. Some confusion having arisen, the Vicar of Chebsey moved, as a resolution, "That Dr. Lees be allowed to go on with his lecture;" observing, that if I had anything to say, it had better come in the form of an amendment. In accordance with this suggestion, I prepared one, to the effect that Dr. Lees be requested to abstain from the Scripture argument. As I was

advancing toward the platform, to place the paper in the hands of the chairman, Dr. Lees hastened forward, and, seizing the amendment, tore it in pieces, without reading it. I then addressed the meeting about five minutes, and left the room. It is hardly possible to conceive of the disapprobation almost universally expressed at the behaviour of Dr. Lees.

I ask, Sir, is it right, is it reasonable, that such a person should escape unchastised, who can thus trample upon every consideration of honour and honesty? Are we quietly to submit to his vituperation, and allow ourselves to be thus treated before our own friends, neighbours, and congregations? The admirers of Dr. Lees will not admire my strictures; but it is time a check was given to all such outrageous conduct. As a Tee-totaller, he is, no doubt, thorough-going; too much so; for he would establish it upon the ruins of all our religious institutions, and of revealed truth itself. I judge from his lectures, his publications, and from the sentiments of his own journal, his ulterior refuge is *infidelity*. Like many others, whilst professing great regard for Christianity, he has avowed principles entirely subversive of revealed truth. Exaltation of human reason; depreciation of Scripture; unmitigated hostility to all denominations of Christian ministers, Church and Dissent, (save those who adopt his views). Supercilious in demeanour, unfair in controversy, we can see but very little that is characteristic either of the gentleman or the Christian.

Of course these opinions are simply my own, And of course Dr. Lees will repudiate them. But dare he give me an opportunity of substantiating what is here written? He cannot be disinclined to controversy: will he meet me again in Drayton? I have said nothing but truth; and am ready, in Drayton, or elsewhere, to re-iterate my accusations; re-state and re-argue my temperance views, which he pretends to have refuted; and justify the steps which I have been literally *compelled* to take in this business.

Notwithstanding the scorn with which it may be received, I avow myself a lover and an admirer of the temperance movement; and no one more sincerely prays for its success than do I. But then, to secure our co-operation, it must be placed on its proper ground—that of *expediency*; and argued, not in a dogmatical, but in a deferential spirit. No man has the right to go from town to town, stirring up disaffection between pastors and their flocks, by unwarrantable aspersions and misrepresentations. Temperance is a good thing; but it is dearly purchased by the disruption of our churches, the undermining of revelation, the disparagement of the gospel, and the kindling of bigotry and intolerance through the length and breadth of the land; especially as truth, charity, and the Bible unite to point out “a more excellent way.”

Market Drayton.

JOHN H. BARROW.

[*.* Mr. Barrow has done good service on the present occasion. His itinerant antagonist is, we believe, doing more damage to the cause of Total Abstinence than any other man in England. We have a word somewhat personal to ourselves to say about him; which, but for the occasion furnished by Mr. Barrow, we should

have suppressed. We had been informed, that on various occasions the CHRISTIAN WITNESS has been assailed in what he calls *The Truth Seeker*; but as we had not been readers of that journal, and as we cannot descend to dispute with men of his order, we made no inquiry into the foul abuse with which we had been honoured. But our own neglects were amply atoned for by the generous Editor of *The Metropolitan Temperance Intelligencer*, in his number for September 27th, where a heavy blow has been dealt by a master's hand to this “public discussionist.” After stating in what light our labours are viewed by “the great majority of Tee-totallers,” the article proceeds in the following strain, which will go some way to strengthen the hands of our Rev. brother, Mr. Barrow, and open the eyes of the Christian public:—

“And, secondly, we can assure *The Truth Seeker* and *Temperance Advocate*, that he is not very highly respected by that same body; that he is not regarded as ‘infallible;’ and that his present course is by no means calculated to elicit the TRUTH, or to advocate, with success, genuine TEMPERANCE. It is, rather, the opinion of those whose opinions are worth knowing, that THE TRUTH is likely to be stifled, and the progress of true TEMPERANCE greatly retarded, and RELIGION grossly caricatured, by his present ‘Seeker,’ and his projected ‘Magazine for the People.’ His posture, so far from being that of a humble, docile, ingenuous, honest ‘Seeker of Truth,’ is rather that of the self-complacent, pedantic, arrogant polemic, who

‘Spikes up his inch of reason on the point
Of philosophic wit, called argument;
And then, exulting in his taper, cries,
Behold the sun! and, Indian-like, adore!’

“More than one thing is worthy of note in the September No. of the ‘Truth Seeker.’

“*First*; Repeated attempts to shake the faith of professing Christians in the soundness of the authorized version of the Sacred Scriptures; assailing especially the fundamental doctrines of the essential Divinity of our LORD and SAVIOUR JESUS CHRIST—and the merits and efficacy of his great atoning sacrifice. Like another ‘Seeker after truth,’ who is travelling from Newcastle through the country with his poisonous wares, he tries to persuade us that those chapters and verses, on which millions of Christians have for ages and generations founded their hopes of present and everlasting happiness, are ‘no part of the inspired writings,’ and are either ‘gross forgeries,’ or ‘most inaccurate translations.’ And what are they to substitute for the chapters and verses of which he would so deprive them? Why, extracts from the writings of the ABBE DE LA MENNAIS, and Mr. JOSEPH BARKER!

“*Secondly*; A regular systematic defence of GAMBLING, on the ground that ‘under the Jewish dispensation, and even among the Christian apostles, the practice of casting lots obtained.’ But then, to be sure, one of the prizes in the *Tee-total Lottery* at Leeds, was ‘a striking likeness of Dr. F. R. LEES, Ph. Doct., F.S.S.A.,

Public Discussionist, &c., &c.'—that, of course, renders the gambling perfectly innocent, and even praiseworthy!

"And this reminds us of a *third* curiosity which we have discovered in this No. of the 'Truth Seeker.' It is the announcement of a new title, mysteriously couched under four capital letters, thus:—'F.S.S.A.' What do these letters mean? We have applied to some *truly* learned men, who are acquainted with the forms and titles of most universities and learned bodies, but they cannot comprehend this said 'F.S.S.A.' When F. R. Lees first conveyed to us the intelligence that he had been dubbed 'Ph. Doct.,' we ascertained that those abbre-

viations stood for 'Doctor of Philosophy,' and also, that if we were emulous of a similar distinction, a man, residing in the neighbourhood of St. Paul's, would procure it for us, 'for the small charge' of 5*l.* 17*s.* 6*d.* That would have been obtained from the University of GIESSEN: no doubt F. R. LEES obtained *his* from a purer source; and as the due reward of his industrious labours as '*the Truth Seeker in Literature! PHILOSOPHY! and RELIGION!!*' 'Prodigious!'

"We congratulate, but do not envy, our learned brother. Soon will he be able to say, with Peter Pangloss, 'Sir, I am an LL.D, and an ASS!!'"

Friendly Societies.

IN resuming the subject of Friendly Societies, in order to prosecute it to a practical conclusion, we shall, on the present occasion, lay before our readers a further portion of letters from various intelligent correspondents, illustrative of the great question. The labours of the Committee appointed by the Congregational Union last autumn, at Norwich, to prepare a system of Rules and Tables, have been for some time completed; and the Rules, which have been printed, were submitted to the Assembly held last month at Manchester, where they met with general and cordial approval. These Rules and Tables forming, in their present shape, *thirty-four pages octavo*, must, if sold in that form, be somewhat expensive, and their circulation consequently very limited. There is, however, one way of meeting the difficulty—a way which will reduce the expense to a thing of nought, obviate the necessity of ordering the pamphlet, and also save the cost of carriage. The plan is this: to publish the whole in the additional sheet of our Number for December, which will thus bring them at once within the easy reach of our humblest reader for the insignificant charge of an EXTRA PENNY.

LETTERS.

I.

SIR,—I beg leave respectfully to lay before you a few observations on Friendly Societies. Many arguments might be adduced in favour of a society divided into a number of branches on broad Christian principles, (some of which your correspondents have mentioned; see Mr. Fletcher's and Mr. Swallow's letters, p. 220, and others,) not confined to a sect or party, and general throughout the kingdom. Each branch, or district, or enrolled society being under the same rules, with liberty for the members to have ingress into other branches, and to become

amenable to their rules at their convenience, but each branch supporting itself, and being entirely independent of the others as to its pecuniary affairs, and the balance due to or from a member removing from one society to another being periodically, say once a year, transmitted to or received from that branch of which he originally became a member.

Each of these societies, or a given number, might elect from their members annually one or more to establish a general conference, to confirm by-laws adopted by any of the societies, audit the accounts, collect statistics, report on the various branches, and for other purposes which will no doubt occur to you.

As to the practical principles on which the societies should be established, it is self-evident that if each member abstracts more from the general fund than he contributes, that each outgoing member diminishes the fund of the remaining members, and that the society must eventually become bankrupt. This is so plain a truth, that it may seem unnecessary to refer to it; and yet not paying sufficient attention to it may, I fear, be attributed one of the causes of many societies failing.

If we find from statistics the *average* age of men (who attain to the earliest period of life at which the society will admit members,) and assume each to become a member at the mean age between the earliest and latest period of such admission, we shall have the average number of years a member may be supposed to contribute. The amount per year to be paid by a member being fixed, and deducting from it the yearly payment to the doctor, and the average allowance on account of sickness, (obtained from statistics,) and any other regular payments, we shall have a yearly sum accumulating, with interest, for a given number of years, to defray the burial and superannuation payments to each member.

Should this last sum not be adequate for the purpose, the deficiency may be thus provided for:—deduct the sum the society can afford to pay from the sum fixed to be allowed, and let the remainder be equally divided amongst the members on each death. The society would neither be impoverished nor enriched, and each member would pay a certain fixed sum in a certain fixed time, or rather his contributions

on this account would not fluctuate as the number of members fluctuated. Thus if there are fifty members, and one death in fifty a year, each would pay one-fiftieth of the above remainder per year: if one hundred members there would be the same rate of mortality, or two deaths per year, and each would pay one-hundredth twice, or one-fiftieth of the same remainder in the same time.

In some societies each member pays one shilling per death. This principle is erroneous, inasmuch as if there be a great number of members the society is enriched, and if a small number impoverished by each successive death; and in the case before supposed, in the first instance each member would pay one shilling per year, in the second instance two shillings, and this sum would vary according to the number of members, and consequent number of deaths in the society.

Each society should also have a certain capital to provide for contingencies, which may be raised by an entrance-fee of 10s. 6d., twelve months' contribution before coming to benefit, fines, &c.; measures which are adopted in many existing societies.

Being aware that you have a much better knowledge of the subject, and are much more eminently qualified to deal with it than I am, I forbear from entering further into details; and for obtruding these suggestions on your notice, I must offer as my apology a great desire that you will go into the details and practical working, and present, with the theory and fundamental principles, a set of rules, books (to be kept by the society), and a general routine of business applicable to such societies, and you will have performed a good work, and many will bless the WITNESS for pointing out to them such a provident means of investment for providing for those seasons of life when most in need of assistance, and least able to procure it.

I am, Sir, your obedient servant,

May 19th, 1845.

J. G.

II.

SIR,—Having witnessed more than one failure of attempts to form provident societies, in opposition to public-house clubs, I think it may be useful to state on what circumstances these failures have appeared to me to depend.

1. One great cause has been that the *management has not been left to the members themselves*, but has been undertaken either by committees of gentlemen, or by joint committees of gentlemen and members. A provident society differs much from a savings bank, which being a mere place of deposit and issue, does not require any duties but what gentlemen can well undertake. It requires close investigation of character, personal visiting, and examinations into personal suspected frauds; and those who know anything of the working classes will easily agree with me that gentlemen are not competent to do these things without giving offence. Nor need I say much on the ill-working of joint committees, which can hardly be expected, in the present state of society, to be carried on without mutual distrust and jealousy.

2. Even more injurious has been the formation of a class of *honorary subscribers*. This leads to a tendency to lower the rates unduly,—renders the association somewhat eleemosynary,

and moreover gives these subscribers some feeling of right to interfere in the management, and to exercise a kind of *patronage*. Now while we are all rather too fond of power, we are none of us very fond of *being patronized*. Moreover, this class of subscribers soon dwindles, and then the society is injured.

3. A great evil is, too complicated a plan, and the embracing too many objects. Almost all successful societies have commenced simply with giving aid in illness or old age, and have enlarged their plans gradually. The non-success of any one branch endangers the whole scheme.

4. Connected with this, is commencing on too large a scale. I have known an office taken, and salaried secretary engaged, and a long printer's bill to pay, before the society has really commenced operations. This is another evil of gentlemen management.

5. I would lastly mention that I think a frequent cause of failure has been the neglect of the social element of "the club." I speak within bounds, I am sure, when I say that two-thirds of the *young men* who join provident clubs think more of the *club* than the *providence*. There can be no harm in properly regulated sociality, and it will be doing a good thing if we can render it more rational and less debasing than is usual in the pot-house club. It is the *young* we have to gain, and we must *attract* them.

If, then, I were forming a club, I would proceed somewhat in the following manner:—

1. I would collect tables and facts, and study the subject *statistically*, so as to render my counsel *worth having*.

2. I would then get together a few of the best and most intelligent persons whom I thought likely to join, and laying my plans before them, let them have the use of a vestry or kitchen, and talk the matter over among themselves, by all means advising them to add to their provident society a rational and temperate social club.

3. Before printing plans, or incurring further expense, I would get them to canvas for members, which their personal application will do far more efficiently than any printed papers.

In most societies the members can reap no advantages until either a certain period of time has elapsed, or until there is a certain sum "in the box." Now the only allowable "honorary" aid would be the loan of a certain sum as a guarantee fund, to be repaid without interest in case of success.

A society so formed would (with the free use of a vestry or room for their meetings) be conducted more cheaply than one managed by gentlemen, (for example, committees would be summoned by word of mouth instead of by penny post letters,) and more efficiently, for rogueship would be more readily detected; and all that independence of feeling, and love of power and office which are so useful within moderate bounds would be called into play. The time usefully occupied in management would be gained probably from the public-house, and habits of thought and caution would be fostered; while all unfortunate collision, or angry feeling between the "orders,"—all power of arbitrariness on one side—all fear of soreness or murmuring on the other, would be avoided.

MFIDICUS.

III.

SIR,—I am exceedingly glad that you have taken up the subject of "Friendly Societies," with the tremendous evils resulting from their being held at public-houses; and as I am a member of the "Odd Fellows' Society" referred to in the present month, and what is stated by your correspondent is considerably below the mark, the Bible is not introduced into any of the meetings, although the addresses given to members are founded on scripture truth; and when they have admitted a member they generally drink their healths in intoxicating liquors, (while they at the same time rob themselves of their own,) which is too prevalent at our chapel anniversaries, where ministers drink to each other with similar intoxicating drinks. As you take London for a fair specimen of the country generally, you take the highest ground as to drinking usages; for in London the younger part of the population are earlier established in the drinking usages of the age we live in. Now in one respect the Odd Fellows are worse than any other club, because they hold the lectures at the public-house on the sabbath day, thereby tending to lessen that reverence for the sabbath which we ought always to cultivate.

There is one class of Friendly Societies which is not noticed in any of the articles, viz., the "Rechabites." They are composed of total abstainers from intoxicating drinks, consequently not liable to the evils deprecated. In connection with these are juveniles of both sexes; inclosed is the table of payments, &c., of the former, and rules of the latter. These, I am happy to state, are in a flourishing condition.

Probably you will be ready to say that no Christian man ought to belong to the Odd Fellows; but as there is not any society formed, or fund created, in connection with our Christian churches, we are compelled to join such societies as are formed for our mutual relief in sickness; and there is not one Odd Fellows' club with which I am acquainted where the members are compelled to pay any sum, however trifling, for intoxicating drinks. Nevertheless there is the temptation; and if, Sir, you can be instrumental in either modelling these pests, or drawing them from the public-house, or inducing the Congregational body throughout the country to establish one upon sound religious principles, you will do a great and good work.

I will give you an instance how a publican and his few friends had perfect control over the whole capital of a club. In the first place, as the publican generally has a great deal to do in forming the club, he is made a trustee, and to some extent treasurer. Well, in course of time the club increased that his room was too small for their accommodation, and it was resolved to remove to one more commodious; he and his friends being trustees, refused to transfer above £300 (being at that time the entire capital of the club) to newly-appointed trustees, and they were obliged to give the bankers a bond of indemnity in order to have the capital transferred, after being kept at bay for about eighteen months. Such cases have been too frequent where provisions have not been made to prevent it.

The Wesleyans at York have a free-gift establishment, where the members pay monthly, according to the relief wanted by sick members. They hold their meetings in the vestry of the

Centenary chapel, and I believe it is in a flourishing condition. Wishing you every success,

York, April 14th, 1845.

H. J. W.

IV.

SIR,—About eight years ago I assisted in the formation of a friendly society in this small town; we commenced our work by procuring the "Rules and Regulations" of the several societies in the town and neighbourhood, and carefully examining them; from these we framed a body of laws for our government. As it regarded deposits and receipts in times of sickness, and cases of death, the number and duties of officers, together with other arrangements of a like character, we did not make any material difference from the rules of our neighbours. The two evils which we especially aimed to avoid were these: first, *the place of meeting*; and, secondly, *the manner of observing the anniversary*: for we clearly perceived that all the evils arising from kindred institutions were traceable to their being connected with *the alehouse*, and the ample means which were provided on the "feast day," for the gratification of a vicious appetite; we therefore solicited the use of the vestry, belonging to Zion Chapel, for our place of meeting, which was cheerfully granted; and in this room all our periodical meetings—monthly, quarterly, and annual—have been regularly held up to the present time. On the return of the anniversary, our plan is, not to devote a whole day to the business, but to meet together about four o'clock in the afternoon, and, with a little previous arrangement, we are enabled to appoint new officers, and settle the financial affairs of the society by five, when a sober meal is provided, consisting of bread and butter, plum-cake, and tea; this feast is supplied to the members and their wives—several of whom usually attend—at eightpence per head. This ceremony being ended, we next assemble in the chapel, when the minister delivers an appropriate address to the members, and at about eight o'clock we separate and quietly return to our homes. In reviewing the operations of our society, it requires but little discernment to discover, that two important objects have been secured; first, we have realised greater advantages than have been afforded by other societies in our locality; and, secondly, *all the notorious and disgusting evils which almost universally accompany public-house clubs have been completely avoided.*

THOS. CRAMP.

East Grinstead, April 9, 1845.

V.

SIR,—I inclose a copy of the rules which have been adopted by the Independent Church here, for raising a fund on the death of a member. You may, perhaps, improve upon them, and give a hint or two in the WITNESS, which may be useful. You will perceive that the object is not merely to raise a "Funeral Fund," but in the case of the death of a member, whose relatives are in good circumstances, the sum raised will be applied in relieving the poor and sick members.

Yours very sincerely,

Beverley, April 18, 1845.

J. H.

Rules for establishing a Funeral Fund, in connection with the Independent Church, Beverley, 1845.

I. The object is to raise a certain fund on the

death of a member of the church, to be applied as hereafter mentioned.

II. That when a member in full communion with the church shall depart this life, each surviving member shall pay to the deacons the sum of one shilling towards the Fund.

III. That the deacons may, if they think fit, appoint a member to collect the fund, or any part of it, who shall be paid at the rate of 2s. 6d. for every 50s. received.

IV. That the fund thus raised, after paying the expense of collecting, shall be offered by the deacons to such person as the deceased member

may have appointed to receive the same. But if no express appointment has been made, the deacons shall have power to pay the same to such person as they think most entitled to receive it.

V. That in case the party entitled to the fund shall from any cause decline to receive the whole or any part of it, then the same shall be retained by the Deacons, and appropriated by them in relieving the poor or sick members of the church.

The above rules were adopted at a church-meeting, held 28th February, 1845.

WILLIAM YOUNG, *Pastor.*

Popular Education.

A PAPER READ BY THE REV. R. AINS-LIE, AT THE EDUCATIONAL MEETING OF THE CONGREGATIONAL UNION, MANCHESTER, OCT. 14, 1845.

THE space of twenty minutes is allowed for the Board of Education to make some remarks to this Assembly on the subject of popular education.

These minutes are too few for argument, or for the discussion of any general views of the subject, and will therefore be occupied by communicating some information more particularly referring to the educational movements, and progress of the Congregationalists.

Paper applications must be superseded by personal.

It is a matter of congratulation that while some persons remain indifferent, or are opposed to popular education, there are many who are prepared to bestow and to sustain it, in its best form: that is, thoroughly pervaded with religious sentiments and feelings. Among these persons some are rich and well-known, benevolent and public-spirited, and they voluntarily become examples to their denomination, and to their countrymen. But there are thousands of persons, who are not well known, not public-spirited, who would gladly aid in the great work of education, if sought out, visited, assembled together, and appealed to, themselves first instructed in the facts relating to their own neighbourhoods, to their counties, and to the kingdom at large. Paper applications are useless. The penny post has glutted the minister's house with appeals, reports, abridged reports, statements, circulars, and pamphlets. But little attention is paid to them. The seal of a packet is sometimes (and especially if there be any foreknowledge of its contents) left unbroken, and when broken, the contents seldom looked into after the word "Report" or "Appeal" has caught the eye, and in many cases even the enclosure of a return stamp with a letter brings no answer. To have any chance of effectiveness the appeal must be personal. This state of things presents great difficulties. Much time, great labour, and a zealous and patient agency of considerable extent can alone, through God's blessing, work out those results so much needed throughout the country, and so much desired by the friends of education,—results that ought to embrace nothing less than the founding of a day-school in every

place of sufficient population, where there is not one, and the raising of a sufficient sum of money voluntarily which shall erect such schoolhouses, and leave them free from debt, with the prospect of an annual sum, sufficient, or nearly so, to sustain them. In many localities there are sufficient talent, zeal, and property to accomplish such results with little difficulty; in others, there is the property, but not the zeal and ability; whilst in a large majority of cases, whatever may be the ability and perseverance, it is thought that there is little or no property; and hence ignorance is to remain, and great injury is to be sustained by society, and by the church of Christ.

Two experiments.—South Wales—Essex.

The Board of Education has been established to render aid of various kinds, in the emergencies of different neighbourhoods; but the Board, unaided by ministers, and other friends of education in towns and counties will not be able to overtake for many years the work which ought to be, and might be done in a few years. The Board can act most efficiently, in concert with local, district, and county efforts. Two experiments have been made, and hitherto with great success; the one in the southern part of the Principality, the other in the county of Essex. Some of the efforts made for Wales were referred to at the last annual meeting of the Union, and since then the progress has been quite satisfactory. The course adopted by the Board to obtain correct information as to the desirableness of a normal school for Wales, was to write to ministers and others in South Wales, and among other topics, specially asking their opinion upon the forming of such an establishment. Twenty replies were received, and of these two contained no remarks, three were doubtful of its practicability and utility, and fifteen warmly in favour of it. At the conference held at Llandovery in April last, at which about 120 ministers and lay gentlemen attended, the judgment and feeling appeared to be unanimous as to the necessity of a normal school, specially to train teachers for Wales. That school is now being established. The locality fixed upon is Brecon; the house has been taken, and, at a meeting of the Welsh Committee of Education, held at Brecon, Sept. 10th, the Rev. David Charles, of Trevecca moved, and Mordecai Jones, Esq. seconded, the following resolution, which was unanimously carried:

"That Mr. Evan Davies, of Gelli, Caermarthen-shire, and M.A., of Glasgow, be respectfully invited to become the Principal of the Normal School for Wales." Mr. Davies has accepted the invitation, and it is expected that he will commence his labours on the 1st of January, 1846. Upwards of thirty candidates have already applied to be admitted and trained for the office of teacher for Wales. Thus the hearts of many who love the Principality have been gladdened, and there is a bright prospect of many blessings about to descend upon the children of Wales. The other experiment has been made in the county of Essex. The Board directed its attention to that county as among the first, if not the first of the agricultural counties in the kingdom. The facts of the holding of the Conference at Braintree, and the appointment of a committee and secretary, were reported in May last. The Rev. J. W. Davids, of Colchester, who was appointed the secretary, has entered into the work with all his heart, and has most kindly corresponded and co-operated with the Board in all the arrangements for the county. Charles Hindley, Esq., M.P., has also taken a deep interest in the educational movement in Essex, and has kindly presided over five of the meetings which have been held. Essex, famous for its agriculture and nonconformity, is not less remarkable for the ignorance of the bulk of its population. In the sixth annual report of the Registrar General of Births, Deaths, and Marriages in England, (just published,) there is the usual table, showing the proportion per cent. of persons who when married signed the register with marks; as far as this fact enables us to judge of the state of education in a county, then Essex, exclusive of Wales, is the lowest in the scale of education except five.

The Six Counties lowest in the scale of Education.

After Essex, the succession is as follows:—Lancashire, Hertfordshire, West Riding of Yorkshire, Monmouthshire, and Bedfordshire. In this estimate we take the mean proportional per cent. of male and female. The succession of the six lowest counties as to the education of males, is Lancashire, West Riding of Yorkshire, Monmouthshire, Essex, Bedfordshire, and Hertfordshire; and the succession of the six lowest counties as to female education, is Hertfordshire, Essex, Monmouthshire, Bedfordshire, West Riding of Yorkshire, and Lancashire. According, therefore, to the table published by the Registrar-General, the county in the lowest state of education, as to males, is Hertfordshire; and as to females, Lancashire. Sixty-five females out of every hundred married last year in Lancashire could not write their names.

Progress in Essex.

But to return to Essex, the first thing after the organization of the Committee was to collect the educational statistics, and other facts, that they might be the basis of every appeal that should be made in the county. This has been done to a considerable extent. Among the facts collected are these:—that during the preceding year (according to the last report of the Inspector of Prisons,) 223 persons under the age of 17 years had been tried at assizes and sessions, or summarily convicted before the magistrates, in the county of Essex. Of that number 55 were able to read and write imperfectly; 70 could

read, but not write; 94 could neither read nor write at all; and only 4 out of the 223 could read and write well. The total number of criminals in Essex for the year was 2,210; of these 53 could read and write well; 711 could read and write imperfectly; 546 could read, but not write; and 900 could neither read nor write. The total cost of crime to the county for the year, was about £35,000, making the average nearly £16 per criminal. The gross population of Essex is 350,000: returns have been received from 251,809. It is calculated that there are 63,000 children, out of the 251,809 persons, between the ages of 2½ and 12½; and including schools of all sorts and classes, from the dame and infant, to the boarding and grammar-school, only 29,755 are receiving daily education. The returns are from the best educated districts of the county. The remedy for this state of things, so far as the Congregationalists are concerned, is to raise a county fund, payable in five years, and to be devoted to establish and aid schools in various parts of the county.

It was thought, that if in Essex, the sum of from £8,000 to £10,000 could be raised, that Essex would have contributed its share to the £200,000 proposed to be raised by the Congregationalists.

The work has been begun. Twenty-one public meetings have been held in the county, and the following are the results, including other contributions from some of the places, and from private contributors, since the rejection of Sir James Graham's Bill;—

	£	s.	d.
Colchester	100	0	0
	940	0	0
Witham	244	0	0
Brentwood	210	0	0
Coggeshall	230	0	0
Tiptreeheath	70	0	0
Wivenhoe	250	0	0
Manningtree	74	10	0
Harwich	93	15	0
Rochford	183	10	0
Kelvedon	125	0	0
Chelmsford	942	0	0
Castle Hedingham	417	0	0
Stebbing	207	0	0
Bocking	260	0	0
and Braintree }	240	0	0
Woodham Ferris	122	16	0
Halstead	480	0	0
	75	0	0
Saffron Walden	250	0	0
Fordham	28	5	0
Wethersfield	155	0	0
Felsted	50	0	0
Walthamstow	550	0	0
Maldon	900	0	0
Dunmow	488	0	0

Making a total, up to the present time, of nearly £8000.

Probably between ten and twenty places in Essex will yet admit the deputation, and it is hoped that the sum of from £9,000 to £10,000 will be contributed as the Essex offering to the cause of education.

Other things wanted to advance Education besides Money.

Money, however, is not the only thing that is wanted to advance the education of the people.

A well organized, intelligent, and active school committee is necessary in every place, to watch over a school where one is established, and to take measures to establish one where one is required. The regular inspection of the schools that now exist is also of the utmost importance. Such as are well conducted will welcome the intelligent, candid, and impartial inspector; and such as are in an unhealthy state might be greatly improved by his advice and extensive experience. The Committee of Council on Education has now no less than five clergymen and five laymen as inspectors of schools; but the great want in the present state of education in England is the pious, well educated, and devoted school-master and mistress. Attention must be awakened to and fixed upon this subject until the supply be provided. It is difficult to obtain suitable persons to be trained, and from various causes it is difficult to train them. Colleges have been multiplied to supply our pulpits, and normal schools must be multiplied to supply masters and mistresses for new schools, as well as those longer established. It is the opinion of the Board that one, two, or three months' training, except as it may relate to the manner of working out a system, is of but little value, and the Board feels it to be essentially necessary that those persons who are to teach should themselves be taught for at least twelve months before they can be recommended as teachers of others.

One Normal School in England for Dissenters.

The Dissenters of all denominations have access only to one normal school in England, that of the Borough-road. This institution has rendered essential service in the cause of education both to schools connected with the Establishment; as well as with Dissenters.

It has been the well-spring of supply for British schools for many years. It is felt, however, that its term of training is too short, to meet the present and coming claims of education, and also in comparison with the new training schools of the Establishment. The Board believes that, the Committee of the British and Foreign School Society feels and regrets this as much as the Board does, and there is great difficulty in providing a remedy. Some Committees, send a young man, or a young woman for a month or two "to learn the system;" some who enter of their own accord are too poor to support themselves longer than six or eight months; and the urgent demand for teachers from various schools clears away even those who might be disposed to remain longer. The regular course of education, therefore, at the Borough-road school is adapted to the training of teachers for the period of six months; some remain rather longer; but several hours every day of this period are occupied in teaching, and the other parts of the day are for learning by lectures, examinations, and other means of instruction. If a higher department of training, and for a longer period, were attempted by the Committee, in connection with their present system, then the best teachers desirous of further improvement, would have their desires gratified, particularly if some months were devoted exclusively or chiefly to their own education, and but a small portion of that time occupied in teaching in the school.

Normal training at St. Mark's College, Chelsea.

Normal training is at present that part of the great question of Education, which requires the wisdom and the wealth of all who are favourable to the advancement of education, independent of money from the government. A great experiment is in progress by the National Church at St. Mark's College, Chelsea, for the training of teachers. Everything is on a magnificent scale. The report of the Rev. Henry Moseley, F.R.S., and just published by the Committee of Council on Education, extends over forty-four octavo pages, and is a carefully prepared and interesting document. It appears that there are sixty-seven students. They are admitted at the age of fifteen, they are educated for three years, but they are apprenticed to the National Society until they are twenty-one years of age, and their services are at the disposal of that Society. There are no less than ten educational officers of the institution, and the principal is the Rev. Derwent Coleridge. The subjects of instruction include Scriptural Knowledge and Bible Literature, the Doctrines of the Church and Church History, Latin, Music, English Grammar, General History, English Literature, Geography, Algebra, Geometry, Mechanics, Arithmetic, Drawing, and the art of teaching under the designation of normal lessons; and it may be said that never in the history of the church of England has there been such an attempt to raise up a body of intelligent churchmen to become auxiliaries to the clergy in spreading high church principles throughout the land.

The "Churchman's Review" on Church Education.

In the *Churchman's Monthly Review and Chronicle* for July, it is stated, "We can assure our readers, from facts which have come to our own knowledge, that serious, and we fear irretrievable mischief is now being done to the religion of the rising generation by individuals of the crafty and ambitious party of which the bishop of Exeter is the head, who have obtained masterships in the great institutions for education throughout the country. By insidious infusions of false doctrine into their teaching on every subject, these men are defiling the hearts and consciences of vast numbers of boys in the higher ranks of society. The same mischief is going on, and to an alarming extent in proprietary schools, and other institutions, for the children of the middle classes. And as for the National School Society, we can only say that it is not the fault, either of its publications, or of the conductors of its training establishments, if one teacher is sent out, or one scholar leaves its schools, who is not a thorough-going Anglican of the Ward and Oakeley school, or in other words a papist at heart."

Movements by Dissenters.

To carry out this system, government money is freely provided, and every facility that can be furnished by the Church and the state is assiduously employed to spread the system through England and her remotest colonies. What is to be done? The present movements of the dissenters of all denominations are feeble compared with those of the Church, and with the necessities of the country. In agency, in normal training, in school instruction, in plans of aggression on

our national ignorance, and in funds for vigorous and comprehensive measures, the Dissenters are at present very deficient, and the Congregationalists are fettered in their operations by the question of Government grants. The Wesleyans have determined on a normal school, and there is little doubt but what they will be liberally aided by the Committee of Council on Education. The Baptists and Congregationalists will probably stand alone in their opposition to Government grants for educational purposes.

A Plan to test the Voluntary Principle for Education among Dissenters.

How are they to do it? and how is the Voluntary principle for the education of the country fairly to be put to the test? In reply to these questions, the Board most respectfully suggests that the plan adopted in Essex should be, as early as possible, carried out in the remaining thirty-nine counties of England. If £9000 be raised in Essex, the £200,000 to be raised by Congregationalists can be completed by a vigorous agitation of the thirty-nine counties at present comparatively unworked. But where is the agency to effect it? It will take one secretary from ten to twelve years personally to work the other counties as Essex has been worked. The multiplication of permanent officers to an institution is to be avoided if possible. The Board, therefore, most respectfully suggests to this Assembly the formation of county committees of education; and if three or four brethren in every county will give the time, the thought, and energy, and endure the labour which Mr. Davids has done, the question of education may assume that position among Congregationalists that its importance imperatively demands. And in addition, the Board would recommend that a number

not less than thirty of the ablest and most efficient ministers of the body be respectfully but urgently requested each one to give three months to the public advocacy of the education of the people of England. If pastors of churches, surely their people will yield them up for such an object for so short a period. The expense to the Board in paying for supplying their vacant pulpits and travelling expenses will not exceed £2,000, and should it raise the present contributions of £80,000 to the desired amount of £200,000, it will be the most economical expenditure of £2,000 ever made for effective labour on a large scale by the Congregational body.

From London such brethren as the following might be invited:—the Rev. Messrs. Burnet, Clayton, Dr. Leifchild, Dr. Reed, Blackburn, Martin, Dr. Alliot, Jefferson, Rose, Richard, Aveling, G. Smith, Sherman, Stoughton, Townley. From the provinces:—Dr. Raffles, Dr. Redford, Dr. Halley, Dr. Massie, Dr. Hamilton, J. A. James, R. Fletcher, J. Rowland, J. Ely, Thomas Davies, H. J. Roper, Moreton Brown, P. Thomson, T. W. Davids, R. Knill, Josiah Bull, H. J. Bevis, H. Madgin, S. S. England, J. Reynolds, T. Adkins, A. Reed, J. S. Russell, J. Curwen, and others.

Some plan of this kind as to effective agency and the efficient working of the counties must be adopted, or the Voluntary principle cannot fairly be put to the test; and if not, it will appear to have failed without a fair trial. At present it is the conviction of the Board that should the educational movement among Congregationalists fail, it will be through the want of an efficient agency to arouse the public mind, and to receive the contributions yet to be gathered into the educational treasury of every county.

Autumnal Meeting of the Union.

MULTITUDES of our readers have looked forward to the Autumnal Meeting of the CONGREGATIONAL UNION, this year, with feelings of no ordinary expectation. Several things have, on the present occasion, contributed to this excitement. The churches in and around Manchester, have, on many accounts, during the present generation, earned for themselves a good degree and great reputation throughout the land. The place of assembly was the metropolis of the North; and from its central position, railway communication was rendered available for reaching it from almost every point of the compass. Manchester, also, with its adjacent towns, comprises, to no small extent, the strength of our churches, which exist there in greater massiveness than in any other provincial town in the nation. The ministry, too, comprises

men of unusual energy, tact, and business habits; and the laymen, for liberality and public spirit, have long been an example to their brethren of all denominations in Great Britain. The number of families, likewise, who can afford to "entertain strangers," and who are most ready to do so, was such as to remove all apprehension on the part of visitors respecting hospitality and accommodation. Again, the recent meeting with respect to Christian Union, held at Liverpool, contributed considerably to excite the sensibilities of many both among our ministers and churches, especially as viewed in connection with the times which are passing over us. And to all this must be added the fact, that circulars had been extensively issued in all directions inviting brethren to come and share the privileges of the occasion, and ten-

dering assurances, to all who might accept the invitation, of a hearty welcome. Under all these circumstances, it was reasonably to be expected that such a convention would take place as had never been witnessed by our community before the meeting of the present year, and that expectation has been most fully realized.

Opening Service.

The business of the present year was marked by two improvements. First, it commenced with Monday, instead of Tuesday; and, instead of a sermon, opened with special prayer, blended with appropriate addresses. The weather during the previous week had been very unfavourable; but on Sabbath it began to improve, and on Monday it was unusually fine, and such as tended to cheer the spirits of travellers, and heighten the satisfaction felt in meeting with friends. It was arranged that the first service should commence in Moseley-street Chapel, Dr. Halley's, at seven o'clock, under the presidency of Mr. Sherman, of London, who accordingly gave out a hymn, read the Scriptures, and prayed. After which, Mr. Raven, of Dudley, ascended the pulpit, and addressed the assembly in a strain well adapted to the occasion,—showing that the present convention was not only meet and right, but an expression, in part, of that union for which the Saviour himself had supplicated the Father, and on which he ever looked with satisfaction among his people; that the present state of the universal church especially and emphatically demanded the union, prayer, and co-operation of the faithful; that there had not been in the history of the church a period, during the last fifty years, so replete with interest as the present; that the churches of our day must be impressed with the tremendous character of their responsibility relative to the world around them still lying in the wicked one; that the conversion of souls bears no adequate proportion to the increase of the population; and that it now becomes the solemn duty of all whom the matter concerns, to stir up the spirit of one another to a fervent zeal for the glory of the Lord, and the good of the church. To these ends Mr. Raven dwelt, with energy and satisfaction, on the advantages of the present meeting; expressing an earnest hope that the session would not only promote fraternal intercourse, and draw closer the bonds of Christian love, but lead to the carrying out of great practical objects for the world's welfare.

He conceived that the field of British missions was one of boundless extent, and of inexpressible importance, and which called for the putting forth of all their energies as a denomination of Christians. In that direction a great, a mighty work was to be accomplished; and that the church might adequately prosecute it, she must be strong in the Lord, and in the power of his might. The horizon of the church, on all sides, was dark and lowering; yet, while there was much to alarm, there was also something to encourage. He had read with deep interest the account of the recent meeting of the Methodist Conference, especially in connection with that which had been held in 1819, when the prospects of the Methodist body were far from cheering. During the latter occasion that great man, Richard Watson, stood forth with prominence, urging on the Conference the duty and pressing necessity of general and deep humiliation, united with earnest and persevering prayer. Special meetings, accordingly, were held in all the circuits of the Connexion, and at the next Conference it was their privilege to announce an increase of 10,000 members! Encouraged by this result, they persevered, and the year ensuing they had again to announce a further increase of some 8000 or 9000! Mr. Raven considered that such cases supplied encouragement, and presented an example worthy of imitation. Only let the Congregationalists, said he, be baptized afresh with the Holy Spirit, fired with zeal for the glory of Christ, filled with melting compassion for the lost around them, and by the time the assembly meets in 1846 we shall have to report great and glorious things concerning the extension of the kingdom of Jesus Christ. Dr. Morison followed this address in a prayer of singular appropriateness to the case and the occasion. Mr. M'All, of Nottingham, next addressed the meeting, on the connection between prayer and prosperity; and proceeded in a very clear and impressive manner to state the truth, and press it home on the conscience. He was then followed by Mr. Gawthorne, of Derby, in a comprehensive and suitable address at the throne of grace. By this time it was about nine o'clock; and Mr. Sherman summed up the whole in one of his touching, pointed, and practical addresses; after which he pronounced the benediction, and the assembly broke up, with hearts apparently much influenced by the exercises in which they had been engaged. One

feature in the character of this preliminary service particularly struck us, as we afterwards found it had struck others,—the element of devotion seemed to predominate over every other. It was obvious that the addresses were with the assembly only a subordinate consideration. An unusual unction rested on the three brethren who led the prayers of the great assembly, who appeared to follow their leaders under the same celestial influence. This meeting seemed a token for good, and the hope inspired by it was fully realized throughout the various subsequent services.

First Morning Session.

This morning the Assembly met in the Roby Schoolrooms, a noble structure, erected, we understand, at a cost of £3000, forming one of the completest scholastic establishments anywhere to be found, and at the same time constituting a splendid monument to the memory of the holy man whose name it bears, a deed which reflects the highest credit on the Rev. R. Fletcher and his flock, by whom it was performed. A short delay was occasioned by the completion of the arrangements, so that the meeting did not open till ten o'clock. The Chairman, the Rev. John Burnet, after praise, reading, and prayer, briefly addressed the Assembly, whom he reminded that they had come together for the exclusive purpose of promoting the glory of God by advancing the kingdom of his Son, and that therefore the more they were under the influence of his glorious gospel, the more would they be qualified for the high employment to which, in his mercy, he had graciously called them. He further hinted that, where there were so many men, there would necessarily be some considerable measure of variety of opinion, and that therefore there would necessarily be sometimes scope for the exercise of Christian forbearance. It was clear that each of them had a *right* to speak, but it was not less clear that the bulk of them on the present occasion must waive that right. It would not therefore be thought necessary that every hearer should deem it his duty to rise and state his dissent from every sentiment in which he could not concur, while at the same time he would not consider himself at all compromised by his silence. It was simply for all to remember that they were in the sight of God, and to do his work as in his presence. After this several ministers, with their churches,

were received by public vote into the Union, and then Mr. Wells, the Secretary, stated the circumstances which had led to the arrangements of the morning. It was thought, he said, by some of the Manchester brethren, that at the last May Meetings a too unfavourable view was taken as to the state of religion among the Independents at the present time, and hence they strongly desired that the matter might be brought forward at the Annual Meeting to be held in Manchester, and receive a full consideration, a proposal to which the Committee agreed, and requested Mr. James, of Birmingham, to prepare a paper which might introduce the subject, and form the basis of this morning's Conference, and which that gentleman had engaged to do, on condition that he should not be pressed for its publication. At the close of this statement the Chairman called upon Mr. Hunt, of Brixton, to offer prayer, after which Mr. James proceeded with his Paper, which occupied one hour and five minutes in reading. We feel it somewhat difficult to characterize this document, so comprehensive were its views, and so varied its materials, that, to be rightly understood, and fully appreciated, it must have been heard; and we greatly mistake if those who on that morning enjoyed that privilege will soon forget it. Marked by all the fearless fidelity of a prophet, and the melting tenderness of an apostle, he analysed our whole system, exhibiting his subject in nearly all possible aspects. Passing lightly over the excellences of the Congregational Body, which it was no part of his object either to expound or to eulogize, he set forth what he considered *defects*, and, at the same time, offered suggestions for improvement. He paid a splendid tribute to our machinery *as a whole*, but thought he everywhere perceived the lack of power; setting it emphatically forth that what he longed for was *not to reduce the machinery to the power, but to raise the power to the machinery*. He desired to see everywhere more impulsive power; not fitful, spasmodic effort, but steady, continuous, energetic effort. The denomination, as a whole, was not up to the times. In some counties, which he specified, he had reason to believe that it was diminishing rather than increasing. While to undecided men, he remarked, there is in a State Church so much attraction from without, there should be no repulsion from within. To effect this there must

be a commencement at the foundation. There must be good domestic training—good ministerial training. Churches well ordered and well governed; that vulgar insolence may not be suffered to trample down the courtesies of life. He animadverted strongly on the evils of a democratic spirit, where it exists without a due measure of the checks furnished by intelligence and piety. He was clearly convinced, after all that had been said of the domination of deacons and rich men, that *they* were not the most difficult parties to be dealt with. The churches of Christ were everywhere necessarily more or less influenced by the democratic spirit of the times; a fact which demanded peculiar wisdom on the part of spiritual overseers; and on this ground he considered that the utmost effort must be employed to raise the tone of the people's piety. The spirit of the times, and the state of things which that spirit had called into being, demanded pre-eminent wisdom on the part of all Christian pastors. He would deprecate, in the strongest terms he could command, and oppose to the uttermost, all change in the principles of our polity. That was not what he wanted. What he pleaded for was not a system of polity reduced to the level of human nature, but the elevation of that nature to the system laid down to us by the Head of the church,—more of the piety which that system demands combined with the democratic spirit of the times; and to accomplish this paramount object would require the utmost efforts of all who had to do with the kingdom of God. According to these views it was clear that the greatest importance attached to the Congregational ministry. That ministry, he considered, comprised a large number of men who would do honour to any denomination; but taken as a whole, its condition was far from satisfactory. In discussing this point Mr. James used great plainness of speech, and animadverted, with most merited severity, on various evils which obtain among us, as well as other bodies, at the present day. He strongly questioned if ever the British pulpit had less power; and in thus speaking he did not limit his remarks to his own Body, but extended it to all the communities of the faithful. The ministers of the word, he insisted, must awake and put on strength. The wants of the age must be met. While everywhere else things are rapidly advancing, they must not go back in the vineyard of God. While on all sides

every pursuit is marked by activity and energy, the pulpit must cease to be the chosen abode of dulness and stagnancy. We must have men for the times, or the times will leave the men. The pulpit is our main pillar. Strength here is strength everywhere. Again he strongly urged the axiom, that general prosperity requires general harmony. In this he thought we were defective; and hence he was of opinion that among our churches vigour was the exception, feebleness the rule. He traced much of our division to ill-managed arrangements in connection with the choice of pastors, which led to hasty and ill-assorted matches. To go wrong, indeed, and to persevere in it was with some an inestimable fruit of liberty. Schism is our sin, and schism our punishment. Mr. James concluded with divers suggestions relative to means for effecting improvement in the Denomination; among which he mentioned inquiry into the *ratio* of conversion, and the present state of experimental religion, with methods of raising the tone of piety among ministers and churches, giving special prominence to the importance of set seasons for humiliation and prayer, and recommending particular attention to the character and fitness of the men we admit to the ministry, and the avoidance of all *ultraism* on public questions, as fraught with no real practical good, and as hurtful to the spirits of those who unhappily become its subjects. The close of this remarkable address, which was often and loudly cheered in the course of its delivery, abounded in the most touching pathos. We affirm with confidence there was not a heart in the Assembly that did not confess its power. It so breathed the three-fold spirit of the father, the brother, and the friend, that each, as years might dictate, felt constrained, on grounds personal to himself, to view the speaker with reverence, affection, or confidence, or with all united. So adapted was it to work the spiritual good of the great body of men who listened to it,—and through them the good of immense multitudes,—that had nothing else been done on the occasion it would, we think, have amply compensated for the labour and expense of the brethren's assembling in Manchester. The discussions to which it led were most interesting and most valuable. The darker portions of the address were occasionally somewhat exaggerated. The highest oratory is that whose chief characteristic is power, and power is th

result of vigorous conception, intense emotion, clothed in energetic diction. Such, beyond the oratory of most living men, is that of Mr. James. Among the rich and varied qualities that distinguish it are the poetic and the picturesque. He addresses himself equally to the fancy and the heart, as well as to the judgment. Hence, like all impassioned eloquence, it must be taken with due allowance. There was in that paper too much shade; and the great master whose hand painted the scene, aware of his liability to err in that direction, once and again confessed to the infirmity, and hinted the possibility of his having been overtaken by it. When the mighty gale had passed away, and a calm ensued, on the speaker's resumption of his seat, the audience seemed awed and overwhelmed. They sat mute, many looking at each other. The Chairman, seeing no one about to rise, intimated that the subject was now before them, and that he should be glad to have their opinions. Still no one rose; and it was not till some little time afterwards that the Chairman, who said, "You are very unwilling to speak," began to call out gentlemen by *name* to state what they knew of the condition of religion in the several counties to which they belonged, that the meeting began to assume its former appearance and business to proceed.

Mr. Kelly, who was first summoned, conceived they were under great obligations to Mr. James for the interesting and all-important views he had that day set before them, and which were, upon the whole, true. While there was in the denomination much to gratify, there was also much to awaken and alarm. It laboured under evils which must be rectified. The churches must return to the spirit and the practice of other days, especially with respect to ordination. Time was when this was a serious matter among them, when they took time to consider, and went about the great duty with fasting and prayer. This was equally beneficial to the church and to the pastor, reminding both of the momentous character of the transaction they were engaged in. It operated in the way of restraint; it produced mutual confidence in each other, and a trust that the thing was of the Lord. This salutary arrangement was now practically at an end, but he would earnestly recommend its revival. —Mr. Gawthorne said the subject to which Mr. Kelly had referred had often occupied his mind. The last case of

which he had a recollection was that of the late Mr. Kent, at Gravesend, now forty years ago. He recollected no case since in which the matter had been attended to in the right good old fashion. He felt extremely obliged to Mr. James for the manner in which he had brought forward the great question; in the general views laid down he entirely concurred. There were points to which he wished his friend had alluded, as things intimately connected with his subject; these were the importance attaching to the character of the men placed in the deacon's office, and the importance of lay preachers for the villages. He considered that a serious error obtained in the general system of sabbath-school instruction; the children were *bored* with religious addresses from which the bulk could derive no benefit, and by which they were filled with distaste at the schools.—Dr. Redford was anxious to have the opinions of Mr. James tested by an appeal to brethren from various counties. His own personal knowledge extended very much to the same counties and districts as those of which Mr. James had spoken, and respecting them he entirely concurred with his friend. He did not consider the churches there as materially advancing; and seeing the population advances, to be stationary is to retrograde.—Mr. Aston, of Buckingham, accorded with Mr. James in his main views, but he was happy to state that the work of God was advancing delightfully in some of the villages in his district, mentioning one little church which had increased its members from seventeen to fifty in the course of the last year. Among the older churches things were less prosperous, and he had seen better days in his own beloved corner of the vineyard.—Mr. Ely admitted the general truth of the melancholy statement of Mr. James; still, however, he did not by any means take so gloomy a view of the subject, in which there was much light as well as some shade. But he would give place to his friend, Mr. Scales, whose lengthened connection with the county would enable him to do the subject more ample justice. —Mr. Scales accordingly arose and gave a very comprehensive statistical view of the progress of Dissent in Yorkshire during the last quarter of a century. He went through the principal towns, and showed vast progress everywhere—a progress which had far more than kept pace with the population.

At this stage of the business a moment-

any pause was made to enable Mr. Poore, to whose laborious activity the Assembly owes not a little, to make certain announcements which deserve notice. Arrangements were made for the students of Rotherham and Airedale Colleges to dine with the students of the New College at Manchester. During that day it was also arranged that, for the promotion of intercourse and the gratification of private friendships, the visitors should dine in companies throughout the town in families; and for those who had no appointment, dinner was provided at the Athenæum, to the number of a hundred, or a hundred and fifty. The reports on the state of religion were then resumed.

Mr. Bristow, of East Devon, said the statements of Mr. James were too generally applicable to the churches in his locality. He deemed the address remarkably fitted to be useful, and regretted that it was not to be printed.—Mr. Tarbotton coincided, in the main, with the paper of Mr. James. In South Devon they had much to deplore, but more to be thankful for. He presented a cheering account of the advance of the work of God in his vicinity.—Mr. Baines, jun., of Leeds, was next called up, and gave a most gladdening statement of the vast progress of Sunday-schools throughout the counties of York and Lancaster, showing that the schools of Dissent had greatly more than kept pace with the population.—Dr. Raffles, who had been unavoidably detained, did not hear the paper which had excited so much interest; still he understood the subject, and could speak to the general question from a knowledge extending through a period of thirty-four years. The Dr. then proceeded to give a glowing description of the progress of the gospel generally in Lancashire, and in particular as combined with the Congregational body.—Mr. Fletcher, of Grosvenor-street Chapel, concurred with Dr. Raffles, and gave a highly gratifying view of the state of the evangelical operations of the Union throughout the county.—Mr. Steer, from Essex, gave an encouraging account of the economical condition of the churches in his locality; but confessed that there was much ground to lament the want of a higher degree of Divine influence. His brethren, who were formed into a ministerial association, had been of late much concerned about it. He felt most deeply grateful to Mr. James for the stimulating and salutary address he had that day given them.—Mr. Wight, of Carlisle,

considered that in the region whence he had come religion was rather advancing. The churches had, during the former year, increased about one-third; he thought that during the present year they were less prosperous. It had been supposed by some of the friends at a distance that the "New Doctrine," as it was called, which had been troubling the churches in the west of Scotland, had obtained a footing among his brethren; but this was a mistake. Not one fixed pastor of any of the churches in Cumberland was even tinged with that serious error.—Mr. Hunt, of Brixton, made a number of valuable observations on the necessity of pastors taking heed to whom they gave recommendations to supply the pulpits of vacant churches.—Mr. Blackburn, of London, was disposed to take rather a gloomy view of the state of religion in the present day. He believed it was a fact confirmed by the experience of pastors generally, that marked and striking conversions were, now-a-days, events of but rare occurrence. Before things were as they should be, a great work was clearly to be done among the churches. He strongly urged the importance of statistics. Why was there in any quarter a reluctance to this? Was it because parties could not afford it? Were they afraid or ashamed to set the facts forth? To this matter it was time that they should betake themselves.—Dr. Morison was thankful to God for the paper that had been laid before them by his esteemed friend, Mr. James. The tendency of the paper was to produce deep heart-searching on the minds of all who composed that Assembly. He could not doubt but that they would all return and commence their work afresh, under a new and better influence. They had that day been counselled in the language of truth. Flattery would have been of no importance to them. With respect to any resolution upon the paper, that might be all very well; but it was a case that came home to the hearts of the pastors. They were soon to part and return to their homes and folds; and the practical turn which the counsels of that day might take would, under God, depend wholly upon them.—Mr. Weaver, of Shrewsbury, followed with some valuable remarks on the subject of Divine influence, and on the heady, high-minded spirit—a spirit full of self-sufficiency and impatience of reproof—which characterized many professors of the present day.—Mr. Conder, Editor of the *Patriot*, considered that

the matter ought not to be confined to that meeting; it ought to become the subject of a resolution, that it might receive a practical turn, and be conducted to a profitable result among the churches. With respect to improvements in our system, he did not think it necessary to go to New England; let them but go to Dr. Owen, and they would there find whatever was needful in the way of check and balance, to give cohesiveness to the whole community, and raise its capabilities to the requisite amount of efficiency.—Mr. Morley, of London, considered that the occasional withdrawal of the rising members of our wealthier families was mainly chargeable upon the ministers themselves, and the result of their excess of delicacy, which led them to deal too sparingly in lessons appertaining to the true nature of the kingdom of Christ, and the pestilent character of all ecclesiastical establishments.—Mr. Reed, of Norwich, thought it would be wrong to let this meeting pass without bringing the matter, as far as possible, to a practical issue. That solemn morning could not, in his view, be better employed than in considering how a report might be rendered available for stirring up the zeal of the churches. Their brethren of the Wesleyan and Free Churches would not thus allow the matter to drop. He greatly wished that some part or portion of the paper might be made public, for the sake of those who had not been privileged, as they had been, to listen to it.—Dr. Vaughan thought they were not yet exactly in a situation to publish; there ought to be more inquiry; the condition of the community, as far as practicable, should be thoroughly sifted, and then they would be able to see their way to ultimate suggestions.—Mr. Davids, of Colchester, thought that the publication of an appropriate address might, in the meantime, be of public benefit, till further investigation took place.—Dr. Massie wished that there were some decent way by which ministers, who found that in seeking the pastoral office they had mistaken their way, might be enabled to return with facility and comfort to the ordinary business of life.—A Committee was then appointed to prepare a resolution upon the subject of Mr. James's paper, and thus terminated one of the most important meetings ever held in connection with the Congregational Union. It cannot be doubted that, under the Divine blessing, it will be attended with the most beneficial effects upon our

pastors, our churches, and the world. To inquire into the state of religion clearly belongs to the business of the Union, and pity it is that its attention was not turned to that subject from the very commencement.

First Evening Session.

In the evening a public meeting was held in connection with education, at Dr. Massie's chapel, Salford. The meeting having been opened with praise, and prayer by Mr. Sibree, of Coventry, Mr. Ainslie read a paper on Popular Education, which will be found at length in our present number. On this important document a resolution was moved by Mr. Davids, and seconded by Mr. Scales. Mr. Fletcher followed, with a paper on Ministerial Education; on which Dr. Vaughan moved a resolution, in a speech of some length and great power, in which the experience of the past was happily brought to bear upon the duties of the present,—a speech which might be read with profit by all denominations. While we listened to the profound, enlightened, liberal, and true *Nonconformist* sentiments which flowed from the lips of the erudite and sagacious speaker, and which clearly obtained an intelligent reception by, and met with a most hearty approval from a breathless multitude, we could not but felicitate the great Independent community of Lancashire on having secured the presidency of such a man and such a mind to its noble collegiate institution.—Mr. Smith, of Rotherham, simply seconded the resolution. It was matter of regret that time compelled Mr. Fletcher to abridge his very excellent document,—a circumstance which at once affected its proportions and impaired its effect.—Mr. Kelly next came forward, with a very elaborate paper on the subject of Lay Collegiate Education, or the establishment of colleges, after the manner of Scotland, Germany, and America, for the general education of young gentlemen. This subject is one which demands the immediate attention of the Dissenters of this country, who have suffered long and much from its past neglect. Mr. Kelly exhibited the subject on all sides, and argued it with more than his usual ability. He demonstrated, so far as argument could demonstrate anything, that such colleges, if established, would be self-supporting, sought to by multitudes, and of prodigious service, in their ultimate effects, to the interests of religion in our community, and to the good of the

kingdom at large.—Mr. Edward Baines, in one of his able and business-like speeches, moved a resolution upon the subject; which was briefly seconded by Mr. Watts, of Spring Hill College. Thus ended the important business of the first public meeting. The house was very crowded, and the attention sustained to the last.

Second Morning Session.

The business was opened with a paper by Mr. Harris, of Westbury, who represented the Wiltshire Association, on the best methods of providing support for the pastors of the churches in their old age. This subject is one which affects religion quite as much as it does humanity; nor can the cause of God ever extensively and permanently prosper in any community that neglects it. Mr. Harris took a luminous and masterly view of the whole subject; not only establishing the fact of the necessity of something being done to remedy an existing and acknowledged evil, but pointing out the real and only remedy. The conclusion to which he came at last was, that nothing will meet the case but a regular insurance on individual life; and that, in order to render this generally practicable, and practicable especially where it is most needful, the premium must be much reduced. But how can this be accomplished? Only in one way: a fund must be raised for this special object, and the interest of it applied in aiding pastors to assure at a reduced premium, say at *one-half* of the regular amount. At the conclusion of this very valuable document an interesting and prolonged discussion ensued, in which it came out that a good deal is doing by associations, in various parts of the country, to provide for the wants of the disabled servants of Christ. Lancashire, in this, as in everything just, good, and generous, seems to take the lead.—Mr. Blackburn took a chief part in the conference on this point, and showed from the minutes that the subject had occupied the attention of the Union from an early period of its history; and that the Committee had incurred considerable expense, and been at no small pains to bring the matter in a tangible shape before the pastors and churches. He further and strongly expressed an opinion, as he had also last April done in London, that a portion of the profits of the CHRISTIAN WITNESS should be appropriated to aid young pastors in effecting assurances, and held that

it could not be applied to a more legitimate use.—Mr. James entered very deeply into the subject, which, even on *spiritual* grounds, he considered of the first importance to the growth, prosperity, and healthful action of the Congregational body. If the matter were gone about in good earnest, he would most cheerfully contribute towards the object a *half-year's salary*; and he made no mystery about the matter, his salary was five hundred pounds. They must go forward!—Mr. Gawthorne considered that such an arrangement, under proper checks, was very necessary and laudable; but they must take good heed that such aid as was contemplated did not become a premium for premature retirement,—a remark that called forth a general titter, as a thing which occupied a low place even among small probabilities.—At this stage of the business, the resolution, previously referred to a sub-committee, on Mr. James's paper, was brought forward, as will be found noted elsewhere. After this business was completed, Dr. Massie proposed a resolution recommendatory of seasons for special prayer, towards the close of the year, for the revival of the work of God in our midst; which was very cordially adopted.—Mr. Sherman next introduced the subject of Benefit Societies for Christian congregations, in a most valuable dissertation upon the entire subject; which, with the rules and tables, we intend to publish in our December Number.—Mr. Ely followed, with a paper on the importance of greater system in the contributions of the churches for public objects. We have some difficulty in adequately describing this essay in a few words, or in expressing our sense of its importance. We remember nothing of an ecclesiastical character with which to compare it. In matters of law and politics there are analogous productions; two of which, more especially, may be mentioned,—the two celebrated speeches of Burke and of Brougham; the former on financial, and the latter on legal reform. The dissertation of Mr. Ely is worthy of comparison with either of them, while its subject-theme infinitely transcends that of either or of both of those wondrous productions. Remembering how recently Mr. Ely had entered the fellowship of the Union, we could not, as he proceeded, help rejoicing in such an acquisition, whether for counsel or for fight! As this extraordinary document will shortly see the light, we shall abstain from any analysis of its invaluable contents. The

admiration it excited was universal. Mr. James, Dr. Morison, Mr. Kelly, and others, gave free expression to their sense of its inestimable worth. Thus ended the business of Wednesday morning.

Second Evening Session.

Notwithstanding the state of the weather was unfavourable, Grosvenor-street Chapel was gorged in every part. The opening services being over, Mr. Alderman Kershaw took the chair, and, having made a few pertinent observations, called upon Dr. Matheson to read the combined report of the three Societies,—a document luminous, comprehensive, and every way suited to give the Manchester churches a full and satisfactory view of the great subject which, for the first time, was on that occasion brought before them. This report, which was of very moderate limits, having been read, the Chairman said, “Dr. Halley is to move on this paper.”—“No, Mr. Chairman,” said Dr. Halley, “I am not to move on this paper, but I am now to try to get you to move on it. I want to see this 1800*l.* paid, and I hope it will be paid this very night.”—The Chairman replied, “I am perfectly ready to move, if I can get others to move with me.”—Dr. Halley having added a few more remarks, expressive of the deep interest he felt on the subject of British Missions, sat down; and was followed by Dr. Morison, who addressed the vast assembly, at length, in a strain of masculine and fervid eloquence; which was fully sustained by the next speaker, Mr. Ely, who made some beautiful and pathetic allusions to deceased men and bygone days, especially with reference to the late Mr. Roby, that told very powerfully on many of the audience even at this late period.—Messrs. Aveling, Sherman, and Parsons, successively spoke; after whom, Mr. Wells was called up, and poured out, at once from the head and the heart, a blended flood of intellect and emotion. The grounds, he said, on which he would press the cause of British Missions, were different from those which some preceding speakers had occupied. He considered that the defence of Home Missions was to no small extent the defence of home freedom, of civil liberty. He held that religion and freedom would stand or fall together. “The man,” said he, “who could stop the poor man’s pence because he attends the ministrations of Nonconformity, would do more if he had the power; he would stop the carriage of the Chairman coming down the street on the

self-same grounds. The moral forces whereby we are to act on the world are to be drawn out of heaven. True morality is an affair of matter rather than of mind. There is a great difference between the money and the *giving* of it. The giving of money may be as spiritual an act as the eating of bread and the drinking of wine in the commemoration of the dying love of the Son of God!”—This meeting, on the whole, however, was not so effective as it ought to have been. One half, at least, of the speaking was not worthy of the occasion, and furnished but too striking an illustration of an article in another part of our present Number. There must be an end to that loose, rambling, pithless, pointless small talk and twaddle, which has so long prevailed on platforms. There *must be preparation!* Self-respect, respect for the church of God, the honour of religion, the interests of truth, all unite in demanding, on such occasions, *the most thorough preparation!*

Third Morning Session.

This morning, after the usual devotional services, a very lengthened and elaborate paper was read by Dr. Redford, on the importance of our Congregational Literature, and the best means to promote its improvement and extended circulation. This paper, the result of much inquiry and reflection, met with general approval, and it is hoped it will shortly be published. The subject of a Penny Magazine was next introduced by the presentation of a Report on the same, made by the Executive Committee in London. One or two brethren, at first, questioned the necessity of such a publication, but afterwards changed their opinion; some others, who conceded the necessity, or at least the desirableness of it, entertained fears lest it might prove injurious to the sale of the *CHRISTIAN WITNESS*; but the general opinion was more than cordial. The project was hailed with rapture, and the resolution carried with acclamation. At the close of this business, Mr. Wells produced a paper on the best means of originating, both in towns and rural districts, additional churches, of which it may be hoped that they will become self-sustained. This copious document supplied a fine example of the writer’s sagacity, profundity, and far-reaching views. Mr. James, Drs. Morison, Halley, Redford, and others, were loud in its praise; while it met with the cordial approbation of the entire Assembly. This document

also will shortly see the light, and it will be a happy day for England, which shall behold the practical application of its main principles and provisions.

Third Evening Session.

The Assembly, on this occasion, was held in Moseley-street Chapel, which was crowded to excess, and it was computed that the overflowings would have crowded it again. The main business of this meeting was, to state and expound the principles of the Congregational Union, to proclaim its objects, and promote its interests. Dr. Raffles presided on the occasion, in the absence of Sir Culling Eardley Smith, whom circumstances prevented from attending. Mr. Burnet, having obtained emancipation from the bondage of his high office, and the oppressive silence which it imposed, was now himself again, and opened the business in one of those ponderous, splendid, and all-comprehensive orations, for which, on great occasions, he has been so long and so uniformly distinguished. He was followed by Messrs. Tidman, J. A. James, Blackburn, Haynes, and Reed, with a spirit, a power, a variety, and an adaptation, which at once instructed, delighted, and enraptured the audience, and admirably subverted the great object for which the multitude had been convened. It was a worthy, a grand conclusion of a series of assemblages, which will be long remembered in the great and generous community of Manchester.

Such, then, is a brief report and review of the proceedings of this eventful Assembly, which is the Seventh Autumnal Convention, and which would seem to have been framed on the principles of musical notation. Every one knows that beyond the mysterious number *seven*, there is no possibility of ascending, inasmuch as the eighth returns upon the first. So, we apprehend, it is here; nothing, therefore, remains for the Union, but to begin again at the bottom of the scale, and return to Manchester in the year 1852. There is no ascending a single note higher; in no other place in England could the churches advance upon this example. The mere general expenses, we understand, connected with the reception of the ministers and delegates, amounted to little less than 400/. In making this statement, of course, we wholly exclude the hospitalities of the numerous families whose houses and hearts were generously opened on the oc-

casion. We refer to printing, postage, and public entertainments. Such acts, however, are, of course, less a question of principle than of property; it is probable that some smaller towns, according to the means and numbers of the churches, may, on occasion of receiving the Union, have done so at a much greater sacrifice of labour and substance. We understand that about *twelve hundred* invitations were sent abroad, and that upwards of *five hundred* were accepted. On Wednesday, dinner tickets were issued to the number of 550, and on Thursday to that of 400, and upwards. Altogether it was a season of deep interest, holy excitement, and pleasing as well as profitable intercourse.

But after all, this Assembly, with all its present gratifications, was only a seed-time; the harvest is still to come; the fruit will appear after many days. By such gatherings as these, even the strongest are strengthened, and the prostrate are lifted up. Even Manchester, and Lancashire itself, will, in the end, be gainers by the association, and its varied services. It is certain, we think, that the work of God has thus received a fresh impulse both in Manchester, and in all the regions round about. So great a gathering of the pastors and delegates of the churches, with the subjects which occupied their thoughts and deliberations, can hardly fail to exercise a happy and a holy influence, through them, on all the respective communities to which they severally belonged. Such gatherings, beyond any other thing whatever, tend to impart fresh courage, spirit, and vigour, particularly to a body of men, much blessed, little praised, and most inadequately recompensed for their useful and laborious exertions in the cause of God,—the faithful pastors of small and poor churches,—a body of men who are often subjects of great trial, much privation, and consequent depression. Such aggregations of worth, talents, office, and moral influence, exert an effect long after the passing day, and far beyond the immediate locality of their manifestation. An expansive force is thus created, and a spiritual impulse is thus communicated, the life-giving energy of which may not be wholly exhausted for years to come. The benefit thus becomes general. Such exhibitions beautifully illustrate the true character of Congregationalism, and show that the most entire independency is perfectly compatible with the most complete unity. The cry of Union has

recently been heard over the earth, and the cry is glorious; but that wise men may attend to it, it must emanate from the lips of people who exemplify their own doctrine. Before the Christians of Scotland can speak with effect to the Christians of England, they must be prepared to exhibit a pattern, as well as to utter a prelection. The most heavenly homilies on union, spoken through rents and fissures in the wall of the temple of truth, lose much of their sweetness, and fall harshly on the ear of the reflecting auditor. So in our own body, the best, the only preparation for union abroad will be a general, a cordial, a sound and right-hearted union at home. Now, with all our remaining evils, there is no denying that improvement is advancing among us as a community. There was never so much mutual knowledge, so much personal intercourse, so much sympathy among us as at the present hour, and every year is augmenting it. True science never so successfully advances as when the exposition of principles goes hand in hand with the exhibition of facts. The written memorial and the oral addresses of the last night of public assembly in Manchester, we doubt not, did more than could possibly have been done by any other means whatever to impress on the mind of the audience the incalculable importance of holy combination among Congregational churches, as well as to set forth the principle, the nature, and the objects of the Congregational Union of England and Wales.

Only one great wish remains to us ungratified, viz.—that every pastor of the Congregational body had been present at all the morning sessions, and every member of the same at the evening ones. This, however, in the nature of things, is impossible; but the next thing to this can be done. If we cannot bring those classes to the assembly, we can, through one of God's greatest gifts to man, virtually carry the assembly abroad to them. Never did we more deeply feel, or more sincerely deplore, than on the present occasion, the inefficient state of our newspaper press. What benefit might not have resulted from complete, correct, and proper reports of the meetings, both mornings and evenings, of that great week! Only look at the Free Church. The deeds of the ten days of the regular session of her Assembly, in last May, were fully and faithfully published, together with all the *important documents and papers* produced and read on the occasion.

But was this all? No! following the excellent example of our Union, they determined to hold an adjourned Autumnal Meeting at Inverness, where the gathering was glorious, and the entire proceedings fully reported, and published in their own chief journal, through the length and breadth of the nation, whereby the whole of the intelligence of the Free Church community was virtually present in the capital of the North. To this course is owing not a little the vitality of that church, even at the very extremities of the body. It is time that we should turn our attention to the present condition of our newspaper press. It must, if ever it shall perform aright its part in our denomination, be placed on an altogether different footing. It must cease to be the Lilliputian creation and property of a handful of well-intentioned private gentlemen: it must be taken into the heart of the community whom it represents, and for whom it is to labour. It must become an elementary portion of that community. The hand that is to wield its power must be that of an arm—a *right* arm—that is planted in the shoulder of the entire body. This is the remedy for impotence! There is one paper, the *Patriot*, to which liberty, humanity, religion, and English Nonconformity, are deeply indebted. But under other and better arrangements its efficiency might have been *five-fold*! We do beseech the excellent men, its proprietors, to modify existing arrangements to meet the wants of the times. Let them cease to be such as, on the one hand, to fetter the committee, and on the other the farmers of the paper, and on both sides its conductors. Let it be every way emancipated, and brought into full harmony with the wants of the age, and the feelings of the community; and in particular, let provision be made for the full and fair reporting of all movements in our body which merit that distinction, and that without a *special charge* to the parties immediately interested. Such—will our readers credit it?—*such is the present system*! During the May meetings, every one of those admirable reports which have so long adorned the columns of the *Patriot*, and distinguished it above all its religious contemporaries, is and must be *paid for* by the particular society in question! No pence, no pens! Now this is utterly wrong. The religious press ought, at least, to do for the church, what the secular press does for the world, and that on the same terms. Only think, for example, of the parish of Andover having

to pay some two or three hundred pounds for the *Times*' reports of its late notorious workhouse inquiry! What would the world say were the leviathan to make any such demand? Whatever the religious public require to know, they have a right to know. Whatever is essential to the interests of religion, ought to have a place in a religious newspaper. This is implied in the contract. These are rights; but all rights have their corresponding obligations. That the journal may perform its part, the public must perform theirs; they must give it a just, not to say a generous, and steady support. The journal must be in circumstances to procure whatever the public good may demand. Had such been our condition as a people, at this moment, the records of the whole business might by this time have been read by tens of thousands over all the land, and the invaluable papers, also, to which we have already referred, might long since have been in the hands of every reflecting man among us. It is

well to publish such papers in a permanent form; but this is not by any means enough. Let them get before all who can and will read them. The circulation must, otherwise, be always not only too select, but very limited. The most important, the most hopeful class of our people, are by such means entirely overlooked. Where are now the pastors, deacons, and leading members of the coming age? They are, to a vast extent, mingled with those who are still in their *teens*, and absorbed in the toils of honest labour. Such cannot afford time at present to attend our meetings, nor, perhaps, money to purchase costly pamphlets; but if placed in their hands, they will read and reflect, and receive into their warm and generous hearts the seeds of all salutary reform,—seeds which, when we elder men have been gathered to our fathers, will bear abundant fruit to the praise of the "Lord of all." Thus much by the way of mere hints on a subject which merits a thorough consideration.

Review and Criticism.

Lectures on the Pilgrim's Progress, and on the Life and Times of John Bunyan.

By G. B. CHEEVER, D.D. Royal 8vo, pp. 182. London: A. Fullarton.

The Pilgrim's Progress, from this World to that which is to come. By JOHN BUNYAN. In two Parts. With 270 Engravings from entirely new designs. 8vo, pp. 282. London: S. Bagster and Sons.

Same Work in 18mo, pp. 245.

The Pilgrim's Progress from Earth to Heaven. An Epic Poem. In Two Parts. The first Part by Rev. G. BURDER. The second Part by the Author of "Scripture Truths in Verse." 18mo, pp. 154. London: Bagster and Sons.

The Life of John Bunyan, written by himself, and published under the title of "Grace Abounding to the Chief of Sinners." 18mo, pp. 102. London: S. Bagster and Sons.

THE star of Bunyan is still rising. Poets, critics, philosophers, divines, men of all ranks, and Christians of every sect, unite in proclaiming his excellences. Men who can see nothing in his doctrine,

are yet enchanted by his fancy, and overpowered by the opulence of his creative genius. Men who are strangers to the spell he exercises over the hearts of all Christians, are yet fascinated by his marvellous mastery of his native tongue. The first writers of our country have confessed, that for magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, and the divine, the diction of Bunyan is alone sufficient. For purposes of popular impression it is unrivalled; it is perfect; it is above no class; it is beneath none. But while mere men of genius have thus been dazzled by the lustre, and have emulated each other in proclaiming the wonders and glories of the *Pilgrim's Progress*, there have not been wanting Christian scholars who have tasked their powers in developing the awful interior of the mystic volume. In our own country we have had keys to it, and notes and lectures upon it, by divers hands of various power and skill; and not satisfied with this, some have turned it into verse. Christian poets have thrown over it the splendour of their highest eulogy, and painters have strained their genius to the uttermost to embody their brightest con-

ceptions, and by the magic of their art to present them to the human eye. Of the lecturers, the last, we believe, and certainly by far the ablest, is Cheever, whose volume is before us; and who has brought to his undertaking a large amount of the necessary qualification. Having been amply taught both by God and by man, every page reflects the Christian scholar, the Christian philosopher, the man of business, and the man of genius. The work deserves, and, we doubt not, it will command extensive celebrity in this country, equal at least to that which it has already obtained in the United States.

We now turn from the critic to the painter and the engraver, as they have jointly laboured in the volumes of Messrs. Bagster. The lettered public need not be told that everything proceeding from the house of these publishers has characters peculiarly its own, and that these characters are beauty, accuracy, and utility,—an allegation very fully and strikingly exemplified on the present occasion. Every engraving is a chapter of commentary, which cannot fail most materially to aid conception, to deepen impression, and to fix facts and circumstances, doctrines and lessons in the memory. On these grounds, art has been rendered highly subservient to piety. While both sizes will form most appropriate presents, the larger edition for the adult, and the smaller for the juvenile receiver, the former is a meet ornament for the drawing-room, and the latter a precious companion for the pocket. The poetical version is altogether an exquisite performance; the verse is easy and elegant; the evangelical spirit of the original is successfully transfused; and the whole is profusely illustrated and adorned by beautiful engravings. We question whether, with many, this may not be even more popular than the great original. The *Life of Bunyan*, commonly known as “*Grace Abounding*,” although not illustrated, is printed in the same beautiful and uniform style with the smaller editions of the *Pilgrim*. Such are the Bagster editions of the wondrous dreamer, which, among the middle and upper classes, will go far to supersede all others.

Babylon. By WILLIAM JONES, M.A., Author of “*The History of the Waldenses*,” &c., &c.

WE had occasion, at the outset of our labours, to bear testimony to the noble conduct of the venerable Historian of the Waldenses in declining advantages for conscience’ sake, which circumstances furnished a strong inducement to embrace. In that deed he gave Nonconformists an example; in the work before us he gives true Christians of every class a lesson. The volume consists of eighteen lectures, which exhibit the subject in a great variety of bearings. In the opening discourses, Mr. Jones lays the foundations of his subject deep and strong; he next introduces the leaven of Antichrist, and traces its deadly workings in all ages, countries, and communities of so-called Christians. The principles of the book, while sustained by argument, are illustrated by a rich abundance of the most important passages of both civil and sacred history, by which both truth and error are exhibited in their respective attributes to the eye of the mind. The work will make excellent popular reading, and we cannot doubt that its circulation will be extensive. It bears a strongly testamentary character, and cannot be viewed by the reflecting reader without some emotion. It is not only the production of a man who has lived in eventful times, and who has performed no undistinguished part in those times, but of a man who has lived down nearly three generations! The author thus solemnly and pathetically states his own view of the matter. “Perfectly aware that, according to the ordinary course of nature, the time of his departure cannot be remote, being now about to enter upon his eighty-fourth year, he trusts he shall be indulged in bequeathing this, his dying testimony, in favour of the holy and heavenly nature of that kingdom which is not of this world, and of his abhorrence of Antichrist in all its forms.” We respectfully accept the valuable bequest of the patriarch, and tender him most cordial thanks for the sum total of the service he has, from first to last, rendered to truth and righteousness. To how few men has it been permitted to bestow on mankind such a legacy at such an age! The work throughout is written in such a spirit as becomes a man on the confines of the eternal world. While bold and manly, it is at the same time temperate

The Dissenters' Plea for his Nonconformity; exhibited in a Course of Lectures on the Rise, Reign, Religion, and Ruin of Antichrist, or Mystical

and candid. The worth of the work is much enhanced by a very large Appendix, containing a review of proceedings for the extension of Christianity.

A Version of the Prophecies of Ezekiel; retaining for the most part in English the same order of expression which occurs in the original Hebrew. By the Rev. JAMES M'FARLANE. 8vo, pp. 163. Edinburgh: Oliver and Boyd.

THIS is an elaborate attempt to improve what greatly stood in need of improvement; and we cannot but pronounce it, on the whole, successful. It is the fruit of "five years" of time redeemed, and most laudably employed. The governing principle of the translator has been the excellent rule of Newcombe, viz., "to express every word in the original by a literal rendering, where the English idiom admits of it," to which he has added another of his own, "on every possible occasion to retain the very order of the Hebrew original in the position of its English representative, to make the Hebrew order of words the English order of words." The work is worthy the attention of the students of Scripture.

A Biblical Dictionary: being a Comprehensive Digest of the History and Antiquities of the Jews and Neighbouring Nations, &c. By J. A. BASTOW. Vol. I. 8vo, pp. 540. London: Strange.

WE know not how this work proceeds, but it has made a splendid commencement. The Introduction prefixed to this volume, comprising upwards of one hundred columns, is a production of great labour, ability, and value, well worthy of separate publication. While the mode of printing is exceedingly condensed, the work itself is marked by extraordinary fulness. All articles of importance are discussed with a copiousness equal to that of the bulk of our largest dictionaries. On referring to such articles as necessarily test the creed of Mr. Bastow, we are happy to say that he is fully entitled to the confidence of the Christian church. If the same spirit and ability shall mark the work to its close, it will be a most valuable addition to our biblical literature. The printing is excellent, but we have been not a little vexed to find here and there the *h* dropped both in the middle and at the beginning of words—a vulgarity which, however it may be allowed to pass in courts and

parliaments, is utterly unpardonable in a printing-office.

The Power of the Soul over the Body, considered in relation to Health and Morals. By GEORGE MOORE, M.D. 8vo, pp. 305. London: Longmans.

THIS is a remarkably ingenious and interesting production. According to Dr. Moore, it "was commenced and continued with the feeling that the soul is the true object of affection, and that all its interests are essentially religious." Its object is, to illustrate the "power of the soul, 1st, as manifested in the senses, in attention, and in memory; and, 2nd, in the influence of mental determination and emotion over the vital functions of the body." Each of these points forms the subject of a part, in which they are respectively discussed with no ordinary talent and felicity. The records of science and religion, of history and biography, have been laboriously ransacked for the purpose of illustration. It is to the praise of the author that he is often found where a man of his profession and pursuits seldom appears. He is equally conversant with the operations of Moffat in Africa and of Williams in the South Seas. The work abounds with facts, some of them deeply pathetic, and many of them strikingly instructive. It is well written, and presents a rare combination of the spirit of the philosopher with the spirit of the Christian.

The Descriptive Testament; containing the Authorized Translation of the New Testament, with Explanatory Notes. By INGRAM COBBIN, M.A. Illustrated with Maps and Engravings. 8vo. London: W. Smith, Fleet-street.

MR. COBBIN is a man of one study, and that the noblest that can occupy the human mind—the Bible, the whole Bible, and the Bible always. The service rendered by his ceaseless labours to the cause of God is incalculable. The present work is rich and beautiful, and deserving of the most extended circulation. Phraseology is explained, proverbial expressions illustrated, important places are sketched and described, Jewish rites, ceremonies, and sects have not been overlooked, historical facts have been occasionally introduced, and some attention paid to geography.

The Angels of God: their Nature, Character, Ranks, and Ministerial Services, as exhibited in the Holy Scriptures.
By T. TIMPSON. 8vo, pp. 524. London: Snow.

THIS large volume comprises forty-five chapters of very instructive and edifying matter. We are acquainted with no single volume on the exalted theme at all to be compared with it. While by no means beneath the notice of the scholar, it is highly adapted to the use of the ordinary Christian. In the skilful and practised hands of Mr. Timpson the subject is rich in interest and variety far beyond what most people may probably believe or imagine. Of the many good things this industrious writer has produced this is decidedly one of the best. It has our cordial commendation, as a very valuable publication.

The Baptist Irish Society: its Origin, History, and Prospects; with an Outline of the Ecclesiastical History of Ireland, and a Lecture enforcing its Claims on the Sympathy and Efforts of Christians in England. Royal 8vo, pp. 80.
London: Houlston and Stoneman.

THERE is much in this volume in which all are interested. It is less the history of the Baptist Irish Society than of the Irish nation; for the amount of matter referring to the former is not nearly half of that which bears upon the latter. The "Outline of the Ecclesiastical History of Ireland" is so excellent, that we should very much like to see it printed apart in a handsome 18mo. The appended lecture of Dr. Massie is a masterly discussion, quite worthy of the great talents, extensive knowledge, patriotism, and philanthropy of that most energetic and indefatigable man. The volume is one of great worth, and peculiarly deserving the attention of the true friends of Ireland.

Sabbath and Day-Schools.

A FACT FOR THE DISSENTERS OF ENGLAND, AND A TEXT FOR THE REV. ROBERT AINSLIE, SECRETARY TO THE CONGREGATIONAL BOARD OF EDUCATION.

THE REV. W. A. SHIRLEY, Archdeacon of Derby, referring, in his recent charge, to the educational arrangements of the Church for the maintenance of schools and the education of teachers, made the following communication to his clergy, which we recommend to the attention of our readers.

"One great advantage of the facilities thus afforded is, that it enables us to avail ourselves of the funds placed annually by Parliament at the disposal of the Committee of Council on Education; and the published statement of applications to that fund in 1842 and 1843 shows that the Church has not been backward to profit by the opportunity thus afforded.

"The statement to which I refer contains so much instructive information in a condensed form, that you will, I am sure, excuse my reading it to you.

"From this statement it appears that the Parliamentary grant, which is distributed with an equal hand to all applicants, of all sects and denominations, has elicited APPLICATIONS FROM THE MEMBERS OF THE CHURCH OF ENGLAND IN THE PROPORTION OF TWENTY TO ONE, AS COMPARED WITH THOSE RECEIVED FROM ALL OTHER DENOMINATIONS TAKEN TOGETHER. It appears also that while the average of grants to Church of England schools has been £109 17s. 2d., that of the grants to Dissenting schools has been £169 7s. 8d. Therefore the grants have been fairly made; and we may also conclude, from the large comparative amount of the grants, that these latter applications have proceeded almost exclusively from our large towns. From all which I draw the cheering conclusion, THAT THE EDUCATION OF THE RISING GENERATION, ESPECIALLY IN OUR COUNTRY VILLAGES AND SMALLER TOWNS, IS IN THE HANDS OF THE CHURCH, AND THAT HER SONS ARE AWARE TO A SENSE OF THE HIGH TRUST CONFIDED TO THEM. While this is the case we need not fear, but may look through the present conflict with hope and confidence."

Description of School.	No. of applications.	Grants awarded.		Grants accepted.		Average amount of grants accepted.		
		£.	s.	£.	s.	£	s	d.
National...	277	30,563	15	30,431	15	109	17	2
Churchand Parochial	7	593	0	498	0	71	2	10
British ...	13	2,202	0	2,202	0	169	7	8
Wesleyan...	1	85	0	—	—	—	—	—
Roman Catholic....	0	—	—	—	—	—	—	—

SIX CONSIDERATIONS FOR SUNDAY-SCHOOL TEACHERS.

FIRST. *The soul of each child is immortal.* When the world and all things in it shall come to an end, the soul of each child in the school will be unspeakably happy or miserable. How important, then, is your charge! "He that winneth souls is wise," Prov. xi. 30.

Second. *Each child is a sinner,* and by nature lying under the awful sentence of condemnation.

Rom. iii. 28; Psa. xiv. 2, 3; John iii. 19; 2 Cor. v. 19—21; John iii. 36.

Third, *There is no Saviour but Christ Jesus.* All other refuges are false and delusive, but his blood cleanseth from all sin; and the blessings of his salvation are offered freely, without money or price, to all who believe in his name. But children naturally know nothing of Christ Jesus, and how shall they believe without an instructor? Acts iv. 10—12; Isa. iii. 2—12; Heb. ix. 28; John iii. 16—18; Rom. v. 1, 8—10.

Fourth, *The time is short, and death is certain.* We know not what a day may bring forth, nor are we sure of another opportunity of meeting with the children, to tell them of an eternal world, or to exhort them to flee from the wrath to come. Now, then, is the time to speak of Christ's love to sinners, and to point out his ability and his willingness to save to the uttermost all who come unto God through him. Isa. xl. 6, 7; Eccles. ix. 10; Psa. xc. 3, 10, 12; Heb. vii. 25.

Fifth, *Success belongs to God;* but the use of suitable means belongs to us. And whether a teacher is permitted to see the fruits of his labours in the real conversion of his scholars, or otherwise, his duty is equally the same. It should be sufficient for us to know that at the time which best pleaseth him God will command a blessing. Eccles. xi. 6; Acts i. 7.

Sixth, *Teachers are answerable to God for the diligent and faithful use of every talent which they possess.* Matt. xxv. 14—46; Ezek. xxxiii. 2—9.

THE TEACHER ENCOURAGED.

I ONCE heard of a minister who stated that he preached a number of years in a certain place without any visible benefit to any one. Finally, he concluded it was not right for him to preach, and in consequence thought he would give it up. But while musing on the subject he fell asleep and dreamed. "I dreamed," said he, "that I was to work for a certain man for so much, and my business was sitting upon a very large rock with a very small hammer, pounding upon the middle of it, in order to split it open. I worked a long time to no effect, and at length I became discouraged, and began to complain, when my employer came; said he, 'Why do you complain? Have you not fared well while in my employ?'"

"Oh yes."

"Have you not had enough to eat?"

"Yes."

"Have you been neglected in any way?"

"No, sir."

"Then," says he, "keep to work; cease your complaints, and I will take care of the result."

"He then left me.

"I then thought I applied my little hammer with more energy, and soon the rock burst open with such force that it awoke me. Then," says he, "I ceased to complain; I seized my little hammer with new vigour; I hammered upon that great rock (sin) with renewed energy, nothing doubting, and soon the rock burst. The Spirit of the Lord rushed in, and the result was a reward of a glorious ingathering of souls."—*New York Evangelist.*

SELF-MADE MEN.

COLUMBUS was a weaver. Franklin was a journeyman printer. Massillon, as well as Fletcher, arose amidst the humblest vocations. Niebuhr was a peasant. Sixtus V. was employed in keeping swine. Rollin was the son of a cutler. Ferguson and Burns, Scottish poets, were the former a ploughman, and the latter a shepherd. Aesop was a slave. Homer was a beggar. Daniel de Foe was apprenticed to a hosier. Demosthenes was the son of a cutler. Virgil was the son of a baker. Hogarth an engraver of pewter pots. Gay was an apprentice to a silk mercer. Ben Jonson was a bricklayer. Porson was the son of a parish clerk. Prideaux was employed to sweep Exeter College. Aken-side was the son of a butcher. Pope was the son of a merchant. Cervantes was a private soldier. Gifford and Bloomfield were shoemakers. Howard was apprenticed to a grocer. Halley was the son of a soap boiler. Sir Richard Arkwright was a barber for a number of years. Belzoni was the son of a barber. Blackstone was the son of a linendraper. Blacklock was in a distressed state of poverty. Buchanan was a private soldier. Butler was the son of a farmer. Canova was the son of a stone-cutter. Sir Humphrey Davy was the son of a carver. Dodsley was a stocking weaver. Haydn was the son of a poor cartwright. Herschel was the son of a musician. Johnson was the son of a bookseller. Milton was a schoolmaster. Allan Ramsay was the son of a miner. Parks was the son of a small grocer. Raffaele was the son of a peasant. Richardson was the son of a joiner. Shakspeare commenced his career poor, and as a mechanic.

THE LAST QUESTION.

A LITTLE boy on his death-bed was urging his father to repentance, and fearing he had made no impression, said, "Father, I am going to heaven; what shall I tell Jesus is the reason why you won't love him?" The father burst into tears; but before he could give the answer, his dear Sunday-school boy had fallen asleep in Jesus.

BEST SCHOOL.

FAMILY conversation ought to be the school of learning and good breeding. A man ought to make his masters of his friends, seasoning the pleasures of converse with the profit of instruction.

IGNORANCE.

IT is impossible to make people understand their ignorance, for it requires knowledge to perceive it; and therefore he that can perceive it hath it not.—*Bishop Taylor.*

ON THE ELDER SCHOLARS OF SABBATH SCHOOLS.

To the Editor of the Christian Witness.

SIR,—I have long been desirous of addressing you on a subject which has much occupied my mind. The valuable periodical of which you are the editor is indeed a powerful instrument in calling the attention of the professing church to many things greatly neglected by them. It

is because of this, and because I know that when a subject is urged and pressed by your pen it never fails to awaken concern, that I venture to beg you to take into your consideration the following point, viz.—the alarming neglect of the senior children in our sabbath-schools when they have arrived at an age at which they commonly leave. In the last number of the *WITNESS* I was delighted with the report from South Wales, especially the description of the sabbath-schools. I have myself witnessed the scenes depicted there. I have listened to a class of eight or nine adult respectable individuals read and repeat the word of God. Indeed it never seems to be the idea there that because an individual is arrived at a certain age he must leave the school.

I wish, my dear Sir, I could only point out the evils of our *general* line of conduct towards these elder children as I feel them, and could wish to do. When a child arrives at the age of fifteen or sixteen he seems to feel himself more his own master, and to look down upon the lesser children by whom he is surrounded. Numbers of wicked associates are ready to entice him from his school. It becomes more and more of a drudgery: once, twice, he forsakes it, and then perhaps altogether. There he goes!—when the sabbath returns there is no instruction to keep alive the respect for religion which has been implanted in his mind; nothing to attract him to the house of God; he loses all respect for religion, and plunges into sin. Oh, my dear Sir, should it be so, that when, of all

other seasons, the evil heart is ripe for sin,—without experience, treading every step upon unknown ground, among hidden snares innumerable,—should it be that the young immortal soul should be abandoned? I do not write from imagination. Though I myself am young, I have been a teacher for eight or nine years; and I could point now in this town to several abandoned females, formerly in our sabbath-school, some of them as promising as any.

Do you not think it would be well to press upon the churches the duty of recognising and associating their sabbath-schools more? The remedy for all this appears to me very simple—merely the formation in every school of a Bible class; the members of which shall not be reckoned amongst the children, but by themselves; and then if any teacher shall be without employ at any time, let him go amongst them, and read as one of them. This is precisely the plan which we have adopted in our schools; and in our Bible class are some who would have left us were it not for taking this step. But then, we require to this class a person of more experience and maturer age than most of our teachers usually are, and therefore it is that the church should be called upon to assist in this momentous affair. Forgive me, my dear Sir, for this long desultory letter. Take the subject, and not my unworthy self, into your consideration; and God grant it may be the means of the plucking of some from eternal ruin.

R. M. T.

Witney, Oxon, December 18, 1844.

Obituary.

AGNES D. died on the night of 15th July last, at the early age of twelve years. She was the child of pious parents, and the many and earnest prayers which they offered up on her behalf were not in vain. From her childhood she delighted in the worship of God. She was a most attentive hearer of the word. As a member of my junior Bible class she always manifested much interest in the Holy Scriptures, and her ready and intelligent answers were a sign of the diligent preparation which I am told she invariably made for the meetings of the class. Her illness commenced last Christmas, but throughout the long and painful affliction, such was her patience, that a murmur was never heard to escape her lips. She was very fond of reading good books, but the Bible was the volume she pre-eminently preferred. On one occasion, with great emphasis, she said, "I will have nothing read to me but the Bible," alluding to some religious narrative, such as "Anna Ross," and "Tales of the Covenanters," denominating them "*Novels*," as compared with the Bible. This love for the pure, unmixed word of God was very remarkable in one so young.

When left with only one member of the family on the sabbath, the rest having gone to the sanctuary, she would frequently exclaim, after reading and conversation about Christ and heaven, "Oh, how delightful this evening has been!" Being unable to attend the watch-night service at the close of the year, she was very

anxious to sit up with her sister till the return from the sanctuary of the rest of the family, who were delighted to hear her speak with much feeling of having been engaged in reading and prayer at home, while the congregation had been similarly occupied in the house of God.

On one occasion out of many, her parents had been spending a delightful evening with her in conversation and prayer, and their hearts had rejoiced with grateful joy at the statements she made to them of her feelings. She humbly and heartily acknowledged her sinfulness—her belief in the mercy of God—and her conviction that by believing in Jesus, and thus alone, she could be saved. She said afterwards to her mother in the fulness of her heart, "Oh, how beautifully has papa been talking to me about Jesus! How I wish to go to heaven—to be with that blessed Saviour who said, 'Suffer little children to come unto me, and forbid them not!'" She often dwelt upon that sweet passage with inexpressible delight.

On another occasion when very ill, she said, "O that I were in heaven!" One dear to her said, "Do you long to be there?" "Yes," replied she, "for there is neither pain nor *sin* there."

When spoken to on the necessity of personal religion, she once said, "Oh yes! I know I am a sinner;" and with great earnestness added, "and a very great one too, but I hope Jesus will receive and pardon me." And when asked if she often thought about and prayed to him,

she replied, "Yes, but not so often as I ought to do." At another time, when her cough had become very harassing, she said in reply to a similar inquiry, "I have been trying to pray, but my cough comes and interrupts me." She was always thankful when those she loved prayed with her, and for her, during which her imploring looks to the God of grace evidently showed how sincerely she herself was engaged in the holy exercise.

On one occasion she desired a portion of Scripture to be read to her, and being asked what part she would prefer, instantly requested the 46th Psalm, quoting the first verse, "God is our refuge and strength, a very present help in trouble." A hymn in Dr. Reed's selection, of which the following verses were very suitable to her circumstances, was an especial favourite with her.

"In every joy that crowns my days,
In every pain I bear,
My heart shall find delight in praise,
Or seek relief in prayer.

"My lifted eye, without a tear,
The low'ring storm shall see;
My steadfast heart shall know no fear,—
That heart shall rest on thee."

She frequently referred with much sweetness and childlike simplicity to an expression which I used in prayer on one of my last visits:—"Oh

thou good Shepherd, her pastor gives up the little lamb to thy care," &c. She seems to have dwelt upon the thought with much interest, and evidently, young as she was, could in her simple reliance on her Lord sympathize with an aged apostle when he said, "I know whom I have believed, and am persuaded he is able to keep that which I have committed unto him against that day."

On the last evening of her short life, just after being carried to bed, she said very solemnly, "Sister, I shall die *this night*." She appeared unceasingly engaged in earnest prayer. Twice she said, "Oh that I were in heaven!" About an hour and a half before her spirit departed, she was particularly observed to be in exceedingly fervent prayer; a few minutes after which, in the natural and happy tone of her voice, and more sweetly composed than had been heard for months, she said, "It's Jesus!" The last words she uttered were, in a solemn manner, "Pray, sister." In about five minutes after, she sweetly fell asleep in Jesus.

May these brief memorials, which were kindly furnished me by the family on occasion of the funeral sermon, which I addressed to children from the text which was such a favourite with the deceased, encourage many dear children, who may read them, to become at once, like little Agnes, the lambs of the good Shepherd.

Hull, August 8, 1845.

N.

Poetry.

HYMN FOR ST. BARTHOLOMEW'S DAY.

THE MARTYRS.

AIR—*Scots wha hae.*

CHILDREN of the pious dead,
Who for conscience nobly bled,
By the blood those martyrs shed,
Guard their holy cause.
Their 's the cause of truth and right,
Their 's the fight of faith to fight,
Their 's the souls of earnest might,
And the great applause.

Thorny was their path below,
Path of torture, fire, and foe;
Sighs of grief and tears of woe
Were their common lot.
Still undaunted on they went,
Up to heaven their prayer was sent;
They, on crowns of glory bent,
All their pains forgot.

Shall the fathers stand alone?
Is their noble courage gone?
Is their mantle fall'n on none?
Are such men no more?
No! the truth shall yet prevail,
Strong in souls that never quail;
Sons, arise! you will not fail
In the trying hour.

From the lofty seats above
Sires are bending eyes of love;
They your fight of faith approve,
And on you look down.

See the martyrs, prophets, there,
There apostles, angels are;
See the King of kings prepare
Your immortal crown.
H. MAYO GUNN.

A NAME IN THE SAND.

BY HANNAH F. GOULD.

ALONE I walk'd the ocean strand,
A pearly shell was in my hand,
I stoop'd and wrote upon the sand
My name—the year—the day.
As onward from the spot I pass'd,
One lingering look behind I cast;
A wave came rolling high and fast,
And wash'd my lines away!

And so, methought, 't will shortly be
With every mark on earth from me;
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been to be no more,
Of me—my day—the name I bore—
To leave nor track nor trace.

And yet with Him who counts the sands,
And holds the waters in his hands,
I know a lasting record stands
Inscribed against my name,
Of all this mortal part has wrought,
Of all this thinking soul has thought,
And from these fleeting moments caught,
For glory or for shame.

Religious Intelligence.

WYCLIFFE SCHOOLS, PERRY-STREET, GRAVESEND.

THE anniversary of this institution was held on Wednesday, the 27th of August, when the Rev. George Scott, of Gravesend, preached in the afternoon, and the Rev. Dr. Bennett, of London, in the evening. The collection and donations amounted to upwards of £50, making £120 since the last anniversary. A debt of £44 still

remains, and the friends feel most anxious to discharge this burthen. The Sunday-school contains 100 children; the infant-school has sixty children. There is also a Bible class, which is well attended, on the Tuesday evening. The adult-school is a most interesting feature in this institution. With such a work going forward in a neighbourhood once so destitute of all means of education for the rising race, surely some will be glad to lend their assistance.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES; OF THE BOARD FOR GENERAL EDUCATION; AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

REPORT OF THE PROCEEDINGS OF THE SEVENTH AUTUMNAL MEETING OF THE UNION, HELD AT MANCHESTER, ON THE 13TH, 14TH, 15TH, AND 16TH DAYS OF OCTOBER, 1845.

On the evening of Monday, the 13th of October, the series of services was opened with a devotional meeting, held in Moseley-street Chapel, the Rev. Dr. Halley's. The Rev. James Sherman, of Surrey Chapel, London, presided, and opened the worship. The Rev. J. Raven, of Dudley, gave an address on the importance and advantages of union; after which the Rev. Dr. Morison, of Brompton, London, offered prayer. After a hymn, the Rev. S. McAll, of Nottingham, addressed the assembly on prayer in connection with efforts for the spread of the gospel, which was followed by prayer offered by the Rev. James Gawthorne, of Derby. The Rev. James Sherman, as presiding minister, presented an address on the means of revival, and concluded the services with prayer. The meeting was numerous, and its devout engagements were felt to be very refreshing, and an auspicious commencement of the proceedings anticipated.

The morning session, on Tuesday, the 14th of October, opened at half-past nine o'clock. The Rev. John Burnet, of Camberwell, Chairman of the Union for the year, presided, and conducted the commencing worship, which he followed with an address.

The following churches, with their pastors, were proposed for admittance to the fellowship of the Union, and received with cordial unanimity:—

I. The church at Rotherham, with its pastor, the Rev. W. H. Stowell; on the proposal of the Rev. J. L. Adams, of Newark; seconded by the Rev. D. E. Ford, of Salford.

II. The church at Skipton, in Craven, Yorkshire, with its pastor, the Rev. Richard Gibbs; on the proposal of the Rev. T. Scales, of Leeds; seconded by the Rev. Dr. Massie, of Salford.

III. The church at Lee Croft Chapel, Sheffield, with its pastor, the Rev. W. B. Landells; on the proposal of the Rev. W. H. Stowell, of Rotherham; seconded by the Rev. Thomas Smith, M.A., of Sheffield.

The Rev. A. Wells then explained that the design to consider devoutly the state of religion in our denomination at the present meeting, originated in a suggestion from the brethren at Manchester, cordially adopted by the Committee of the Union, and was intended to be fraternal and confidential; but that the results may be embodied in resolutions framed at its close, if that proceeding should be deemed wise by the meeting.

The Chairman then called on the Rev. J. Hunt, of Brixton, London, to implore the Divine blessing on the important discussion anticipated.

The Rev. J. A. James, of Birmingham, then presented and read a memorial prepared by him on the state of religion in the Congregational churches of England. This paper was of great value—faithful, devout, and impressive—and its whole design and tendency was to raise the tone of piety among both pastors and churches. The discussion to which it gave rise was frank, brotherly, and deeply interesting. Much valuable information and sentiment was elicited. It seems impossible that great good should not result from a conference in which so numerous an assembly of pastors and other brethren opened to each other their thoughts and hearts on the solemn subject of the state of vital religion in the body of Christians with which they stand connected, and during which interchange of mind many humbling recollections were called up, many holy purposes were formed, and many silent prayers no doubt offered to the great Father of mercies. The discussion issued in the proposal of the following resolution by the Rev. A. Wells; seconded by the Rev. T. W. Davids, of Colchester; and unanimously adopted:—

IV. That the Rev. Drs. Morison, Redford, and Vaughan, and the Rev. Messrs. J. A. James, Gawthorne, and Blackburn, be a committee to prepare resolutions founded on the valuable paper this morning read, and on the discussion taken upon it; and to report thereon to a future session of this Assembly.

The session was then closed with prayer, offered by the Rev. Francis Watts, of Spring Hill College, Birmingham.

The public evening meeting of Tuesday, devoted to the great question of education—popular, ministerial, and lay-collegiate—was held in Chapel-street Chapel, Salford, the Rev. Dr. Massie's; James Carlton, Esq., in the chair. The opening prayer was conducted by the Rev. J. Sibree, of Coventry. A paper on the proceedings of the Board for General Education was then presented by the Secretary, the Rev. R. Ainslie, on which the following resolution was moved by the Rev. T. W. Davids, of Colchester; seconded by the Rev. Thomas Seales, of Leeds; and adopted with unanimity:—

V. 1. That this meeting is deeply impressed with a sense of the necessity of extended and improved popular education in England, and believes it to be impossible that any body of Christians should fail to bear a vigorous part in this great work without incurring criminality, dishonour, and damage. The meeting therefore rejoices in the recent efforts of the Congregational churches in this department of Christian and patriotic labour, but considers that those efforts have as yet effected but little more than to make apparent the evil consequences of long neglect, the vast amount of work requiring to be forthwith undertaken, and the necessity for enlarged views, contributions, and movements in this most important and most difficult work; therefore the meeting calls with earnest appeal for the best services of the best men in the Congregational body to carry forward energetically the movement in this work, which, having commenced, they cannot now safely neglect.

Next, a paper on the importance that the churches should foster and support the theological colleges, was read by the Rev. Richard Fletcher, of Manchester; on which the following resolution, moved by the Rev. Dr. Vaughan, of the Lancashire College; and seconded by the Rev. Thomas Smith, M.A., of the Rotherham College, was unanimously adopted:—

VI. 2. That this meeting would invite the serious attention of the churches to their deep interest in the colleges wherein their future pastors are trained for the sacred ministry; and while the meeting appeals to them for the funds needful to sustain these schools of learning and piety, it would also respectfully represent that pecuniary contributions are but a part of the support due to the colleges from the churches; that prayer on their behalf ought to be frequent and earnest; that care should be employed to seek out and send to them for education the best-qualified young brethren; and that the occasional services of the students during their college course and their subsequent probationary services, with a view to the pastoral office, should be received with much candour and respect. The meeting would further submit to all pastors the importance of pressing these sentiments on the attention of their people; and recommends an annual collection for the colleges, as furnishing a most favourable opportunity for this purpose.

The third branch of education—colleges for the higher education of the sons of Dissenting gentlemen—was then introduced by a paper read by the Rev. John Kelly, of Liverpool; on which Edward Baines, jun., Esq., of Leeds, moved; and the Rev. Francis Watts, of Spring

Hill College, Birmingham, seconded the following resolution, carried unanimously:—

VII. 3. That seeing the ancient universities and grammar-schools of the kingdom remain closed against the admission of the sons of conscientious Protestant Dissenters, and that no other educational establishments exist for teaching the highest branches of learning in connection with those religious and moral safeguards indispensable in the view of religious parents; and seeing further that the social position and influence of Protestant Dissenters cannot possibly become what they ought to be made unless a truly liberal education be provided for the sons of their principal families; this meeting recommends, as an object worthy of the immediate attention of intelligent Dissenters, the establishment of one or more colleges to which Dissenting gentlemen intended for secular pursuits might proceed after finishing their course of grammar-school instruction, to obtain a thorough literary training, and in which also some pious youths might obtain similar educational advantages before entering on a course of theological study, with a view to the Christian ministry.

The meeting closed with the benediction, pronounced by the Rev. Dr. Massie.

The morning session, Wednesday, October 15, opened at half-past nine o'clock with worship, conducted by the Chairman, who called on the Rev. Thomas Weaver, of Shrewsbury, to offer prayer.

The Rev. J. Harris, of Westbury, Wiltshire, presented and read a paper on deferred annuities as a provision for ministers in their declining years. After discussion on this document, the following resolution was unanimously adopted, on the proposal of the Rev. Dr. Raffles, of Liverpool; seconded by the Rev. J. A. James, of Birmingham:—

VIII. That the whole subject be referred to the distributors of the CHRISTIAN WITNESS Fund in aid of Aged Ministers; which body consists of the London Committee of the Union, the Editor of the WITNESS, and the treasurers and secretaries of all associations connected with the Union; and that they do consider and report on the same.

The Rev. Dr. Vaughan then brought up the report of the committee appointed to consider what proceeding should be founded on the paper read at the first morning's session, and on the discussion taken upon it; upon which report it was moved by Mr. Josiah Conder, of London; seconded by the Rev. Thomas James, of London; and adopted unanimously:—

IX. That the report now brought up by the Rev. Dr. Vaughan be received and entered on the minutes of the Assembly as follows:—"That this meeting has listened with deep interest to the paper read by the Rev. John Angell James, on the state of religion in our denomination, and with a cordial unanimity approves of its general substance; that we would express our fervent gratitude to Almighty God for the highly encouraging reports made to this meeting by various delegates, with regard to the state of our churches in their respective localities; and would at the same time regard with a Christian considerateness and humiliation the less favourable condition of our ministry and churches, in common with those of other denominations, as reported by brethren from some districts of our country:—

that we believe that where decay is most observable, it has resulted in part from economical causes, leading to the removal of large portions of our people to other places of residence; in part from the want in some of our churches of that love of order and concord, of the things which make for purity and peace, by which, as churches of Christ they should have been distinguished; in part to the inefficient state of the ministry in such places, as possessing little of the particular aptitude, the passion for self-improvement, and the fixed and ardent desire to bring the spirits of men to Christ, by a clear, earnest, and forcible preaching of Christ's truth, which are indispensable to any marked success in the present state of society, and in our relation to it; and, above all, from the frequent indiscretion with which some churches invite ministers, with which unsuitable persons are often introduced into the ministry, and commended when introduced to the notice of vacant churches;—that, looking to the state of our denomination generally, we believe that there is nothing strong among us that may not, by the promised blessing of the Head of the church on our efforts, be made stronger, and nothing weak that may not be thus invigorated;—and that we respectfully, but most earnestly commend to the consideration of our brethren the manifest necessity laid upon them to expect great results only as the effect of great labour, and to expect even such labour to be thus productive only as that Divine influence shall be devoutly sought, without which the planting of Paul, and the watering of Apollos must be vain; in conclusion, that the Committee of this Union be requested to institute further inquiry on this subject, and to present more statistical and complete information respecting it to the meeting in May next, and that no measure be taken by the Union upon Mr. James's paper until such further information be obtained."

It was next moved by the Rev. Dr. Massie, of Salford; seconded by the Rev. Dr. Hamilton, of Leeds; and unanimously agreed to:—

X. That this Assembly recommends that the first week of December, commencing with Monday, the first day of that month, be set apart as a season for special prayer in relation to the state of our churches, and devout supplication for the outpouring of the Holy Spirit to accompany the ministration of the word and ordinances; and that, preparatory to such exercises, the pastors and deacons meet together for counsel, and a prayerful consideration of the spiritual state of their several churches.

The Rev. James Sherman, of Surrey Chapel, London, then read a memorial on benefit societies for the churches, founded on sound principles, both of calculation and morals, which paper was committed, on the following motion, proposed by the Rev. A. Wells; and seconded by Wm. Rutt, Esq., of Clapton, London; and unanimously passed:—

XI. That it be referred to a committee to bring up a resolution founded upon the document now read by the Rev. James Sherman, to be submitted to the Assembly at a future session; and that the committee consist of the Rev. J. Sherman, the Rev. T. Binney, and the Rev. Dr. Campbell, and Messrs. Conder, G. Morley, and Wm. Rutt.

The Rev. John Ely, of Leeds, then read a memorial on the importance and advantage of

more system in managing the contributions of the churches for the numerous objects so constantly appealing to their liberality. Whereupon, the Rev. J. Blackburn moved; the Rev. J. A. James, seconded; and the Rev. Dr. Morrison and the Rev. J. Kelly supported:—

XII. That the able and important paper read by Mr. Ely be cordially received; and that a committee be now nominated to bring up, in the session of to-morrow morning, the names of brethren suitable to constitute a committee for obtaining the information, and forming the plans necessary to carry into practical effect the excellent suggestions contained in Mr. Ely's memorial. This was unanimously adopted, and it was also agreed that the committee for nomination of the permanent committee do consist of the mover, seconder, and supporters of the motion, with Mr. Ely, the writer of the paper.

The following report of the deputation appointed by the Annual Assembly in May last, to attend preliminary meetings expected to be held for considering proposals to promote extended Christian union, was then read by the Rev. A. Wells:—

Report of the deputation appointed by the Annual Assembly of this Union, held in London, in May last, to attend on its behalf any preliminary meetings for consideration of plans to promote general Christian union, that might arise out of proposals on that subject then intimated to the Assembly, by the Rev. J. A. James.

Your deputation reports that preliminary meetings for considering proposals on the subject of extended Christian union, expected, but not arranged, when its appointment by the last Annual Assembly was made, were held on the first three days of the present month in Liverpool, upon an invitation addressed to the evangelical churches of England, Ireland, and Wales, by brethren of seven denominations of Christians in Scotland.

The brethren appointed as your deputation were the Rev. Messrs. Burnet, James, Dr. Ruffles, Sherman, and Wells; and Sir C. E. Smith, Sir J. B. Williams, and Samuel Fletcher and Samuel Morley, Esqs. Of these brethren all gave attendance at Liverpool, except Mr. Burnet, Mr. Fletcher, and Mr. Morley.

Of the proceedings your deputation witnessed, and promoted there, the brethren are happy to give a most favourable and cheering report. There were assembled about two hundred brethren connected with seventeen different Christian bodies. Patient, laborious, and, above all, devout attention was given to the great object for which they were assembled, through six lengthened sessions. No difference of judgment arose that was not soon adjusted, and every conclusion adopted was arrived at with entire unanimity. The spirit of union, desire for union, and determination, with God's blessing, to arrive at union, appeared to pervade the assembly, nor was a jarring or an angry word uttered. The meetings began and continued their proceedings with prayer, and ended them with praise.

The assembly adopted the conclusions and briefly reported as follow:—

1. That the basis of union should be the holding of evangelical views on enumerated cardinal doctrines of the gospel.

2. That neither Christian bodies nor systems should be incorporated in the union, nor should

it sustain any representative character, but be formed of individuals joining it on their personal responsibility, without compromise of their own distinctive views or sanction of those of differing brethren with whom they unite.

3. That the name to be recommended for adoption, when the union is constituted, should be, "The Evangelical Alliance."

4. That its objects, to be in like manner recommended, should be, to exhibit, as far as practicable, Christian unity—to cherish brotherly love—to maintain correspondence among Christians in all parts of the world—to resist Popery, infidelity, and all anti-Christian superstition—to employ the press with the utmost vigour for the promotion of these objects.

5. That an aggregate meeting should be held in London next June to constitute the proposed union; and that to this meeting Christians from all parts of the world should be invited.

6. To carry forward the design till this meeting, and to make the best possible preparations for it, four committees were appointed; the first for London and the south of England, to which all foreign correspondence was intrusted; the second for Liverpool, embracing the north of England and Wales; the third for Glasgow and Scotland; the fourth for Dublin and Ireland. These committees were instructed to interchange the minutes of every meeting, and to hold two aggregate sessions, one at Liverpool in January, and one at Birmingham in April.

Various resolutions in harmony with the spirit and design of the meeting, besides those embodying the conclusions just stated, were adopted, and all the addresses by which they were proposed and sustained manifested an outspoken and manly spirit, as well as a tone of brotherly peace and love.

All the proceedings of the Conference will be speedily made public in an authentic form. It is therefore unnecessary that the report of your deputation should be more detailed and specific. The Assembly will, however, be prepared by this very brief statement to receive favourably a warm and earnest commendation of this great design to its fostering prayers and influence. To your deputation the movement seemed to be of God. If, as all will unite to hope, its progress be worthy of its commencement, an extensive, effectual, and lasting advancement of the union and strength of Christ's too divided churches will be the happy and cheering result.

Upon which report, it was moved by the Rev. Dr. Massie; seconded by the Rev. John Kelly; and unanimously adopted:—

XIII. That the meeting has received the report of the proceedings of the Conference on extended Christian Union, held at Liverpool on the first three days of the present month, now given by the brethren who attended on that occasion as a deputation from this Union, with devout gratitude to God, and with hope that by the continuance of the Divine blessing on the design, visible union and a cordial co-operation among evangelical Christians, hitherto unknown, will be realized. And the meeting, understanding that the plans for union recommended by the Liverpool Conference are to be conducted by brethren of various denominations acting entirely on their personal responsibility, does not again appoint any deputation for this object, but recommends it most warmly to the prayers

and co-operation of all the brethren connected with this Union.

The Chairman then invited the Rev. Dr. Redford to conduct prayer, with which the session closed.

The Wednesday evening meeting, in aid of British Missions, was held in Grosvenor-street Chapel, Rev. R. Fletcher's; James Kershaw, Esq., Alderman, in the chair. Prayer was conducted by the Rev. Edward Mannering, of London. A memorial presenting the affairs and claims of the three societies for British Missions was then read by the Rev. Dr. Matheson, Secretary of the Home Missionary Society. Upon which the following resolution on Home Missions was proposed by the Rev. Dr. Halley, of Manchester; seconded by the Rev. Dr. Morison, of Brompton, London; and unanimously adopted:—

XIV. 1. That this Meeting receives with satisfaction the statement now made respecting the Home Missionary Society, as to the extent and success of its operations; that it also regards, with great favour and respect, all similar efforts made by county associations; that while it rejoices in the vigour displayed by some county unions in the cause of home missions, it deeply regrets that so many counties of England still require increasing aid from the Home Missionary Society; at the same time this Meeting learns, with much pleasure, that some of those counties which at present supply their own wants, have extended their aid to districts beyond their own limits, by giving the Home Missionary Society a share of the collections for British missions.

The next resolution, on missions in Ireland, was then submitted by the Rev. John Ely, of Leeds; seconded by the Rev. Thomas Aveling, of Kingsland Chapel, London; and agreed to with unanimity:—

XV. 2. That this meeting has heard with great sorrow, yet with no surprise, the account now given of the deplorable condition of Ireland; and it has learned with deep regret the small amount contributed to the Irish Evangelical Society, an institution which has for so many years been engaged in promoting the spread of the gospel in Ireland, without forfeiting the confidence of the churches of this country;—that since it has become connected with the Congregational Union of England and Wales, it claims a still deeper interest in the sympathies and liberality of the churches. This meeting would therefore call upon them to assist the Society in making aggressive movements on the kingdom of thick darkness existing in that land.

Then the resolution on Colonial Missions, as follows, was presented by the Rev. James Sherman, of Surrey Chapel, London; seconded by the Rev. James Parsons, of York; sustained by the Rev. Algernon Wells, and the Rev. J. L. Poore, of Salford; and unanimously adopted:—

XVI. 3. That the progressive experience of ten years in the prosecution of colonial missions having made increasingly evident the necessity for both their extension and their permanent support; and everything in the present position and prospects, as well as in the past history of the British people, pointing to their spread in the world by colonization as one principal means for advancing both the temporal and the religious welfare of mankind, this meeting would give its zealous and liberal

support to the Colonial Branch of the British Missions connected with the Congregational Union of England and Wales.

The meeting was closed with the benediction, pronounced by the Rev. Dr. Halley.

Morningsession, Thursday, the 16th of October. The chair was resumed by the Rev. J. Burnet, who conducted the opening devotions, and invited the Rev. R. Barber, of Bridgenorth, to offer prayer. The Rev. Dr. George Redford, of Worcester, then presented a most valuable memorial on the literature of the denomination, which was received with warm approval. The Rev. Dr. Hamilton, of Leeds, moved; the Rev. Dr. Vaughan, of Manchester, seconded; and the meeting unanimously and cordially adopted:—

XVII. That the paper on our denominational literature, prepared and read by the Rev. Dr. Redford, be received and adopted by the Assembly, with its best thanks to him for that valuable document. Further, the Rev. Dr. Raffles, the Rev. Dr. Redford, and the Rev. J. A. James, were appointed to bring up a list of names to constitute a book committee, as suggested at the close of the memorial.

XVIII. The Rev. J. Blackburn then reported the names recommended to form the committee on the proposals contained in the paper on greater system in the management of the contributions of the churches, presented by the Rev. J. Ely, as follow:—Rev. J. Alexander, Norwich; J. Blackburn, London; Dr. Campbell, London; J. Ely, Leeds; R. Fletcher, Manchester; J. Kelly, Liverpool; J. A. James, Birmingham; J. H. Roper, Bristol; and A. Wells, London: and Messrs. E. Baines, Leeds; T. Blackburn, Liverpool; T. Beilby, Birmingham; J. Carlton, Salford; and S. Morley, London; with power to add to their number, and to hold a meeting at Birmingham—Rev. J. Ely to be convener. The adoption of this report was moved by the Rev. John Hunt, Brixton; seconded by the Rev. R. Slate, Preston; and unanimously agreed to.

XIX. The Rev. T. Binney, of London, presented and moved the following resolution, as the recommendation of the Committee on Mr. Sherman's papers relating to Benefit Societies, which having been seconded by the Rev. F. Watts, was agreed to unanimously,—That the paper on Benefit Societies, together with the tables presented by the Rev. James Sherman, be received, and remitted to the original committee on that subject, to be considered and revised for publication; as also that the Rev. R. Ashton, of Putney, be added to that Committee.

The Rev. A. Wells presented the following:—

Memorial on the proposed publication of a Monthly Magazine, price one penny, under the sanction of this Union.

At a meeting of your Committee, specially summoned to consider the proposal now reported, and held on Tuesday, the 23rd of September, the secretaries were instructed to report and recommend to this Autumnal meeting as follows:

The experience and observation connected with the management of the CHRISTIAN WITNESS, having brought forcibly before the attention of the Editor the want of a still cheaper and more elementary magazine, to test his own views on the subject, the Editor, by announcement in the WITNESS, invited communications from correspondents respecting the project, and

received numerous letters expressive of warm approval and encouragement. Thus sustained, the Editor of the WITNESS submitted the proposal to your Committee in the following form:—

1. That a penny Monthly Magazine, containing one sheet in 32mo., be commenced with the ensuing year 1846.

2. That its contents be for the most part of a directly religious character, but not exclusive of elementary articles on denominational principles and benevolent objects.

3. That the Editor of the WITNESS undertake to conduct this proposed Magazine for one year as an experiment, without remuneration, in case of failure.

4. That the connexion of the proposed cheaper Magazine with this Union be in all respects the same as in the case of the CHRISTIAN WITNESS.

5. That whatever profits may accrue, shall be added to those of the CHRISTIAN WITNESS, in augmentation of the Aged Ministers' Fund.

These proposals of the Editor of the WITNESS, sustained by various representations, showing the want of suitable channels through which to inform and influence the minds of those among our people whose means for purchasing, and leisure for reading books, is very limited; and also by the exhibition of various specimens of periodical publications on general literature, issued at one penny a number, of great interest and of surprising extent for so low a price, were maturely considered by the Committee, and in the result it was agreed to report and recommend Dr. Campbell's proposal thus explained for the adoption of this meeting.

On which it was moved, by the Rev. J. W. Bodley, of Rochford, Essex; seconded by the Rev. George Verrall, of Bromley, Kent; and after a statement by the Rev. Dr. Campbell, agreed to:—

XX. That this meeting sanctions the proposal for the publication of a monthly Magazine, price one penny, as recommended by the Committee of the Union in the memorial now presented, and directs the Committee to co-operate with the Editor of the CHRISTIAN WITNESS for that object accordingly.

The Rev. John Blackburn then stated to the assembly, in a feeling manner, his intention to retire from the Editorship of the *Congregational Magazine* at the close of the present year, with the hope that in other hands the work will be continued and advanced to embrace the higher departments of biblical and theological literature. Mr. Blackburn felt called on to make this announcement to the Assembly, because this magazine had been appointed, at the commencement of this Union, the accredited organ of its public communications, and had previously been the medium of the various discussions and appeals in which the Union originated. Upon this communication the Rev. Dr. Hamilton moved, the Rev. Dr. Redford seconded, and the Assembly unanimously and cordially adopted:—

XXI. That the thanks of the Assembly be affectionately presented to the Rev. John Blackburn for his long and faithful labours as Editor of the *Congregational Magazine*, and for the good service rendered by him in that department to the denomination at large, and especially to this Union.

XXII. The Rev. Dr. Raffles presented the following list of names as recommended to form the book committee suggested in the paper on

our denominational literature;—the Revs Dr. Bennett, J. Blackburn, Dr. Harris, Dr. W. Smith, and A. Wells; and B. Hanbury and W. A. Hankey, Esqs., with power to add to their number. This recommendation was adopted, and the committee constituted accordingly, on the motion of the Rev. J. Hunt, seconded by the Rev. R. Ainslie.

XXIII. The Rev. A. Wells then presented, not as from the Committee, but as a personal contribution in aid of the proceedings, a paper entitled "Considerations on the importance of originating new churches, likely to become self-sustained, both in towns and country districts, as well as of assisting such as cannot reach self-support, and on the best plans to secure these objects." On the motion of the Rev. J. A. James, seconded by the Rev. R. Slate, this document was referred to the Committee on a better system of contributions. (See No. XVIII.)

XXIV. Malachi Fisher, Esq., of Blandford, moved, and the Rev. J. Edmonds, of St. Helens, seconded—That all the papers presented to this Seventh Autumnal Assembly of the Union, at its second and third morning sessions, as well as those connected with the public proceedings of the three evening meetings, be printed under the direction of the Committee in concert with the writers of those documents, to all of whom the Assembly offers the thanks so justly due for their able and successful services.

XXV. The Rev. Dr. Hamilton moved, the Rev. J. A. James seconded, and the Rev. Dr. Raffles submitted to the meeting,—That the Assembly feels its cordial thanks to be most justly due to its Chairman, the Rev. J. Burnet, for the great ability with which he has presided over the proceedings of its morning sessions, and therefore now presents to him its respectful and affectionate acknowledgments. This motion having been adopted with hearty and unanimous consent, was suitably responded to by the Chairman.

The Rev. R. Ainslie, and S. Morley, Esq., on behalf of the Board for General Education, much wished to obtain the judgment of the Assembly on the position of the Board in relation to the Borough-road normal school for training teachers, since the receipt by the committee of that institution of Government grants in aid of its funds. It was, however, found impracticable to give a question so difficult and delicate proper consideration in a short and hurried period, at the close of meetings so lengthened and laborious. The sentiment, though not embodied as a distinct and formal resolution, seemed to be unanimous, that the Committee of the Board might be safely intrusted to make whatever provisional arrangements may be found necessary, until in May next the whole subject can receive full consideration.

The doxology was sung; the Rev. J. Alexander, of Norwich, offered prayer; and the Chairman pronounced the benediction; with which worship, the morning sessions of the Assembly ended.

After dinner in the large room of the Corn Exchange, the Rev. R. Fletcher, of Manchester, in the chair, the following resolution, moved by the Rev. Algernon Wells, and seconded and put by the Rev. John Burnet, was carried with every feeling and proof of the most perfect cordiality:—

XXVI. That the warm and grateful thanks of this Assembly are deeply due, and are hereby

affectionately tendered, to the churches and pastors of Manchester for their most hospitable and brotherly welcome of all brethren from a distance attending this Seventh Autumnal Meeting of the Congregational Union, and for their efficient arrangements to secure the fullest practicable success of the various proceedings, both select and public. To the Manchester committee of arrangement, and to the Rev. Messrs. Fletcher and Poore, and to Joseph Grave, Esq., the officers of that committee, the distinct acknowledgments of the Assembly are as cordially given as they have been well deserved by their indefatigable and successful services.

The evening meeting of Thursday, the 16th of October, to explain publicly the objects and constitution of the Union, was held in Moseley-street Chapel, the Rev. Dr. Halley's. In the absence of Sir C. E. Smith, Bart., whose services as chairman had been requested and hoped for, but whose regret at his inability to attend was expressed to the meeting, the Rev. Dr. Raffles, of Liverpool, was called to the chair. Prayer was conducted by the Rev. Patrick Thomson, of Chatham. An explanatory paper was read by Rev. A. Wells.

Moved by the Rev. John Burnet, of Camberwell, London; seconded by the Rev. Arthur Tidman, of London; and adopted unanimously:—

XXVII. 1. That this meeting, while firmly maintaining the independency of every Congregational church for its internal government, perceives also the eminent advantages to be derived from their union for interests and objects common to them all, and approves the constitution of the Congregational Union of England and Wales, because it secures a confederation of churches without infringement of their independency.

Moved by the Rev. J. A. James, of Birmingham; seconded by the Rev. John Blackburn, of London; and adopted unanimously:—

XXVIII. 2. That after an experience of fifteen years, the friends of this Union have great cause for gratitude and satisfaction on reviewing the harmony, usefulness, and unexceptionable character of its proceedings, and the constantly increasing confidence it has obtained from the churches and their pastors; and the present meeting would encourage its committee and officers to carry vigorously forward the work confided to them, cheered by the hope that it will prove a lasting benefit to the denomination at large.

Moved by the Rev. Thomas Haynes, of Bristol; seconded by the Rev. Andrew Reed, B.A., of Norwich; and adopted unanimously:—

XXIX. 3. That this meeting perceives in the present and prospective aspect of affairs, both in the church and in the world, the strongest considerations to induce every denomination of Christians to adopt vigorous measures, in a wise and devout spirit, for securing the greatest attainable internal union, strength, and prosperity, with a view to the duties and dangers of these important times, and hails this extended union of the Independent churches as well adapted to promote that great end in respect to our own denomination.

The hymn commencing "Blest be the dear uniting love," was then sung; and with the benediction pronounced by the Chairman this series of memorable meetings was closed, amidst the grateful and joyful emotions of many hearts.

THE
CHRISTIAN WITNESS,

AND
CHURCH MEMBER'S MAGAZINE.

DECEMBER, 1845.

Theology and Biblical Illustration.

THE GLORY OF THE CROSS.

THE cross of Christ is an object of glory. When ancient prophets looked forward through thousands of years to the times of Messiah, they stood enraptured even at those distant glimpses of the first beams of his glory. They traversed the whole field of human language to collect whatever might most happily express the perfection of glory. They represent his majesty as more than imperial: all kings are to bow before him; all nations to serve him. His kingdom is to be universal, his reign eternal. His right is to be undisputed and undisturbed. The heavens are to resound with his praise; the earth is to be lightened and rejoiced by his presence, the entire globe to be filled with his glory. Yet his appearance among men was to be in deep disguise, under circumstances of distress, and every way most unkingly. Hence, he was to be the man whom the people despised, and whom the nation abhorred; and so it fell out. They looked for an earthly king who should move among his armies, and make a conquest of all nations. Their minds were filled with the idea of sceptres, crowns and thrones, treasures, palaces, and renown. But on his advent they only saw piety clothed in poverty, self-denial, heavenly mindedness, contempt of power, and praise, and fame, and everything but what they expected. Still to a candid mind there was an abundant disclosure of his Divine glory even in disguise. Intimations were given, not easily to be mistaken, that he was the Lord of all: his throne the heavens, his footstool the earth, his garments the light, the clouds his chariot, the thunder his voice,—his strength, omnipotence, his riches, all-sufficiency—his attendants, the hosts of heaven. He promises eternal life, celestial joy, immortal honour. He promises to make all who receive him kings and priests—the sons of God—his brethren—one with himself. The mixed nature which he sustained, and the two worlds to which he belonged, were constantly apparent—dignity was always combined with

meanness. His birth was on earth, but it was celebrated by the hosts of heaven. The humble cot in which he slept his infant slumbers was visited by the wise of the earth, from other lands, who were conducted to it by a star. During his public career, his face was sought with more anxiety, and his favour courted with more desire than ever were those of the greatest potentate. The judges and nobles of the earth encircled him not, but he was surrounded by multitudes, lame, halt, withered, blind, maimed, maniac, and *he healed them all!* Did ever king bestow such favour? Here was power; here was true greatness. His praises were sung by the dumb, his wonders of wisdom were heard by the deaf; his miracles of glory were seen by the blind! He had no human guards of honour to wait on him, but he was attended by his hosts of angels. Men obeyed him not, but the elements listened to his voice. He trod not on marble halls, but he walked the bosom of the raging wave. He had no fields of which he was served like other kings, but he was able from a loaf to supply the necessities of thousands. Such was he in life, nor was he in death greatly different. If at his decease there was none of the pomp and circumstance of regal interment, there was yet sincere sorrow, and many unfeigned tears. If garments were not rent, rocks were. If the hearts of men were not moved, the earth quaked. If on the cross he was insulted, on the same cross he was worshipped! If on the cross he suffered his own life to be taken, on the cross he gave eternal life to the soul of a perishing penitent. Looking then at the progress of Christ to his cross, and at his deportment and condition upon it, if there was much that to human pride seemed mean and low, let it be remembered that there was likewise something great, beyond all greatness, and splendid beyond all splendour.

The cross of Christ is an object of glory, as it connects itself with God. Here every drop of his blood tells of wonders in characters of Jehovah. Here justice appears most awful, mercy most amiable, wisdom most profound. Here the Divine law is exalted and made honourable. The cross has clothed that law in everduring majesty. The unwearied patience of God to a rebel world, and his renewed bounty to beings who have forfeited life and all that to life belongs, may not here nor in other worlds excite an idea that sin has lost either its hatefulness or its danger. No; earth has been a witness to such disclosures on the subjects of sin and holiness, that, as to their nature and character, they are better known and estimated, than in worlds where evil never entered. Here we are shown the hideous volcano which sin created for the reception of those who had committed it—we behold the horrid glare of its lighted fires, blazing and ready for their destruction. Over the cross, the scattered rays of Divine justice are converged into one point, and fall with deadly force on the head of the Lamb. God's love is from eternity to eternity; but the day which beheld the erection of the cross was the period chosen for its chief display. No such hour had been:—none such will ever be again. That day was the noontide of everlasting love;—the meridian of the sun of mercy. The range of human knowledge, notwithstanding its vastness, cannot be rendered infinite, and hence, can neither explain nor estimate the love of Christ. When the world shall end, and the innumerable hosts of the elect shall be gathered in, when all the angels that excel in strength shall have encircled the throne—the love which will pervade the bosoms of those countless glorified myriads will fall infinitely short of the love which dwelt in the heart of Him who was pierced by the sword of justice. Here, then, we have a sublime display of the united love both of the Father and the Son, by which the Divine government is supported, and its laws revered.

The cross of Christ is an object of glory as it connects itself with man. This cross subdues the universal and mortal malady of sin. Many are the diseases that ravage the human race ; for some of them an antidote has been found. Have the discoverers of such remedies cause to blush ? There is one malady, however, which has hitherto baffled all the attempts of men to obstruct its progress ; could a cure, both speedy and certain, be found for it, would the happy inventor require to hide his head ? Might he not glory in his happy lot, and exult in the discovery which proclaims life to millions otherwise doomed to die ? But no comparison can adequately illustrate sin,—the universal, fierce, and destructive malady of which we speak. Here is the living death—the devouring grave—the opening hell—a dead body—a lost soul. Here is a disease, compared with which all other diseases are as nothing. Here is a leprosy of the spirit, which nothing in the creation of God can heal, except the blood of Christ,—the blood of that body which was taken into union with Godhead ! Who then can but glory in it ? Well might Paul,—and well may we !

Is the peacemaker blessed ? Yes : blessed is the peacemaker ; for he shall be called the child of God. Happy is he who succeeds to restore peace in a distracted family—to reconcile husbands and wives ; children and parents ! Happy, because a promoter of happiness : and shall he be ashamed of his deed and his success ? No ; it is his boast and his glory. Happy, also, he whose interposition preserves the peace of kingdoms ; or, where it has been interrupted, restores harmony between rulers, and thus prevents the effusion of human blood, and the consequent deluge of nations with misery ! Happy, thrice happy would he be deemed, who could lay his hand on the fountain of all strife, and for ever preserve the peace of the wide world ! Would it be for such a man to shrink from the gaze of society, because of his momentous discovery ? Might he not rather exult in what it had been his lot to achieve for the peace of the earth ? Now, Christ has come that he may terminate a war otherwise interminable ; that he may reconcile earth to heaven, and to itself, and establish universal and permanent peace. War in all ages and countries, till Christ came, had been the great business of human life, and the great source of human glory. The man who has succeeded to lay waste the largest, fairest portion of the earth, and to make havoc of the greatest number of his species, has been the most renowned. Christ came however, “ not to destroy men’s lives, but to save them.” He is “ the Prince of peace,” and not of war. His claims to men’s homage are founded not on their destruction, but on their preservation.

The result of the universal reception of the doctrine of the cross will be the establishment of universal peace and concord, and the diffusion of bliss throughout every dwelling—it will be to make all the world happy ! The cross will in the end do this, and none can prevent it ;—every hour brings the consummation nearer. The truth as it is in the Crucified will find its way upward, outward, and onward. Those systems which have held war—the greatest evil—to be the greatest glory, must perish ! The doctrine of the cross, descending like the bolt of heaven, will fall upon and break them as a rod of iron, and dash them in pieces like a potter’s vessel. The kings of men will in time be wise, the judges of the earth will be instructed. They will serve the Lord with fear, and rejoice with trembling. They will yield homage to Christ lest he be angry, and they perish from the way when his wrath is kindled but a little. The world is even now passing from the wintry position which hath so long doomed it the dwelling-place of woe ; it is now approaching the region of a better heaven, and experiencing the influence of an awakening spring. All the treasures of good are being

opened; the genial powers of nature are being unlocked, and the better feelings that for thousands of years have slumbered in the breast of man are being summoned into life by the melting beams of the Sun of righteousness. True benevolence, the lovely progeny of true religion, is everywhere attending her presence; and the sons of men, in the interchange of mutual acts of kindness, and the unwearied attempt to augment the sum of human good, and promote each other's welfare, are finding what has so long eluded their search,—personal happiness. The harvest of the moral world draws on; the seeds of noble and princely deeds that once seemed lost are now bursting forth, and in their appointed season will ripen to maturity. What the poets and prophets of inspiration saw and sung are now being realized. It is already no longer a subject of dispute whether the cross of Christ be an object of glory. Its work is its witness; its acts and deeds its eulogy. Who then will not glory in it, assert its rights, and vindicate its honours?

November, 1845.

A WORD IN SEASON; WHO REQUIRES IT?

SOME time since an eminently pious man, sharing in the devotions of a prayer-meeting, in making some remarks, referred to an absence or two of his which were unavoidable, and said, I dare not stay away from the prayer-meeting. Reader, why do you suppose, that he dare not stay away? He was more than seventy years of age; this alone with most professing Christians would have been a sufficient excuse for not appearing in the vestry at a prayer-meeting, but it was not for him. You may think that he lived near, and could attend as well as not. Not so; he lived near a mile and a-half distant from the place of meeting; many a time has he walked home after nine o'clock in the evening, as he owned no horse. You may suppose that he did not labour, had no particular employment. Nay, he worked daily at his anvil, and sometimes found it difficult to obtain money to pay for his magazine.

I have said that he was a man of eminent piety! He was so considered by all, young and old, who knew him at the time to which reference has been made, and he had been a Christian more than fifty years, and yet dare not stay away from the prayer-meeting? Seldom was he absent! But why, under such circumstances, do you suppose that he dare not stay away? I will tell you.

1. He was a member of the church; he had covenanted with his brethren to devote himself to the fear and service of God, not to forsake the meetings which the church thought proper to appoint.

He felt that he could not ordinarily stay away—who then of the many that do, can?—without violating his covenant obligations, therefore he dare not. He was anxious to observe them, as an honest man is to keep his word, felt it to be no burden, but rather took great pleasure in it.

2. He entered into covenant relations with his brethren before God, angels, devils and men. To disregard them would be a sin against God, grieve angels and his brethren, make devils rejoice, and the wicked grow bold in their wickedness. He could not endure the idea of giving existence to such a variety of emotions. Offend God! the Saviour! the Holy Spirit! grieve angels and his brethren! cause joy in hell! That the business of a pilgrim journeying to the celestial city! of one, who professes to love God and holiness, and to hate sin! By no means; different, high and holy objects claimed his humble services.

3. He was afraid of the consequences. Perhaps he was selfish in this: yet I would that there was more of it in the church. He frequently, when he had been absent, said, I felt the loss of the meeting. This was the reason he usually assigned, why he dare not stay away—he should lose so much. The loss of a meeting to him was worse than the loss of a good bargain to a miser. Many a time at the close of a meeting, referring to those who absented themselves, has he exclaimed,—They know not what they lose. He felt that in neglecting, he should wander from God, the Saviour, duty, become lukewarm, worldly, be left

to bring reproach on the cause of Christ, injure souls, and prepare for himself a terrible death-bed.

4. He knew that the prayer-meeting is specially honoured by Christ. How frequently did he meet his disciples on such occasions! What blessings he bestowed on them! What peace he gave them! What a blessing must have been his presence! Where two or three were gathered together in his name, there he was! Now this good man would go so as to meet his Saviour, and enjoy his presence and assistance. Was he not wise? Could he not claim the promise? Do you wonder that he dare not stay away?

5. He knew that those who love God and souls, the revived, and the anxious, all would be there. He, like every humble Christian, lived fast, when he could listen to a statement of the exercises of those who wrestled with God, confessed their backslidings, asked for prayers, and implored earnestly of God aid in the discharge of duty,—when he could see the workings of the Spirit in the sober countenance, and the long-drawn sigh of the impenitent. He knew that whatever of special interest there was in the cause of Christ would be known at the prayer-meeting, therefore he could not stay away; he could not be so cruel to himself; to say nothing of the trial he might bring upon his brethren by it, or its adverse influence upon the impenitent, and the sin of it against God. Often has he told his brethren, that the prayer-meeting was the best place that he could find. Thomas lost much by a single absence, and why should not a Christian in neglect be liable to the same, or a similar loss now? No good reply can be given.

Reader, are you a member of a church? Do you neglect its prayer-meetings? If so, do you not suffer in consequence of it? Do you grow in grace as you might with the aid of regular prayer-meetings? enjoy prayer? feel for souls as formerly? Is your influence as good, and your conscience as peaceful, as when you made calculations to meet your brethren for prayer? Do you find better, more agreeable and useful associates at the party, in the shop, or the street? Can you afford to neglect the prayer-meeting? Are you able to make the sacrifice? Is there not a special call for you to attend? Have your pastor and your brethren no need of you? Do not souls cry unto you as

from perdition, to help, to pray for them? At the judgment, will you regret a most faithful attendance on the prayer-meetings?
F. M.

ADDRESS OF EDWARD BRUITTE, LATE A
ROMAN CATHOLIC PRIEST, TO THE GRAND
VICAR OF THE BISHOP OF MONTAUBAN,
IN FRANCE.

FROM all that you have now read, you may conclude that I have engaged in a deep and conscientious study of philosophy and Romish divinity; and that, excepting in the first days of my faith, I have abstained from pouring error into the ears of the vulgar. And you may also conclude that, saving the fundamental principles which establish that there is a God, a soul, and an immortality of existence, I had not a thought free from that scepticism which floats in the undulations—well laid down in Descartes' "Doute Methodique"—between faith and incredulity, and incredulity and faith.

In this agonizing state I besought God to give me the faith of Rome. I strove to draw down his mercy upon me by praying at night; I prayed, too, by day; at times, in the earnestness of desire that my prayer should be realized, I exclaimed, "I practise deceit on my own heart! yes, I deceive my own self!" But no answer came to me. The waves of error rolled back nothing to me but the image of lying vanities.

I intermingled fastings and austerities with my prayers, and shut myself up in utter solitude, praying, weeping, and meditating, without ceasing. In the wilderness of a distracted soul I remembered the direction given me by my confessor, and cried aloud, "In Rome only is there truth! in Rome only!" And a voice answered me, "Nay, nay, in Rome is falsehood only!"

My feelings towards the Virgin-mother were of a most loving piety; I decorated her shrines with flowers; I erected an altar to her with my own hands. "Queen of Heaven!" I sighed, "come thou to my aid, my faith gives way!" I was answered, "The Virgin is not queen of heaven; she was a mother, full of love and grace. None but the idolater worships her. Let your prayer ascend to Christ, not to the Virgin Mary."

I could not support this rack of doubt. A wasting stupor was slowly consuming me; I was drooping, step by step, into the tomb; bearing with me, to the footstool of eternal justice, a heart laden with

the weight of its own infliction. Let me ask, What is repentance without a Saviour? what is innocency without Jesus? I loved the blessed Redeemer, but my love was the burst of a philosopher's admiration; there was nothing in it of that perfect faith of a Christian heart which dies to its own feelings, so that Jesus may live and dwell in it.

Jesus was the last plank on which I could find safety from the frightful wreck against which I was contending; I grasped and clung to it; rather should I say, the free grace and tender mercy of my Saviour drew and clenched me firmly to it: and from that joyful day I know not the human being on whom a sweeter state of peace has rested.

I was without "daily bread," for I was under an unjust interdict; but Christ spake to me by his gospel, "Consider the birds of the air—they neither sow nor reap; behold the lily of the fields." I was dishonoured among men; but Christ spake to me by his gospel, "My grace is sufficient for thee. Happy are ye when ye suffer persecution for righteousness' sake." My hands were empty, and my sister and her orphan children were famishing before me; Christ spake to me by his word, "The Lord provides for the widow and the orphan." The tear rolled down my cheek as I beheld my mother on her death-bed; Christ spake to me by his apostle, "To die is gain." Thus did that adorable Saviour, who had converted me to the truth that alone saves us, always compensate me for the burden of my afflictions with the richness of his consolations.

Here is my reason, sir, for not seeking forgiveness of my sins at your hands: Christ teaches me in his gospel that it is for God alone to forgive sin. Here is my reason for not seeking the bread from heaven in your consecrated elements: Christ teaches me, in his gospel, that it is by his own hand, and from the heaven of heavens where he dwells, that he feeds the soul with the true manna from heaven. This is my reason for refusing to look up to the Pope as the visible head of the church: it is Christ himself who teaches, by his gospel, that he, and he only, is the Head of the church. And now you will know why I have turned my back upon the altar of your corruptions, and am for ever become free, and a Christian. Glory be to Christ, for he hath loosed me from my chains!

DANGERS OF LIFE.

HUMAN life is a sort of gossamer thread, frail and brittle even to a proverb. And amid the thousand dangers to which it is exposed, over the rough-and-tumble of its brief and rapid journey across time's narrow isthmus, it is almost a miracle that it holds on a year.

"Strange that a harp of thousand strings
Should keep in tune so long!"

The invisible hand of the great Architect alone could keep the beautiful and complicated machinery of the human frame in harmonious motion for a single day. And yet what multitudes daily and hourly forget the hand that sustains and protects them amid these visible and invisible dangers. Not unfrequently the wheels of this wondrous machine get out of order from furious and intemperate driving of some sort, and then the wheels go whizzing and buzzing till reason totters on its throne, or their slow, sluggish movement gives indications of a final collapse. The whole structure feels the shock, and it requires all of nature's recuperative influence, aided by the skill of the *materia medica*, to restore it to healthful and vigorous action. But the strangest thing of all is, that he who dwells in and conducts the movements of this beautiful and wonderful machine, has no more sense of dependence, and no more feeling of gratitude to Him whose inspiration sends daily and hourly the warm currents through all its channels, giving it life, and health, and vigour of motion.

We hold our existence, says a fine writer, at the mercy of the elements; the life of man is a state of continual vigilance against their warfare. The heats of noon would wither him like the severed herb; the chills and dews of night would fill his bones with pain; the winter frost would extinguish life in an hour; the hail would smite him to death, did he not seek shelter and protection against them. His clothing is the perpetual armour he wears for his defence, and his dwelling the fortress to which he retreats for safety. Yet even there the elements attack him; the winds overthrow his habitation; the waters sweep it away. The fire, that warmed and brightened it within, seizes its walls, and consumes it, with his wretched family. The earth, where she seems to spread a paradise for his abode, sends up death in exhalations from her bosom; and the heavens dart down

lightnings to destroy him. The drought consumes the harvest on which he relied for sustenance; or the rains cause the green corn to "rot ere its youth attains a beard." A sudden blast engulfs him in the waters of the lake or bay from which he seeks his food; a false step, or a broken twig, precipitates him from the tree which he had climbed for its fruit; oaks falling in the storm, rocks toppling down from the precipices, are so many dangers which beset his life. Even his erect attitude is a continual affront to the great law of gravitation, which is sometimes fatally avenged when he loses the balance preserved by constant care, and falls on a hard surface. The various arts on which he relies for protection from the unkindness of the elements, betray him to the fate he would avoid, in some moment of negligence, or by some misdirection of skill, and he perishes miserably by his own inventions. Amid these various causes of accidental death, which thus surround us every moment, it is only wonderful that their proper effect is not oftener produced; so admirably has the framer of the universe adapted the faculties by which man provides for his safety to the perils of the condition in which he is placed.—*N. Y. E.*

SABBATH RAILWAY TRAVELLING.

By Dr. Edwards, U. S.

1. *It is a gross invasion of the rights of the people.* The people have a right to the stillness and quiet of the sabbath. The rumbling and screaming, the tumult and bustle, noise and confusion of the rail cars, as they run through a

village, and often in the time of public worship, is a gross and outrageous violation of that right.

2. *It is exceedingly injurious to the men who are employed in it.* It tends to blunt their moral susceptibilities, to degrade them in their own eyes, and in the eyes of their fellow-men, and to debase their whole characters. It tends to lessen their conviction of moral responsibility, to render them reckless, and thus to increase the danger of all who travel under their care. It tends also, if they have families, greatly to injure their children, and increase their exposure to evil, crime, and infamy.

3. *It tends to demoralize the public mind, to weaken the efficacy of law, and thus to endanger the purity and permanency of all our institutions;* while it keeps many away from the house of God, and thus lessens the efficacy of the means of grace. This no man, or body of men, for the sake of increasing the value of railroad stocks and dividends, aiding and abetting others in breaking the sabbath, or for any other secular purpose, have a moral right to do. And while they do it, it is wholly without right, in opposition to the moral law, and in violation of one of the great principles by which every man in the community is bound to be governed.

4. *The sabbath day was not made for secular business, nor was it given to man for that purpose.* Of course it does not belong to them. If they take it, they take what is not theirs. That is not honest. Honesty is contentment with what belongs to a man. An honest man, who is acquainted with his rights, will not take what is not his. The sabbath day for secular business is not his. So to take it for that purpose is not honest.

5. *Property gained by the open violation of Divine laws is not apt to wear well.* It does not seem to produce a good influence on the minds of the possessors. And if it goes down to their children, and they pursue a similar course, it seems to be followed with a curse. And should men wisely regard their own highest interests for this world, and the interests of their children, they would not consent to gain any more property or retain it any longer than they could by obeying Divine laws.

Lessons by the Way; or, Things to Think On.

WHO IS A CHRISTIAN?

Is the man who tries to serve God only part of his time a Christian? We have seen old grey-headed Christians who are *habitually backsliding* from God and the Christian profession. They will appear to live religious perhaps one month out of twelve; the other eleven months they serve any one but Christ. Now is this safe? Not quite. There is one fact we would wish to impress on the mind of such ones, and they are not few. The fact is this: *It requires the whole life to form the character.* It is the general course of life that determines whether a man is a Christian or not. A man may live a praying life for a month, and if he prays no more for eleven months, but serves sin, there are eleven reasons to believe him to be a hypocrite, to one that he

is a Christian. A good man, too, may be overcome by temptation and infirmity, and make a short aberration from duty and Christ; yet this does not prove him a hypocrite, for his general life is different—it is a Christian life. It shows, however, the weakness of human nature. Let those who serve God only *occasionally* beware.

A KING REPROVED.

A KING was riding along in disguise, and seeing a soldier at a public door, stopped and asked the soldier to drink with him, and while they were drinking the king swore. The soldier said, "I am sorry to hear young gentlemen swear." His majesty took no notice, but swore again. The soldier said, "I'll pay part of the pot, if you

please, and go, for I so hate swearing that if you were the king himself I should tell you of it." "Should you, indeed?" said the king. "I should," said the soldier. A while after, the king having invited some lords to dine with him, the soldier was sent for, and while they were at dinner he was ordered into the room to wait awhile. Presently the king uttered an oath; the soldier immediately (but modestly) said, "Should not my lord and king fear an oath?" The king, looking first at the soldier, said, "There, my lords, is an honest man; he can respectfully remind me of the great sin of swearing, but you can sit and let me stain my soul by swearing, and not so much as tell me of it."

THE VOICE OF MERCY.

THERE is one verse, shining with pre-eminent splendour amidst a constellation of bright promises, written as with sunbeams in the book of the everlasting covenant, which, more persuasively than ten thousand arguments, rebukes every distrustful suspicion, and silences every unbelieving fear: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things!" Believer, is not that verse worth ten thousand worlds to you? What unnecessary suffering will he inflict who, to save you from everlasting suffering, spared not his own Son? What real good will he withhold who withheld not his own Son? What blessing will he not freely give who delivered up his own, his only, his well-beloved Son to death, even the death of the cross, to purchase salvation for you? Precious, most precious verse! How many weary pilgrims to Zion has it already refreshed! and it is at this moment a spring of consolation as fresh and as full as ever.

WONDERFUL PROVIDENCE.

THE great drama of a nation's politics may hinge on the veriest bagatelle that could modify or suggest some process of thought to the heart of a single individual. The most remarkable instance of this which I recollect is, when the pursuers of Mohammed, who followed hard upon him to take his life, were turned away from the mouth of the cave in which he had the moment before taken shelter, by the flight of a bird from one of the shrubs that grew at its entry, inferring that had he recently passed that way, the bird must previously have been disturbed away, and would not now have made its appearance. It is a striking remark of the historian, that this bird, by its flight on this occasion, changed the destiny of the world—instrumental as it was in perpetuating the life of "The False Prophet," and with him the reign of that superstition which to this day hath a wider ascendancy over our species than Christianity itself. Such are the links and concatenations of all history. It is well that God has the management, and that what to man is a chaos, in the hands of God is a sure and unerring mechanism.

AN ARAB HEARING THE LORD'S PRAYER.

I REMEMBER, on one occasion, travelling in this country with a companion who possessed some

knowledge of medicine; we had arrived at a door, near which we were about to pitch our tent, when a crowd of Arabs surrounded us, cursing and swearing at the "rebellers against God." My friend, who spoke a little Arabic, turned round to an elderly person, whose garb bespoke him a priest, and said, "Who taught you that we were disbelievers? Hear my daily prayer, and judge for yourselves." He then repeated the Lord's Prayer. All stood amazed and silent, until the priest exclaimed, "May God curse me if ever I again curse those who hold such a belief; nay more, that prayer shall be my prayer till my hour be come. I pray thee, O Nazarene, repeat that prayer, that it may be remembered and written among us in letters of gold."—*Mr. Hay's Western Barbary.*

AUGUSTINE'S PRAYER.

AUGUSTINE's prayer was, "Lord, give me thyself!" And in this spirit the believer is ready to exult, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. The Lord himself is the portion of mine inheritance and of my cup; thou maintainest my lot. The lines are fallen unto me in pleasant places, yea I have, a goodly heritage; I will bless the Lord who hath given me counsel." Surely the whole world cannot weigh against the comfort of being able to let all go, and look up, "Thou art my portion, O Lord." For unless his perfections should moulder away, and leave him a destitute and indigent God, it is impossible that his people can be impoverished. This portion, however, can never be enjoyed, even by a child of God, unless He who is the essence of it be supreme in the soul; not only above all, but in place of all. Other objects may be subordinatedly loved; but of none but himself must we say, "He is altogether lovely."

WITNESS TO THE SAVIOUR.

THE heavens gave witness. A new star passed through the sky at his incarnation; and at his crucifixion, for three hours the sun was darkened.

THE winds and seas gave witness, when at his word the tempest was hushed, and rough billows soothed into a calm. At the same word the inhabitants of the waters crowded around the ship, and filled the net of the astonished and worshipping disciples.

THE earth gave witness. At his death and at his resurrection it trembled to its centre.

DISEASE gave witness. Fevers were rebuked; the blind saw their deliverer; the deaf heard his voice; the dumb published his glory; the sick of the palsy were made whole; and the lepers were cleansed at his bidding.

THE grave gave witness, when Lazarus came forth, and when many bodies of the saints which slept arose.

THE invisible world gave witness. Devils acknowledged his Divinity, and fled from his presence. Angels ministered unto him in the desert, the garden, and the tomb. A multitude sang an anthem in the air, in the hearing of the shepherds; and as our risen Lord ascended up in glory, they accompanied him.

Oh yes, he is, as the apostle affirms, "The great God, even our Saviour."

BAXTER'S SAYINGS.

THE TRUE CHURCH.—“For one sect to say, ‘Ours is the true church,’ and another to say, ‘Nay, but ours is the true church,’ is as mad as to dispute whether your hall, or kitchen, or parlour, or coal-house is your house; and for one to say, ‘This is the house,’ and another, ‘Nay, but that?’ when a child can tell them that the best is but a part, and the house containeth them all.”

SCRUPULOUS CHRISTIANS.—“If you send your servant on your message, you had rather he went on his way as well as he can, than stand scrupling every step whether he should set the right or left foot forward, and whether he should step *so* far, or *so* far at a time. Hindering scruples please not God.”

DEGENERACY.—“We are no sooner warmed with the celestial flames, but natural corruption is inclining us to grow cold; like hot water, which loseth its heat by degrees, unless the fire be kept continually under it.”

EDUCATION.

EDUCATION does not commence with the alphabet. It begins with a mother's look—with a father's nod of approbation, or a sign of reproof—with a sister's gentle pressure of the hand, or a brother's noble act of forbearance—with handfuls of flowers in green and daisy meadows—with birds' nests admired, but not touched—with creeping ants, and almost imperceptible emmets—with humming bees and glass beehives—with pleasant walks in shady lanes—and with thoughts directed, in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the source of all good, to God himself.

COMFORT FOR THE HEAVY LADEN.

If thou wilt know what is thy condition, saith the Lord Jesus Christ, thou art a sinner. Let my praise be reserved to myself; I am thy Saviour. Esteemest thou that my wounds are ineffectual? or that there is no force in my sufferings? Countest thou thy sins so deadly that my merit and virtue cannot cure them? Will a physician pour out a rare ointment, either where no need is, or else where it cannot profit; and thinkest thou that my Father would have my blood to be shed in vain? If his justice terrify thee, remember his justice was satisfied in me, and that he pronounceth this sentence himself, “This is my well-beloved Son, in whom I am well pleased,” Matt. iii. 17. “I came into the world, not to call the righteous, but sinners to repentance,” Matt. ix. 13. Tarry not from me, because thou art a sinner, but for that cause come to me, and I will refresh thee.

CHRISTIAN CONDUCT.

It has been well remarked that conduct is language that all can easily understand, and if it be true, as the saying is, that actions speak louder than words—then all can and may speak of the Saviour—all may preach the gospel of the blessed Jesus, in the distinct, earnest, and powerful eloquence of a holy and well-ordered

life. We can all plead for religion with living and acting argument—all proclaim its beauty and excellency by conduct which is without reproach and above all suspicion. This is a mode of preaching which all may adopt, and which every Christian should do; which men cannot avoid hearing, which they must and will respect, and which they cannot but feel and cherish. An infidel once remarked in relation to an excellent man, “I never see that man without feeling my own unworthiness—he is a constant reproof to me—the sight of him has often made me humble, or rather adore his virtues.” Reader, preach the gospel by your conduct, and your brother will embrace it.

RULES FOR CHURCH MEMBERS.

1. To remember that we are all subject to failings and infirmities, of one kind or another.

2. To bear with, and not magnify each other's infirmities.—Gal. i. 1.

3. To pray one for another in our social meetings, and particularly in private.—James v. 16.

4. To avoid going from house to house, for the purpose of hearing news, and interfering with other people's business.

5. Always turn a deaf ear to any slanderous report, and to lay no charge brought against any person, until well founded.

6. If a member be in fault, to tell him of it in *private*, before it is mentioned to others.

7. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.

8. To observe the just rule of Solomon, that is, to leave off contention before it be meddled with.—Prov. xvii. 14.

9. If a member has offended, to consider how glorious, how Godlike it is to forgive, and how unlike a Christian it is to revenge.—Eph. iv. 2.

10. To remember, that it is always a grand artifice of the devil, to promote distance and animosity among members of churches, and we should therefore watch against everything that furthers his end.

11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than we could do when acting alone, and indulging a contrary spirit.

12. Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ, as to these important things.—Eph. iv. 32; 1 Pet. ii. 21; John xiii. 5, 35.

THE RIVER JORDAN.

We proceeded, therefore, to the place of crossing, where there was an opening through the canes and trees. Here the low banks of the channel were broken or worn away for the convenience of passing, and were now covered by the water. There was a still though very rapid current; the water was of a clayey colour, but sweet and delightfully refreshing, after the water to which we had been confined for the last two days since leaving 'Ain Jidy,—either rain-water standing in holes in the wadys, and full of animalcules, or the brackish waters of 'Ain el-Feshkhalh. We estimated the breadth

of the stream to be from eighty to one hundred feet. The guides supposed it to be now ten or twelve feet deep. I bathed in the river, without going out into the deep channel; the bottom here (a hollow place in the bank) was clayey mud, with also blue clay. I waded out ten or twelve feet, and thus far the water was not over the hips; but a little further, several of the party who swam across, found it suddenly beyond their depth. The current was so strong, that even Komeh, a stout swimmer of the Nile, was carried down several yards in crossing. This place is, strictly, not a *ford*; we understood that the river could never be crossed here by animals, without swimming; and the Aga of Jericho afterwards told us, that he was accustomed to swim his horse, in crossing higher up.

The sand-hills, which here form the upper banks, are of the same naked character as the desert we passed over in coming to this spot. From them we could distinguish, some miles higher up the river, the ruined convent of St. John the Baptist, standing upon the brow of the upper bank, or first descent from the plain, near the place where the Latin pilgrims bathe in the Jordan. The Arabs call it *Kusr el-Yekud*, "Jews' Castle." The bathing-place of the Greek pilgrims is two or three miles below the convent; yet each party claims to bathe at the spot where our Lord was baptized by John. —*Dr. Robinson's Palestine*, vol. ii. p. 256.

GREAT MEN AND THEIR BIBLES.

The greatest and best men in the world must

not think themselves above their Bibles. Daniel, though himself a great prophet, and one that was well acquainted with the visions of God, yet was a diligent student in the Scriptures. He was a great politician, and prime-minister of state to one of the greatest monarchs on earth, and yet could find both time and heart to converse with the word of God.

WHAT THE GOSPEL DOES.

THE gospel does what was never effected by any other system. It dethrones sin from the heart—it restores the impress of Deity upon the soul—it reconciles man with his Maker—it bears up its possessor under a weight of afflictions—it converts a dungeon into a sanctuary—it makes martyrdom joyful—transforms death into a welcome friend—silences the thunders of Mount Sinai—gives a title to heaven, and "life and immortality are brought to light by the gospel."

IDEAS OF SIN.

OUR ideas of sin are superficial and unimpressive; those of Jesus were full and awful. He traced each outward sin to the heart, the fountain of spiritual death; and sin in the heart, where no outward sign was given to man. And he showed, that it were better to lose limb and life, reputation and each dear interest of earth, than to remain a sinner; for sin is a transgression of the law.

Essays, Extracts, and Correspondence.

DISCHARGE OF PASTORAL DUTIES.

By J. A. James.

NOT a few have failed as pastors, who would have succeeded well enough as preachers, had the pulpit been the only sphere of their labour; but having to preside over a church and direct its spiritual affairs, and having exercised no forethought, and taken no pains to prepare themselves by wise considerateness, prudence, and a subdued temper, for the government of the churches committed to their care, they fell into many mistakes at the beginning, and involved themselves at once in difficulties, and their churches in confusion. It has been brought as an objection against our system of church polity that it requires, on the one hand, a greater degree of wisdom, meekness, and at the same time of firmness without obstinacy on the part of the pastor; and, on the other, more humility and love, on the part of the people, in order to its working well, than can be looked for in

the ordinary circumstances of human nature. But is not this its highest recommendation, and should we not endeavour to bring up human nature to the system of church polity, rather than attempt to bring down the system to the state of human nature? The difficulty of government, however, in churches which, though not in strict propriety of speech, democracies, yet allow the voice of the people in carrying out the laws of Christ, is confessedly not small, especially for a young man, who has just come from his retreat and his studies, and certainly requires much of the power of self-government, as well as the faculty of governing others. I entirely concur with Mr. Booth in the following opinion:—"Notwithstanding the fickleness and caprice of many private professors of religion with regard to their ministers, it has long appeared probable to me that a majority of those uneasinesses, animosities, and separations which, to the disgrace of religion, take place between pastors and their several churches,

may be traced up either to the unchristian tempers, to the gross imprudence, or to the laziness and neglects of the pastors themselves." I hold this up before you, my young brethren, when you are just entering on your ministerial career, for the purpose of solemn warning, and to impress upon you the idea that if you fail as pastors, the great probability is that your failure will be the result of your own misconduct. On this chart of the ocean through which your future course is to be directed, I give the friendly indication, "Dangerous rocks here, on which many have made shipwreck of their ministerial usefulness, comfort, and respectability." But while in one respect there is something alarming in this view of your peril, there is in another something encouraging and consolatory, inasmuch as it is more easy to avoid the danger which we ourselves create than that which is created by others. While yet the pastorate is at a little distance, then, and it may be many months before you enter upon its difficulties, prepare for them by wise forethought. Revolve well and much the idea of presiding over a church with the meekness of wisdom, and the calm dignity of one who is anxious to be enabled so to direct its affairs as to preserve the unity of the Spirit in the bond of peace. Let no idea of self-importance, magisterial authority, or official consequence, much less of autocratic lordliness, enter into your mind. Be impressed with the deep and unspeakable importance of prudence and good temper; of a calm, sedate, serene mind; a cautious, though not timid and fearful disposition; a meekness not easily ruffled, and a self-possession which, upon perceiving that you have entered upon a wrong course, can step back with dignity, rather than rashly persevere. For all this prepare yourselves, by pleasant habits and by earnest prayer.

Do not consider the pulpit as the only sphere of your duty, and preaching as your only work. Earnestly as I have enjoined you to endeavour to excel as preachers, I no less earnestly enjoin you not to merge the pastor in the preacher—a fault into which I think some, if not most of us, have fallen in this age. Amidst the stimulating exercises of the pulpit and the platform, in this day of constant excitement and bustling activity, the more retired and quiet, but scarcely less useful, occupations of the catechiser and pastoral visitor are in danger of being quite forgotten. Study well the meaning

of our only and peculiarly expressive denominational appellative, as ministers—I mean the word PASTOR: strip it of its Latin form, which in part destroys the power of its signification, and look at it in its Saxon dress as SHEPHERD, and go forth with all the duties of this beautiful, tender, and even tasteful representation of your office in full view. You are going to *shepherd*, if I may turn the noun into a verb, the flock, to feed the sheep, and the lambs too. Yes, *the lambs*. Let *them* be, as they ever are in the eye and heart of every good and wise shepherd, a considerable object of your official care and attention. Resume the good old-fashioned practice of catechising the children, and unite with this the modern practice of Bible-classes for youth. Realize in your own experience the exquisitely beautiful allusion of Goldsmith, where he represents the children of the parish following with reverent yet familiar affection their minister,

"To pluck the good man's gown, and share his smile."

Be peculiarly attentive to the young men, especially those who are of the educated class, and endeavour to train *them* up to be pillars in the church, when their fathers are removed to the temple above. We have neither right nor reason to complain that our young people yield to the seductive influence of the national establishment, or go off to the world in all its gaieties and pleasures, if we take no pains to cultivate their minds, form their character, and attach them both to ourselves and to our system. Take a deep interest in the welfare of the Sunday-school. It belongs to you of right and propriety to do so; for I maintain that the pastor is the general superintendent of all the public religious instruction that is carried on in connection with his congregation, and that the Sunday-school is one department of his duty. Bestow a kind, but not a dictatorial attention upon the teachers, in training and fitting them for their work. Be the friend of your people, and let it be *felt* by them that you are so; not by convivial feasting, idle gossip, or political discussion, but by watchfulness over their spiritual welfare, gentle yet faithful rebuke, tender sympathy, pastoral visitation, and a deep interest in the religious character of their children. Avoid all undignified familiarity. Respect yourself, and teach every one to respect you. Let no man despise you. Without assuming official pomp, or affecting the

odour of extraordinary sanctity, or gathering up yourself into clerical stiffness, or exhibiting religion in the type of awfulness and gloom, remember that a bishop, however young, must be grave and serious; and provided he have these qualities of character, he may be as cheerful and pleasant as sincere religion and good temper can make him. Many young ministers have done themselves irreparable mischief, at their entrance upon their work, by allowing their cheerfulness to degenerate into *facetiousness and levity*. Never forget that they who see you on week days will be gathered round your pulpit on the following sabbath, and that your demeanour and conversation in the former should not hinder, but help them in profiting by your sermons in the latter. Who can look up with confidence, in reference to their soul's affairs, *to the fribble or the fop*? Your youth is with some persons a little check to that veneration and deference with which the Christian minister should be regarded; how much is the power of this check increased when *frivolity* is associated with *juvenility*!

I would especially enjoin upon you a devoted attention to the most interesting class in all your charge—I mean those who are called, the anxious inquirers after salvation. The stricken deer bleeding in the thicket unknown and therefore unobserved, will require all your tenderness and skill, first to find them out, and then to heal and comfort them. Make it a business, a real, constant business, to find out the individuals that have been interested, impressed, and convinced by your preaching. Not only be accessible to them when they solicit an interview, but draw them out by invitation; have set times and places to meet them; make them feel that you have an ear to hear their inquiries after salvation, and a heart that feels for their solicitude and yearns over them. Like the good and the great Shepherd, gather these lambs in your arms, and carry them in your bosom. Be very tender in dealing with them, not to break the bruised reed, nor quench the smoking flax. The first signs and exercises of the spiritual life are in some cases so feeble and delicate, that too rude and rough a handling may endanger their existence. I have been astonished and grieved sometimes to be informed that what I intended only as faithfulness has been mistaken for harshness, and that where I only wished to guard against self-deception, I have administered dis-

couragement. You will find that to deal faithfully yet tenderly with inquirers is the most difficult part of your work as a teacher, for which you will need a rich fund of experimental religion, and considerable powers of spiritual discrimination.

Study, then, to be the wise, discreet, and vigilant pastor, as well as the impressive, the popular, and useful preacher; for it is the union of both these that constitutes the able minister of the new covenant.

Permit me to remind you of the momentous importance that will attach to the first two or three years of your ministerial life. This is not sufficiently considered by a great number of those who give themselves up to this high and holy vocation. They leave college with too faint impressions of the tremendous consequence of the work in which they are about to be engaged, and of the necessity of immediately entering upon it with full purpose of heart. They must, they imagine, look about them for awhile, before they get fully into work,—they must recover from college fatigue,—recreate a little,—take it easy,—enter gradually upon the toils of office,—and form their habits upon lengthened experience and extended observation. Thus does the deceitfulness of the heart impose upon them and lead them to indulge in that very procrastination which, in reference to personal religion, cheats so many out of the salvation of their immortal souls. Month after month, perhaps year after year, is whiled away with the mere purpose of beginning soon to get earnestly to work, till desultory habits are formed, and a taste for idleness acquired. Sometimes their conscience assumes a frowning aspect, and utters the language of remonstrance and rebuke; but it is soon appeased and quieted by the promise that when they are married they will settle down into the diligent discharge of the duties of the student and preacher; for till then it is hardly to be expected they should apply very closely. All this, while the more observant of their flock perceive a growing poverty of thought in their sermons; they are too far committed to break their connection with the newly-chosen minister, but they contemplate the future with sad but certain presages of discomfort and disquiet. The gloomy vaticinations were too true; marriage ensues, but neither the pastor or the preacher is improved; the congregation diminishes; the stipend lessens; dissatis-

faction long felt is at length expressed, and they who would and might have succeeded by diligence and devotedness during the few first years of their ministry, are seen at the end of that time looking and inquiring after a new situation, which, as their ministerial character has travelled before them, they can find none ready to offer them.

BEGIN WELL, my young brethren: set out at once, go forth from this address to-night revolving the mighty purpose, cherishing the ardent hope, and presenting the fervent prayer, to be able and useful ministers of the new covenant. It is said, enthusiasts are men of one idea, and heroes men of one design: unite something of both in your souls, and let the one idea and one design with you be to win souls to Christ. When Lord Teignmouth, Governor-General of India, was toiling up the steep ascent of learning and of fame, an old gentleman chanced to say to him, "*Make yourself useful, and you will succeed.*" It became the text on which the young civilian preached many a discourse to others and himself; and this following what was useful carried him at length to the throne, for so it may almost be called, of our Eastern Empire. So I say to you, follow what is useful, and you will succeed; and begin at once. What you will be found as preachers and as pastors, at the end of the first two or three years of your ministerial life, that in all probability you will continue to be to the end of it. Begin at once to "make full proof of your ministry," and while in the very novitiate of your office, exhibit yourselves to all who shall behold you as "workmen that need not be ashamed." You will neither proceed with ease and efficiency, nor end with honour and joy, if you do not begin with diligence and devotedness. Let the close of the first half-year of your settlement find you men of system, order, punctuality, pursuing with assiduity, regularity, and perseverance, the plans you have laid with wisdom and prayer, for the permanent occupancy of the closet, the study, the pulpit, and the pastor's chair.

I shall now, before I close, advert to a subject of considerable delicacy, and of no less importance, and which can be introduced with greater freedom into this printed address than it could have been brought into the spoken one; I mean, the selection of a companion for life, and your behaviour in the domestic circle. It is of vast consequence that a young

minister should conduct himself with the utmost delicacy in all his intercourse with females, treating with caution and dignified, though not unnecessarily prudish, reserve, those of them that are unmarried. In making his selection of one with whom to share his lot in earth's pilgrimage, he should exercise the greatest solicitude, and the most careful circumspection, with a conscientious regard to his future usefulness, as well as comfort. It is not enough for him to marry "only in the Lord," since it is not every pious woman who is fit to be the wife of a Christian minister. Mr. Jay has some judicious remarks, in his "Essay on Marriage," on this subject, of which I shall avail myself. "It has been commonly said that no men err so much in this article as ministers. But surely this cannot be admitted. It cannot be supposed that they who have opportunities to make the best choice should make the worst—that those whose office it is to inculcate prudence should be proverbial for indiscretion—that those whose incomes are limited, and whose circumstances demand economy, would bring into the management of them those who have been trained up in delicacy and extravagance, and are helpless and profuse—that men whose office is respectable, and productive of social intercourse, would select vulgarity and ignorance, unfit to be either seen or heard, merely because it is pious. A minister is to inculcate order and regularity; and would he marry a female that would render his house a scene of confusion and tumult? A minister is to show how the claims of life harmonize, and to assign to the duties of each their own place and season; and would he marry a rattle-brain, who, instead of being a keeper at home, has been always rambling after some new preacher; who, instead of quietly glorifying God in her proper sphere of action, has been endeavouring to excite public attention; who has been zealous in matters of doubtful disputation, but has treated as beneath her regard common and relative obligations? He is to recommend neatness and all the decencies of life; and would he marry a slattern? He is to show that the ornament of a meek and quiet spirit is in the sight of God of great price; and would he marry a scold? He is to stand in the same relation to all his people; and would he marry a female who would fondly attach herself to a few cronies, listen to all their secrets, and divulge her own, and form cabals and schisms which will render his residence unpleasant, or

occasion his removal?" These remarks are as wise as they are pointed and pithy. Be circumspect, then, in all your conduct in forming this union. Many young ministers, by suffering themselves to be hastily and incautiously entangled, have either gone forward to the ruin of their comfort and usefulness, or have broken their promises to the destruction of their character. Let there be no trifling with female affection; no pointed and significant attentions, to be terminated by sudden and dishonourable withdrawals. And when you have entered into this relationship, and shall be at the head of a family, conduct yourself towards the woman of your choice, and to your household, with becoming propriety. "It cannot reasonably be doubted," says Mr. Booth, in the charge so often referred to already, "that many a devout and amiable woman has given her hand to a minister of the gospel in preference to a private Christian, though otherwise equally deserving, in sanguine expectation, in so doing, of enjoying peculiar spiritual advantages in the matrimonial relation. But, alas! there is much reason to apprehend that not a few among these worthy females have often reflected to the following effect: 'I have indeed married a preacher of the gospel, but I do not find in him the affectionate domestic instructor for either myself or my children. My husband is much esteemed among his religious acquaintance as a respectable Christian character, but his example at home is far from being delightful. Affable, pleasing, and condescending in the parlours of his religious friends; but frequently either trifling or unsavoury, or imperious and unsocial in his own family. Preferring the opportunity of being entertained at a plentiful table, and of conversing with the wealthy, the polite, and the sprightly, to the homely fare of his own family, and the company of his wife and children, he often spends his afternoons and evenings from home until so late an hour, that domestic worship is either omitted or performed in a hasty and slovenly manner, with scarcely the appearance of devotion. Little caring for my soul, or for the management of our growing offspring, he seems concerned for scarcely anything more than keeping fair with his people; relative to which I have often calmly remonstrated, and submissively entreated, but all in vain. Surrounded with little ones, and attended with straits, destitute of the sympathies, the instructions, and the consolations

which might have been expected from the affectionate heart of a pious husband, connected with the gifts of an evangelical minister, I pour out my soul to God, and mourn in secret.'"

Affecting picture of the interior of many a minister's habitation, both in and out of the Established Church! May it never be realized, my brethren, in yours; on the contrary, whenever it shall please Him who setteth the solitary in families, to place you at the head of a household of your own, may you in all the tender offices of connubial life exhibit a bright pattern of every social excellence, and a beautiful specimen of domestic government.

What men ought you to be, or at any rate to strive to be, if you would be worthy of such an age! what grave, and serious, and reflective men! How receptive should you be of the potent influences that are passing over you; how expansive to grasp the objects presented to your moral sympathies; and how impulsive in communicating whatever power you possess to aid the great movements that are going on around you! How should you labour by deep thoughtfulness, and fervent piety, and high communings with the infinite mind of the great Governor of the universe, to prepare yourselves for your part in the field of action! To be ciphers at any time, and under any circumstances, would be humbling enough; but to be insignificant at such a crisis in the world's history as this, is the very depth of degradation. May this humiliation not be yours.

Go then, my beloved young brethren, in humbleness of mind, yet in the confidence of faith, and occupy the spheres of labour and of usefulness that are opening before you;—go and reward the care bestowed upon your education by your invaluable tutors;—go and fulfil the expectations that have been excited by your talents and acquirements; go and recommend to public confidence and support, by your ministerial excellence, the institution where it has been acquired;—go and preach the glorious gospel of the blessed God, convert sinners, feed the church which Christ has purchased with his own blood, and win triumphs for the Lord of life and glory. May a long, a useful, and an honourable career be allotted to you; but if it be otherwise determined, and you should early descend from the pulpit to the grave, only be faithful unto death, and then, although neither the martyr's nor the veteran's

crown shall be yours, yet shall it still be a crown of life, which, as the hand of your Divine Lord shall place it with approving smile upon your brow, shall be accompanied with that enrapturing testimony, "WELL DONE, GOOD AND FAITHFUL SERVANT, ENTER THOU INTO THE JOY OF THY LORD."

SUPPORT OF WEAK CONGREGATIONS, AND THE PROMOTION OF CHRISTIAN MISSIONS.

AT the meeting of the United Associate Synod in May, 1844, the importance of increased effort for the support of their weak congregations, and for the promotion of missions, at home and in foreign lands, was brought under the serious consideration of that body, when a committee was appointed to prepare a digest of the best method of gaining both these objects. That committee presented a short report to the Synod, which was unanimously approved of, and the committee was re-appointed, for the purpose of endeavouring to carry the plan proposed into effect, and, with this view, to prepare an Address, in which the plan should be developed, and its immediate adoption urged. It was also appointed that the Address should be issued in a cheap form, and that a copy of it should be supplied to *every family* in all the congregations. That document, which has been kindly transmitted to us, we have perused with such satisfaction, and deem it so fraught with practical hints to our own community, that we shall lay before them its chief provisions:

ADDRESS.

The Committee cannot state with accuracy the amount of pecuniary contributions to the objects named which the congregations have for some time annually made. Including, however, home and foreign objects, the contributions have probably seldom exceeded £10,000 a-year—a sum in itself not inconsiderable, raised, it is true, by very unequal efforts in various congregations, some contributing in a smaller, and others in a larger proportion to their numbers and their means; but extended so generally over the whole church as to afford gratifying evidence that the United Body is in some degree influenced by that benevolence which the faith of the gospel never fails to produce, and which renders all in whom it dwells cordially willing to bear one another's burdens, and to become workers together with God in making known his gospel to all nations for the obedience of faith.

The Committee are convinced, and they know that they share this conviction with the entire Synod, and with every member of the church who has seriously considered the matter, that a *much larger* amount of contribution is easily attainable; that it ought, therefore, to be attempted without delay; and that in place of finding ourselves vexed or weakened, we should

be the happier and the stronger for the very effort, and should be offering a service well-pleasing to God, productive, through his influence, of saving benefit to perishing souls, and causing great joy to all the holy brethren.

To state the object at once, we are persuaded that *upwards of Thirty Thousand Pounds* may be raised annually, and with great ease, for the purposes specified; and if we succeed in persuading you that this is practicable, we hope to induce you to make the effort, assured that you shall find yourselves blessed in the deed.

Before, however, laying before you the simple plan, the Committee are desirous to state the objects more particularly to which it is intended that the contributions should be applied.

The first object is, the more effectual relief of weak congregations. Throughout our church there are, there have ever been, there always will be, many congregations, small in number, very limited in their pecuniary means, and which, without aid from brethren provisionally placed in more favourable circumstances, must be unable to maintain the ordinances of the gospel, by the decent and comfortable support of their pastors, and the payment of other necessary charges. Two efforts on a considerable scale have recently been made to defray debt contracted by such congregations, by the erection and support of their places of worship. It is not meant that the fund proposed should be applied at all to this object. Most of the congregations whose debts were oppressive are already relieved; and should another effort be wanted, it will no doubt be made, as formerly, by a separate contribution. There has also existed, from a very early period in the history of the Secession, a fund for the aid of weak congregations, produced by annual congregational collections. But this fund has ever proved inadequate to its object, the allowances granted from it having been so stinted by the smallness of the fund, as to afford very partial relief to our brethren in their necessities. It is proposed that, in addition to, or instead of this fund, a large proportion (regulated by existing calls) shall be distributed among the congregations referred to, in order to lift them effectually above their difficulties, as far as this can be accomplished by mere pecuniary kindness. It must be understood, however, that donations for this object will not be granted with indiscriminate profusion; but that, as in the case of the fund for the liquidation of debt, the cases of the congregations receiving aid will be wisely considered, and the distributions given, not to prevent or diminish, but to encourage and stimulate their own voluntary exertions.

It is hoped that after this primary end has been reached, the larger proportion of the sum raised will be applicable to the second object specified,—namely, to *missionary purposes*; to sustain such efforts in our own country, where, notwithstanding all that is doing by various bodies of Christians, there is still need of additional means in many quarters; and especially to prosecute the great work of imparting the knowledge of the gospel of the grace of God to those in other lands who are still sitting in darkness and in the region of the shadow of death. These are the great Christian objects for which we solicit and expect your liberality.

The Committee now submit to you their plan, the simplicity of which, they trust, will commend itself at once to your approbation and adoption.

We assume, as the basis of the whole, *that every one ought to become a regular contributor.* By this we mean, that every individual not disqualified by poverty ought to contribute in some proportion for the support and diffusion of the gospel. Look at the reasonableness and obligation of this. It will not be questioned that every Christian should *take a cordial interest* in the support and extension of the Redeemer's kingdom. We should not otherwise be the willing, the cordial subjects of the Redeemer. This interest must, in the first instance, be *expressed by fervent prayer* to the God of all grace, on behalf of the kingdom of his dear Son. All must pray that the word of the Lord may have free course and be glorified. In that form of prayer which Christ taught his disciples all are directed to pray for the hallowing of the Divine name, the coming of God's kingdom, and the doing of his will over the whole earth, as regularly and fervently as they pray for their daily bread; and in the Lord's Prayer the petitions which respect the former have the precedence of that one which respects the latter. But if all should express their interest by prayer, does it not follow *that all, if they can, should do so by contribution also?* For just as we are not to pray only, but also to labour for our daily bread, so we are to labour, as well as to pray for the advancement of God's kingdom; and it will not be doubted that this labour includes contribution. If all should pray, then all should give, if they can, otherwise their prayers cannot be regarded as sincere either in the sight of God or man. The members of the Corinthian church were, without any exception, each to "lay by him in store as God had prospered him," to be ready for the "gathering" of the whole into one sum. It happens in many cases that one member of a family contributes for the whole family, the other members taking no part in the contribution. *Let this practice be henceforth discontinued, and let each separate member be a separate contributor.* One should no more contribute in the room of others, and to their exclusion, than one should pray in the room of others, and to the exclusion of their prayers. Let each one feel the work of contribution to be a *personal* work, to the discharge of which he is under a personal obligation of duty. We should consider the foundation of the edifice we wish to rear securely laid could we prevail with *all the members of our church* to become personal contributors to this cause of God; we shall never consider our scheme as well begun till the principle of *personal* contribution is generally adopted, and the practice generally commenced.

These things assumed, the one thing we suggest as sufficient for the accomplishment of the proposed object, is, *that each contributor should devote at the rate of the smallest of our coins each working day to the intended fund.* One farthing a day contributed by each member will raise a much larger sum than that which we have named. The number of members in our church, as nearly as can be arrived at, is about one hundred and thirty thousand. Were all these to contribute one farthing a day, the annual aggregate would exceed *forty thousand pounds*. There are many who are not in full membership, but in regular attendance in our churches, quite disposed to give, besides the many thousands of our children, who cannot be introduced too early among the contributors to Christian charity,

and whose combined contributions would add greatly to the amount. But even *deducting all these*, and supposing farther that there are *thirty thousand* of our members too poor to contribute anything, the hundred thousand remaining, by giving at the rate of one farthing a day, on each working day, *will raise an annual sum of thirty-two thousand five hundred pounds.* Nor do we even assume in this estimate that every one of the hundred thousand shall give as much as one farthing a-day: we only assume this small sum as *the average contribution.* Some may be unable to reach more than a penny a-week; a few may even be obliged to restrict themselves to one halfpenny a-week; but it cannot be too much to take for granted that the great body of our members may give the one farthing a-day, while very many will continue to give, as they are now doing, in a much larger proportion; those above the average thus compensating for such as must reluctantly fall below it. The Committee trust that the practicability of the plan will be universally acknowledged; and they hope that a plan so simple, so easy, and so efficient, will be favoured by a cheerful and prompt adoption on the part of the congregations, and that each member will form and sustain the sacred determination, "This plan shall not fail from deficiency on my part." Its practicability, the Committee will add, is no longer matter of mere theory; it has already, and for a long period, to some extent, been realized in fact. Families in very humble circumstances have been devoting more than this average to the missionary cause alone, for years; and some of our congregations have been contributing in a double, perhaps in a treble, proportion to that which our plan contemplates. Let what is doing by some be done by the body generally, in proportion to the means of its members, and the great object will be more than achieved.

Some additional details may, however, be advantageous, and the Committee suggest the following as tending to uniformity and efficiency of action throughout the church.

I. Let an Association for religious purposes, having the objects proposed in view, be formed in each congregation. In many congregations these have long existed; let them be formed universally, having each its Chairman or President, its Secretary or Clerk, its Treasurer, Committee, and Collectors.

II. Let an effort be made to induce each member of the congregation, male and female, with as many others in connection with it as choose, to become members of the Association, attaching such sums to their names as they are able and willing to give.

III. Let a sufficient number of collectors, male or female, be chosen, who shall each have the charge of a district, sufficiently small to enable the collector to make his calls with as little sacrifice of time as possible. The number of families assigned to a collector should not in general exceed twelve or fifteen. The collectors should not be such as require to be dragged into the service, but should be persons heartily willing for the work, zealous in it, not liable to shrink on slight discouragements, who will regard it as a privilege not less than a duty to be thus engaged in the work of the Lord, and who are not likely to become weary in well doing, and to look back after having put their hand to

the plough. Each collector should act with as much punctuality and zeal, and, at the same time, kindness and discretion, as if the success of the whole were suspended on his solitary exertions.

IV. The calls of the collectors should be made at least monthly. Great evils arise from mere annual contribution. In the first place, many die in the course of each year, and the sums which such would give on each month intervening betwixt the annual payment and the time of their death would thus be lost. Then, some remove from a congregation and do not immediately attach themselves to another, which would also be a cause of loss. Besides, a great number of zealous contributors are in such circumstances as not to warrant any considerable payment at one time, and unless the contributions of such are given at short intervals, a comparatively small amount will be obtained from them at the end of the year, which, from many circumstances, may happen to be rather an unfavourable season for liberal communication. But above all, *the interest of contributors is not kept alive by a mere annual gift*. The habit of communicating is a mode of exciting as well as of expressing interest in the cause of religion; and if that occur but annually, and be the fruit of a call scarcely expected, and not quite provided for, the donation may be small, rather extorted than given with a willing and cheerful heart, and thus in a manner rather fitted to repress than to promote the missionary cause in the mind both of the contributor and the collector. Let there be uniform monthly calls, then, at the least.

V. Contributors should endeavour to be prepared for the calls of the collectors. It is wrong to subject any collector to the trouble of a second call unnecessarily. Perhaps it were well if a missionary box were found in each family, in which the sacred gift should be placed daily or weekly, in connection with the family devotions. The consecrated gift would thus be always at hand, and in readiness for the collector. It is hoped that families and individuals will be careful to treat the collectors with courtesy. Coldness and rudeness would be worse than cruel; for the collector has come on no errand of self-interest, and ought to be welcomed and received as a willing servant of the Lord Jesus, receiving the Lord's offering, to be carried to his treasury, and expended in his service. Kindness or unkindness shown to the messenger is regarded by the Master as shown to himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

VI. It is desirable that a uniform set of books for collectors and treasurers should be furnished to all the congregations.

In order that subscribers may have the opportunity of allocating their subscriptions agreeably to their own views of the claims of the various objects to which the fund shall be applied, it may be expedient that there shall be three columns in the books of the collectors—one headed HOME OBJECTS—another FOREIGN OBJECTS—and a third GENERAL OBJECTS; it being understood that whatever is placed in the first column shall be applied for the relief of weak congregations, or for missions in this country—that what is placed in the second shall be applied to missions abroad—and that what

is placed in the third shall be applied to either or both, as the Committee of Synod, judging by their knowledge of the claims of these objects, shall determine.

The plan of operation thus recommended, is, in its leading principles and details, neither novel nor untried. By various denominations of Christians it has been acted upon in substance, and with the happiest results, both as to its productiveness in affording the means of effectual support to small and weak churches, and the wide diffusion of the gospel by missions, and in its healthful moral influence on the religious bodies themselves; promoting among their members habits of scriptural beneficence, and fervent zeal in the cause of the Redeemer. What God has wrought among others we must not doubt he will work by similar means among our own churches.

With great respect, they appeal, in the first instance, to the *Pastors* of the churches. From their position, their office, and their influence, it has pleased God to put much in their power; and, without fear of offence, we solemnly remind them, that the responsibility connected with its success or its failure, must, in no small degree, rest with them. We implore, and have reason to expect, their cordial and permanent concurrence, and their zealous support, by their preaching, by their prayers, by their example, by their unwearied influence, in season and out of season. Their labour in this cause will not be in vain in the Lord; and in their witnessing the revival of Christian zeal, and an increase to the fruits of charity, among the old and the young in their beloved flocks, the poor saints refreshed by their bounty, and the more rapid spread of the gospel into other lands, where the Redeemer shall see of the travail of his soul and be satisfied, they shall have their hearts gladdened, and their work rewarded.

Next in importance to the influence of the pastors, is that of the *Elders* of the church. By their means the efforts of the former may be promoted or defeated to an extent which cannot be estimated. Should the elders, or any considerable number of them, be hostile, timid, or cold; should they, either in the meetings of session, or in their private intercourse with the people, discourage the proposals of their ministers; should they abstain from contributing as the Lord hath prospered them, or venture to speak lightly of the bounty or the motives of the more liberal among the flock, they will pervert the influence which belongs to their office, and incur a responsibility from which the boldest may well shrink. "To what purpose is this waste?" was the wicked question of the false apostle. On the other hand, should the elders generally enter with one heart into the promotion of the scheme, and by prayer, and speech, and example, (without which last the former can avail nothing,) devote themselves to its encouragement, they will strengthen the hands and augment the influence of the pastors; they will do honour to themselves and the office they sustain; and they will prove what they should be, ensamples and blessings to the flock. In the Secession Church there are probably not fewer than three thousand elders. Could we calculate with certainty on this powerful body, as a united host of willing auxiliaries, we should assuredly conclude that, by the help of God, our work was accomplished.

But the Committee address themselves also to the *Members*, male and female, and they beseech the entire body to come forward, and lend their hearty aid in this work of the Lord. To every member of the church the Committee would say, You cannot deny us your prayers, in consistency with your profession as believing brethren; and we entreat your prayers first of all, not your external concurrence in public prayer only, but your fervent prayers in secret, and that habitually. He who does not pray in secret for the prosperity of Zion does not in truth pray at all. But how can any venture to pray, and refuse to contribute, if they can? Their denial of their contributions would be the condemnation of their prayers. By their fruit must their prayers be tried; and if they are fruitless, they are worthless and graceless. You cannot say we are asking too much, when we only prefer the Lord's demand, that you give as he hath prospered you. You cannot imagine we anticipate too much when we solicit only one farthing a-day on the average. You have no more doubt that Jesus still looks to the Christian treasury, to the gifts and to the motives of the donors, than that he looked to the treasury of the Jewish temple; should you refuse this small donation (if it is in your power to grant it) to his poor, to his cause, and thus to himself, or should you give it not cheerfully as to him, but with grudging and reluctant hearts, can you suppose you will have his approbation, or escape the tokens of his displeasure? You are persuaded that Jesus has infinite claims on you, from his dignity and from his love; "for ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich;" and you do not doubt that every right-hearted disciple will desire to comply with the claims of his benefactor and Lord. The more lively friends of the Redeemer, in all churches, are considering what proportion of their substance it becomes them to devote for the honour of his name and the advancement of his cause, some setting apart a fifth, others a tenth of their income, to works of humanity and piety. We do not attempt to decide in what precise proportion each should give; we deem it of more importance that all should have the "willing mind," the disposition to "devise liberal things," a holy jealousy over themselves, lest they should prove unfaithful stewards in the use of their Master's goods, and hold in their custody, and employ for their own purposes, what ought to be in the Lord's treasury, to be expended in his service,—a disposition, in a word, to communicate in the faith of God's promises, which assure his people that they shall be no losers by "lending to the Lord," but that, on the contrary, "he that soweth bountifully shall reap also bountifully." That *some sacrifice* should be made by Christians for the cause of their Saviour seems certain; the willing surrender of some comforts for his sake, in the making of which self-denial should be brought into exercise. Times there have been when Christians were required to sacrifice whatever earthly comforts are most valued by men—ease, reputation, substance, liberty, life itself, for Christ's sake. And as Jesus has taught that unless men were willing to make such sacrifices for his name's sake, they could not be his disciples, it assuredly becomes us to inquire whether, in the absence of sacrifices so great, we are willing to offer some smaller

and lighter ones; and whether we can point to anything whatever which we habitually sacrifice with pleasure for the advancement of the cause of God.

PASTORAL EXPERIENCE.

To the Editor of the *Christian Witness*.

Manchester, November 1, 1845.

SIR,—As a constant reader of your truly excellent periodical from its commencement, I have met with much to gladden and arouse my heart, and cannot doubt that much good has been diffused by it through the large circle in which it is read. Your attention to the state of religion has afforded me peculiar gratification, but it was not till I read the articles in your late numbers on the state of religion in England and America, that I appreciated the full extent to which it is calculated to benefit the Christian world. My heart ached as I read those articles, and I felt constrained to exclaim to the great Head of the church, "Wilt thou not revive us again?" You say, as a "Witness" and watchman on the walls of Zion, "Something must be done; what shall it be?" and among your notices to correspondents, "We invite particular attention to the various articles in our present number on the state of religion, and shall be happy to receive the sentiments of our readers on the present alarming condition of the church, especially with respect to remedial measures." But for this invitation I should not have obtruded myself on your notice; but as a minister of truth and a lover of the cause of God, I mourn when Zion languishes, and rejoice when she prospers. I am therefore induced to offer you the plans which, during twelve years' endeavours to promote the interests of truth, I have found most successful. I hope I shall be borne with for speaking of myself, as I trust I do so with no motive but to suggest hints to the ministers of Christ by which they may become more efficient in securing the prosperity of the church of Christ. Ministers are, in a great measure, responsible for the success of the truth, and I am persuaded a greater degree of efficiency in the ministry would tend greatly to promote the object.

At the commencement of my career I read the lives of John Smith, Stoner, and Bramwell, and made them my models in preaching and conducting religious services. I also formed the following resolutions as to the spirit in which I would pursue my ministry.

1. To sanctify my body and soul, by the grace of God, in unreserved dedication.

2. To eschew with unremitting diligence all sin, levity, worldly conformity, religious formality, unspiritual conversation, unnecessary sacrifices of time, and deadness in private religious exercises.

3. To cultivate the spirit of weeping and repentance on behalf of sinners, to plead for their salvation, and cast them by faith on the atonement.

4. To enter the pulpit on every occasion with a heart bleeding with pity over lost sinners; to endeavour to realize the greatness of the work of Christ on their behalf, the greatness of their peril, and the extremity of that misery to which (if they perish) they must be doomed; and to keep in view, in every part of the various services,—singing, praying, and preaching,—the advancement of the glory of God.

5. To believe fully that God would smite the wicked under the word of truth, and that though some would resist, others would yield to Divine influence.

6. To aim in all my preaching at the conversion of men as my main object, and so to appeal to the conscience as to afford profit rather than gratification.

7. To spend much time daily in promoting the work of personal religion in my own soul, reading the Scriptures, meditation, and prayer, and to seek "eminent piety as essential to eminent usefulness" in the cause of God and truth.

8. To act at all times and in all places as a minister of Jesus Christ, and one intent upon the salvation of men, and to endeavour to become so fully impressed with the idea that this is the primary end of my being, that I might never for a moment lose sight of it.

These determinations I have endeavoured to carry out, and trust that, amid many and mournful failures, I have partially succeeded. Nor have I done so without encouraging results. I urge all who are awakened under my ministry to write and inform me of the text, and the particular passage in the sermon which the Holy Spirit most powerfully applied to their minds. I am enabled, therefore, to state that upwards of one thousand sinners have found salvation under my ministry since the year 1834. To God be all the glory!

In October, last year, I settled over a small church of Congregational Methodists in this town. I found it very depressed and languishing. One division had succeeded another, until not more than fifty regularly attended the ministry, and only twenty members remained in church fellowship. I at once set every member to work for God and watch for souls. We have laboured with prayer and diligence through the year, and at present we average 700 hearers on Lord's day evenings; upwards of 100 have been added to the church; and we have fifty candidates under pastoral advice and instruction, preparatory to their admission to the Lord's table. Most of the hearers have been gathered out of the world, and full one half of the male converts were previously notorious drunkards, and not a few of them zealous Socialists.

I am, yours, &c.,

JOHN STAMP,

Minister of Bootle-street Chapel, Manchester.

REMARKS BY A TRAVELLER.

To the Editor of the Christian Witness.

SIR,—I shall neither waste your time nor my own in flattery; suffice it to say that I am a "constant reader" of the *CHRISTIAN WITNESS*, and that I greatly admire the spirit and style of its management. You may consider me, therefore, if you please, as one who is willing at all times to assist your circulation; perhaps he may now and then add to the number of your "correspondents."

Let me state to you that I am a "commercial traveller." Thrown by Providence on the "road," I endeavour, as far as I can, while gaining an insight into "men and manners," to procure something like a correct idea of the state of things in connection with our own denomination. Perhaps my station may afford me a better

opportunity than is granted to many for noticing, under different aspects, certain faults and weak points of our system. As sabbath after sabbath returns, and each brings with it a fresh succession of ministers and congregations, I cannot but notice what is repeatedly thrust upon me:—the very apparent and unmistakeable causes of failure in some cases—of success in others. And in this I do not think that I claim any very great amount of sagacity for myself. Doubtless want of success is, in the majority of cases, owing to want of "heart." There is no vitality—no heartiness. The minister is "low," the people are "low," therefore the cause is "low;" but, apart from the want of vital principle, there is much that is extraneous, that interferes with the development of the strong part of our principles, and which would be quite sufficient to clog, and ultimately to stop, any machinery, however perfect. I am fully convinced that little things, which are often overlooked, have much more to do with the state of our congregations, and the want of success, than is generally imagined. Most miserable philosophy is it to speak despisingly of "little things." It is with these "little things" of our polity and economy that I wish more particularly to speak. On you, as head physician, devolves the task of probing to the centre the wound, whatever it may be, that is undermining and ruining us, and with a bold hand and unflinching courage to hold up at once the bane and its antidote.

We hear a good deal, and ought to hear much more, of the necessity of "harmony in Christian character;" let me put in a plea for the necessity of "harmony in Christian worship." This is one of the "little things" to which I should be glad to draw attention; there are many others, but I confine myself to this. I believe that much of the good effect of our services is lost by inattention to this—a consistency and adaptation of one part to and with another. Men who have had no sympathy with the spirit of the devout worshipper have been allowed to take some minor part in the services of the sanctuary, and have marred the effect of the whole. How often has it been that the devotional spirit of the worshipper, which has been excited and directed in a right channel by the minister, the leader of the devotion, has been entirely dispersed by the thoughtless levity, or desire for display, on the part of the leader of the choir! The sermon may have made an impression on the heart only to be effaced by the distracting thunder of an organ. The heart prepared for the solemn exercises of the sabbath may, on the morning of the day, have repaired to the house of God, solicitous to hold communion with him, and hoping there at least to find a sanctuary, only to have his ears saluted by the tunings of violins and bass viols. Surely such things ought not to be. It is to such inconsistencies as these that I wish to call your attention, as I am persuaded that *secondarily* they produce much of the state of things which we deplore.

It has suggested itself to me that, possessing as I do advantages for noticing the natural working of these inconsistencies, and having constantly presented to me instances of decay and failure where the causes appear to be exposed on the very surface, I might present you occasionally with a sort of journal—a narrative of my visits to various localities—in which I

should endeavour to draw a practical lesson where I find anything suggestive of one. My heart is grieved at witnessing scenes of desolation which are constantly presented to me, and I shall esteem it a high honour if I can in any way warn against rocks which, as it seems to me, many have foundered on.

One word on another subject. As a tee-total commercial traveller, let me thank you for your espousal of the cause of Christian tee-totalism. You will rejoice to learn that temperance, aye, and abstinence, too, is making rapid advances in the commercial room. I could say much on this interesting subject, but I have trespassed too long, and I forbear. Prejudice is breaking down; truth is prevailing. If this can be said of temperance in the commercial room, what ought we not to expect from it out of it?

Believe me to be yours most truly,

E. B. R.

[** We shall be glad to have our Correspondent's journal.—EDITOR.]

CHRISTIAN CONDUCT TO SERVANTS.

For the Christian Witness.

THE prevalence of impiety and infidelity is, doubtless, to some extent, attributable to the defective exhibition of religion in those who, by their profession, ought to be the salt of the earth—the light of the world. This defection of Christian character is not so easily seen in the engagements of the sanctuary as in the duties of “home.” We must look to the *house* more than to the associated church to know what men are, and as their character is displayed in domestic and social life, so they are or are not the true worshippers of God when assembled in “the house of prayer.” Christianity, to be admired, needs but be seen, and be seen in the discharge of the minor as well as the greater duties of life. Rare are the opportunities afforded us for making a splendid exhibition of devotedness to the cause of Christ, but innumerable are the opportunities for glorifying God in *little things*. The toil of every day is mostly the aggregate of *little duties*, and if “the spirit of Christ” be not seen in the performance of them it will be but rarely and partially seen. We should seek in all our works, even in the least, to be the Christian. How did the Son of God teach this! He had a word to say to Martha on over-carefulness in domestic matters, as well as a commendation to bestow on the Syrophenician woman. The widow's mite was not unnoticed by him. He read a lesson upon that deed to all the world, and held her up as a bright example for all coming generations; and the apostle Paul, when exhorting believers to fix their affections on the glories of heaven, descends from his lofty theme to admonish *masters to give that which is just to their servants*—an admonition as much needed now as then. How favourable a sphere for the exhibition of practical godliness have they who have servants under them, and how great is the injury done to religion when those who occupy this position are un-Christ-like in their conduct and behaviour; when instead of the gentle word there is the stern reproof, and when instead of making all due allowance for defects

in the performance of duty, and endeavouring to remedy them in the spirit of the gospel of peace, the words of anger are employed, accompanied, too, with dark and chiding looks!

How unruly a member is the tongue! The sword destroys not always—the tongue is ever wounding, and how often is it thus employed against the hireling! Let it be remembered that the humble domestic may have feelings as keen and sensibilities as refined as those who occupy a different and more elevated position, and that his or her heart is no more cased against the arrow of sharp rebuke than is our own. How unlike what a Christian home should be is that where angry words are often heard and angry looks are often seen! Such a home would not attract the Saviour, were he on earth again, as did the peaceful abode of Lazarus at Bethany, nor will the Saviour now in spirit often visit there.

A marked difference should ever exist between the non-professing and professing family, and they who have served in the former should be able both to see and gratefully feel this difference when they serve in the latter. Where the domestic altar is erected—where the voice of prayer and praise is heard, and where the “word of life” is read, there should be words and acts in strict accordance with them. We fear, alas! that too many leave professing families with some ground for wishing rather to serve in families whose motto is, “Let us eat and drink, for to-morrow we die.” When such is the case deep is the injury done to our holy faith; and where anger has been easily provoked—reproof too severely administered—words hastily and unguardedly spoken, and little care manifested for the temporal comfort, and especially the spiritual welfare, of the servant, how can a testimony be borne to the excellency and worth of religion! How important is it to be daily practically preaching, to let others see, and especially those placed under us, that religion has done something for us,—that whilst it does not forbid us to be angry when there is a sufficient cause, it teaches us how to regard others with kindly feelings—to extend to them our sympathies—to exercise a spirit of forbearance, and to seek, from the promptings of holy charity, the present comfort and everlasting happiness of all within the sphere of our influence. Religion must be seen at *home* to produce effect *abroad*, and there must be a daily “holding forth the word of life,” if Zion is to become the praise of our land. The glory of God—the honour of religion—the extension of the church—the salvation of the world demand it, and demand it, too, while the grave is opening, to receive us, and the Judge standeth ready to call us to our great and last account.

Birmingham. W. B.

CONGREGATIONAL SCHOOL, LEWISHAM.

To the Editor of the Christian Witness.

SIR,—Allow me, on behalf of the Committee, thus publicly to thank you for the kind and unsolicited notice of this institution in the *WITNESS* for October. It will be gratifying for you to learn that it has already “done the state some service” one gentleman, at least, has been induced thereby to become a life subscriber.

But allow me, through the medium of your invaluable periodical, to call the attention of the denomination to the apathy and neglect with which the school is regarded, after all the reports, advertisements; and correspondence of thirty-four years. Although considerably more than 200 sons of our ministers have now passed through the institution, and received an education which, in most instances, they would have found it difficult otherwise to obtain, yet comparatively few of those young men have become subscribers, whilst many of the counties from which they were originally sent do little or nothing to assist in providing the like education for others.

What think you, Mr. Editor, of the following table of the number of *annual subscribers* in eighteen English counties?

Bedford	1	Wilts	3
Cumberland	1	Worcester	2
Cornwall	1	Cheshire	0
Derby	1	Durham	0
Dorset	4	Hunts	0
Oxon	4	Hereford	0
Shropshire	2	Lincoln	0
Stafford	2	Rutland	0
Somerset	2	Westmoreland	0

You take an interest, I know, in facts and figures; but have you seen any statistics like these? Twenty-three annual subscribers in eleven whole counties, and seven entire counties who do not, among them all, send a solitary guinea a-year in aid of our funds! Does not this afford some show of truth and propriety to the statements of those who assert that Dissenters never support their own institutions?

Yet circulars and official letters have been addressed repeatedly to ministers and the secretaries of associations *in vain*; and this notwithstanding the help which the school has indirectly afforded to these counties. Oxford, chiefly through the zealous exertions of Mr. Ferguson, of Bicester, produces four subscribers, and we have had already five children from that county, the estimated expense of whom to the school is at least £500, for an average of four years' board and education to each. Bedfordshire has sent us four boys, at the cost of £400, and furnishes one guinea subscriber. Wiltshire has cost us £700 for seven children, and now contributes three guineas per annum; whilst Cumberland has had three children educated, and does not contribute a single penny!

All comment on these facts would be superfluous, unless from your own powerful pen. But were it not for past experience, I should indulge the hope that this brief statement would induce our brethren in the provinces to bestir themselves, and to render that tardy aid which the school now so deeply requires. We ought to have at once about 400 additional subscribers, to place it in its proper position.

Yours, Sir, very cordially,
GEORGE ROSE,
Secretary.

P.S. Permit me to add that our list of candidates at the recent election in October was painfully interesting. Fourteen poor ministers and widows applied for the admission of their sons, the incomes of twelve of them ranging from £30 to £90 per annum. Of these fourteen only six could be admitted.

The Magazines.

TO THE GENERAL READERS OF THE CHRISTIAN WITNESS.

RESPECTED FRIENDS,—From our last Number you have already learned that it was determined by the Assembly of the Union at Manchester to publish a Penny Magazine, an event which, we trust, will be memorable in the history of our Body, perhaps in that of our country. The circumstances out of which the first idea of this project arose are detailed at length in our Number for July, where it is clearly shown that, notwithstanding the popular character of the CHRISTIAN WITNESS, much of its matter is unsuited to a large portion of the people, and that, notwithstanding its unprecedented cheapness, its price also is beyond their means. Although these facts were then brought out, with the utmost clearness, by the testimony of a multitude of witnesses, yet so serious did we deem the responsibility of recommending the establishment of a New Magazine, that we resolved to

sift the matter still more fully, and accordingly invited the opinions of all classes of our readers. The result of this fresh appeal was, strongly to confirm the conclusions previously arrived at. Nothing, we apprehend, in the way of evidence, can be more decisive than the evidence of the necessity of a New Penny Magazine, of the character which is now in the course of being established. Never, so far as we know, was the institution of a monthly periodical preceded by so much varied, honest, prolonged, and searching investigation. It was not till the completion of this wide inquiry that we pressed the measure on the attention of the Committee of the Union, and not till after a careful consideration of this evidence, and much besides of a collateral character, that the Committee unanimously resolved to recommend the project to the Autumnal Assembly of the Union. Such being the facts of the case, sufficient importance, we think, attaches to the matter, on various grounds, to demand the record and the publication, both

for present and after times, of a small portion of the evidence thus accumulated from competent witnesses, chiefly ministers, scattered throughout the entire nation, which accordingly is now presented.

EXTRACTS OF CORRESPONDENCE.

"In conjunction with a friend of mine, we distributed last year every month 135 copies of the *WITNESS*, and this year distribute upwards of 100. We want the New Penny Magazine, or new halfpenny magazine, I think the *penny* one. No one, perhaps, took more trouble than my friend and I did in efforts in villages with regard to the *CHRISTIAN WITNESS*. I read the circular from the pulpit, announced it three or four times, and canvassed for subscribers. In one village, * * *, three miles from * * *, I had twenty-five subscribers the first year; out of respect to myself, (I am obliged to use the term,) they continued that year. How many do you imagine I have this year out of the twenty-five subscribers in that village? Just one, only one! I do not blame the poor people; it is not suited to villagers in agricultural districts. This case which I have given you is perhaps the most cutting case of all in our ten village stations here; but the same impression holds good with regard to the other nine villages. Now you will perhaps say, 'You complain, then, of the *CHRISTIAN WITNESS*.' Not for a moment; it is just what we wanted. You will then perhaps inquire, 'How is it, then, you have thus far kept up your subscribers to the sale of 100 this year?' Just because we appeal to a different class of readers—teachers, artisans, journeymen, small tradesmen, &c. I have no hesitation in saying it has called into existence a large new class of periodical readers in this station of life, amongst whom are to be found some of the most worthy members of Christian society."

"I am extremely glad to find that such a work is contemplated; for if I can judge from my own limited sphere, it will be welcomed by a large class of persons who cannot afford to pay for the *CHRISTIAN WITNESS*, (cheap as it is,) and who are not sufficiently well-informed to enable them to understand and appreciate its valuable contents. I hailed its appearance with delight, and derive increasing pleasure from the perusal of its pages. * * * In a village congregation with which I am acquainted, thirty numbers were at first taken, but the people soon found they could not understand them, and the number is now reduced to two or three!"

"Do let us have such a magazine as described in the cover of the *WITNESS* this month for a penny, and we will do what we can to support it. We took nearly fifty copies of the *WITNESS* last year, but this year less than twenty suffices! We want a cheaper periodical, and one suited to the capacities of the uneducated masses of the people."

"Believing the proposed Penny Magazine to be a desideratum, I wish to add my testimony in favour of the project, and of the necessity of such a work as that you describe for our village congregations in particular. We have two excellent village stations in connection with our

chapel here, the united attendance averaging from 300 to 400, and yet there are but five copies of the *WITNESS* purchased by them. Owing to a defective education and an incapacity for continuous thought and reflection, they cannot feel sufficient interest in the generality of its articles to appreciate the work as it deserves. But such a magazine as you have described would, I think, be read by all, and instead of having only five purchasers here, the number would be increased tenfold. Do, Sir, urge your brethren at the next meeting of the Union to publish it, and that without delay."

"I have long been convinced that such a publication was greatly needed, to make known more extensively the scriptural constitution of our Congregational churches, &c. Had such a magazine been in circulation years ago, our distinctive principles would have been more valued and appreciated, and we should not have had so frequently to lament that so few of our sabbath scholars, as they grow to manhood, attach themselves to the congregation where they have been brought up. Hoping, my dear Sir, that you will not let the matter rest until this great object is accomplished, towards which I shall be glad to render any assistance, so far as this locality and the schools connected with the Hull Union are concerned," &c.

"Let it be carried out in a spirit similar to the *CHRISTIAN WITNESS*, which work is taken by many of our friends here, and eminently calculated to do good. But, Sir, while with delight I hail your proposition, and consider that under the superintendence of an able and indefatigable editor, like yourself, it will be a decided boon to our community, may I venture to express a wish that you would also propose a halfpenny juvenile one, (similar to the *Juvenile Missionary Magazine*,) devoted to the interests of the children of our sabbath schools? Where is it, allow me to ask, we look for future supporters to our Christian institutions but to them? and is it not highly important, while so many errors are afloat, to instil in their young minds the true principles of Christianity as viewed by our denomination?"

"I have a most uncommon regard for the *CHRISTIAN WITNESS*, and have done something to promote its circulation. That it is calculated to do an immense amount of good there can be no possible doubt. Still, it must be admitted that the *WITNESS*, as a whole, is far too deep and erudite for a large portion of the labouring population, especially in rural districts. I therefore rejoice in the proposal of a New Magazine."

"As to the subject of a Penny Magazine, I should think there can be but one opinion respecting it, and 'it is this: the idea is noble! a religious periodical for the millions for one penny! But the question involves two things: first, would it be practicable to publish such a work just now? I think not. My reasons are these, and principally the *CHRISTIAN WITNESS*. I confess that I am disappointed as to the circulation of that work. I thought it would have reached to 70,000 before this; and should a new Penny Magazine appear, say in the beginning of next year, we may expect the sale of the *WITNESS* to be lessened 10,000 below its present

circulation. This would not be all. The *Evangelical Magazine* would be greatly injured, and the *Missionary Magazine* would not sell at all. Therefore my humble opinion is, let the subject rest for one year. The next thing is, who is to edit the proposed work? Could you be prevailed upon to conduct the Penny Magazine, together with the CHRISTIAN WITNESS, then I should have no doubt of their success. I will not conceal my own impression, and if it is worth anything you ought to have it. It is this: that the popularity of the CHRISTIAN WITNESS owes more to its Editor than all other things put together."

"I feel almost irresistibly inclined to say that your suggestion in this month's WITNESS respecting a Penny Magazine for the mass of our congregations seems to me an admirable one. I am persuaded that there are numbers amongst us who really cannot afford even the small sum of threepence monthly, besides an almost equal number who require to have instruction conveyed to their minds in a still more simple form than it is in the CHRISTIAN WITNESS."

"Accept my thanks for your invaluable labours as Editor of the CHRISTIAN WITNESS, a magazine I consider it an honour to recommend. I worship every sabbath in a congregation of persons, most of them unlettered, many of them pious, and although they, of all parties perhaps need a magazine, you know much better than I do, that, in the whole range of magazine literature, there is not one thoroughly suited to their case."

"In connection with most of our churches there are many whom even the CHRISTIAN WITNESS does not reach; who require something still more elementary. And then, among the poorer classes generally, even in our large towns, but especially in the agricultural and mining districts, there are many who never see anything in the shape of a religious magazine, who would hail it with pleasure, and to whom it would be a precious boon. The circulation of a Penny Magazine among these classes would be nothing less than carrying light into the midst of darkness. And as for our sabbath schools, something of the kind is much wanted for them; and I do not think it would be going too far to make every scholar a subscriber. And there need be no apprehension that it will injure the CHRISTIAN WITNESS, or any other magazine. In my apprehension, it will rather prove a pioneer, and be the means of preparing and training readers for all other magazines. The younger members of the families connected with our churches, and the young in sabbath schools and Bible classes, who now begin with the Penny Magazine, will in a few years not find it enough for their reading, and will add to it the CHRISTIAN WITNESS, and it may be the Congregational. I do hope, therefore, that at Manchester the Committee of the Union will duly consider the claims of the poor in our churches, and the ignorant in our land; that they will listen to the prayer of thousands, and unanimously decide for its publication. I am happy to see that the CHRISTIAN WITNESS goes bravely on. Its publication will prove an era in the history of our churches, and in the

history of religious periodical literature in general."

"I think it, right, on so important a matter, to express my opinion, though it may be of little worth. That opinion, I do not hesitate to say then, is *decidedly in favour of such a step*. I rejoiced in the establishment of the WITNESS, and publicly commended it to the attention of my flock with greater success than I expected. I have greatly rejoiced in its success; it has, as a whole, met with my *very warm approval*, and has, I believe, here, and I have no doubt elsewhere, been productive of great good. Of the great necessity of some such work to illustrate and enforce the peculiarities, and, I may say, excellences, of our system, I had long been convinced."

"I have found objections raised to the CHRISTIAN WITNESS, as being both too expensive and above the comprehension of the class to which I refer. Wishing all possible success to the CHRISTIAN WITNESS, I entertain the hope of seeing, as the result of your suggestion, a Penny Magazine forthcoming on the 1st of January next, which shall not only supply the existing deficiency, but in the end essentially promote the sale of the larger periodical."

"I have procured a few subscribers to the WITNESS, but feel confident that I shall be able to sell six or ten Penny Magazines where I have disposed of one WITNESS. I trust, dear Sir, you will use all the influence you have so honourably acquired in endeavouring to establish the proposed periodical. Let no effort be spared to secure an object so desirable; for, rest assured, it is well worthy of your highest talents, and all the effort necessary to promote its success. Oh that our people were fully awake to the power of the press! then would the subscribers to our periodicals multiply exceedingly, and every county in the land would have its newspaper to expound our principles, and spread their leaven through the masses of society."

"I was much delighted at the suggestion for the establishment of a Penny Magazine, as a precursor to the CHRISTIAN WITNESS. I am quite certain that a Magazine of the character, and on the plan described by you, is much needed; that it would have a large circulation, and be the means of effecting great good."

"I think I could guarantee fifty copies monthly, independent of our sabbath-schools, which number about two hundred and twenty, of Independents, Wesleyans, and Baptists. Agricultural labourers cannot afford 3d., but they may afford 1d. I know of some who wish to have the CHRISTIAN WITNESS, but who cannot afford 3d. out of about 7s. to 8s. per week."

"I hope you will persevere respecting the Penny Magazine, such a periodical is very much wanted, especially in villages; it will, I hope, be a great blessing, and tend to increase (after a time) the sale of the WITNESS; and if village preachers are true to their own interests they will not fail to recommend them both. I have frequently done so in reference to the WITNESS, and in every case with success."

"According to my own judgment, it is exceedingly desirable, and more than that, even necessary, if the wants and capabilities of our labouring classes are to be met and supplied. If your own idea of the thing be carried into effect, it cannot fail of success. I could give reasons for this opinion, but that is not requisite. I am one of those who rejoice in the success of your labours, and cannot but consider them a great blessing."

"A vast number of rural families can spare threepence a month with difficulty. They are too uninformed to appreciate the merits of the *WITNESS*. They want something of narrative and anecdote—something that shall not greatly task their thinking powers—something that shall, if possible, hit their phrase and habit. They move in a region so remote from all scholarship; they are so conversant with sensible things, and with them almost alone, that they must have something very home-telling to be attracted and improved. We want to lead them by a penny periodical into a higher region. I have inquired of many, and have no doubt of the success of such a denominational Magazine. With many thanks for your well-sustained labours."

"I intended, some time ago, to write to you respecting the establishment of a 'Penny Magazine for the unlettered poor and the young,' but illness has prevented. As a minister, and as the superintendent of a Sunday-school, I have from its commencement taken a lively interest in the prosperity of the *CHRISTIAN WITNESS*. The first year I recommended it privately, and a few copies were taken. This year I recommended it from the pulpit, and offered to procure it for any persons who would engage to take it—this announcement nearly trebled its circulation, and I am still anxious that it should increase. I quite agree with you that much contained in the *WITNESS* is above the capacity of a large part of the people, and have no doubt but such a magazine as you contemplate would suit that portion of them better."

"There can be, I should think, no doubt that such a periodical is much needed; and, if well conducted, would be exceedingly useful. It is not possible to ascertain the number of subscribers until the Magazine is published; but these, when it is seen and known, will increase. We have taken, in our small congregation, as many as fifty or sixty copies of the *CHRISTIAN WITNESS*. My only fear is, that among some of 'the poor,' it may take the place of the *WITNESS*. But 'the young,'—there is our hope; and, if it were only for their benefit, I should like to see the attempt made."

"I beg to offer my humble opinion, that nothing could have been more happily conceived; it is just what is wanted, to supplant in not a few instances what you truly designate Antinomian trash, and to furnish that information to the poorer and less informed portion of our denomination which they stand so much in need of. They do indeed require to be 'written up.' The *CHRISTIAN WITNESS* is far in advance of them."

"As a Sunday-school teacher, I am glad it is intended for the young as well as the poor—in our schools a great number might be disposed of; and as an occasional lay preacher, I am glad it is intended also for the poor as well as the young. Agricultural labourers, earning on an average not more than 9s. to 10s. per week, and having often large families, cannot afford to spend much in books—for them the *WITNESS*, though so cheap, is too dear. Wishing 'God-speed' to the good proposal, and hoping to see the first number of the new periodical not later than the 1st January, 1846."

"Who are they who take in the *CHRISTIAN WITNESS*? Our Sunday scholars? No. Their parents? No. Is it to be found by the side of the Bible in the cottages of the poor? No. Here then is the field for the Penny Magazine: here, where it is most needed, would be best appreciated, and be most useful. But to ensure a wide circulation, your powerful trumpet blast must be again blown to rouse our churches from their lethargic state. They are but just as it were beginning to rub their eyes, they are not yet awake to their true interest."

"I brought the case concerning the Penny Magazine before the church last night, and while some care was manifested lest the new should lessen the circulation of the old—the church was of the opinion that the Penny Magazine, under your management, would succeed, and that it would be productive of immense benefits to our denomination and to the world."

"I have seen the necessity of it, myself. Several of the poor friends at the village station where I supply every alternate sabbath could not take the *WITNESS* when I proposed it twenty months ago, and several who did were obliged to give it up at the close of last year, although they would gladly have continued it. Threepence, though a small sum comparatively, is a large one when taken out of the pockets of poor persons whose earnings do not amount to more than five or six shillings per week. I feel confident that it would succeed."

"I beg to tender my opinion, that, as far as my observation goes, a publication of the proposed character is not only very desirable, but absolutely necessary. The *WITNESS* is an intellectual treat to those who have been trained to think; but for the uneducated and the young it is too elevated by many degrees. For the latter I am persuaded nothing but 'the simplest form of speech' will be of general avail, and for want of this, I have often regretted that articles, designed for their especial perusal, have been written in language more fitted for adults."

"I may here be permitted to record my admiration of the *WITNESS*, and, in addition, state that it gives great satisfaction to all subscribers with whom I am acquainted in this town and neighbourhood, amongst whom are several of our Wesleyan and Association brethren. Such a Magazine was much wanted by our churches; but I quite agree with you that it does not supply all the wants, and that a

Penny monthly would be a very desirable acquisition to our literature."

"The excellent and interesting contents of the *CHRISTIAN WITNESS* are, I think, clearly above the comprehension, as its price is beyond the means, of a very large number of those who are able to read, and who do read the tracts which are gratuitously left by distributors. The circulation of a Penny as well as a Threepenny Magazine may be expected to be very great."

"A Penny Magazine would be the means of doing immense good in promoting our principles; narrative and fact almost invariably fix themselves on the mind with a more powerful hold than any other species of writing. Would it be too much to expect that our denomination should circulate from 150,000, to 200,000 copies of such a work monthly?"

"The *CHRISTIAN WITNESS* it was thought would meet every necessity, and so far as a publication of the kind could be expected to do so, it has succeeded far beyond the most sanguine expectations of its most sincere friends; but it has two defects which render it incapable of effecting what is desired,—the price, and the nature of the articles inserted. With regard to the first you may be ready to say, Why it is only 3d. a month. True, but there are many who have not 3d. a month to spare. I could give facts to prove this were it necessary; but let them have a Penny Magazine, and who can tell how many at the last great day may bless God for its introduction."

Respected Friends,—This, we presume, is a fair average statement of the opinions relative to the necessities of the class in question, of all in every place who have seriously turned their attention to the subject; and surely it is ground sufficient to warrant, nay, to demand the issue of another periodical adapted to meet the exigency. There is abundant evidence, at least, thus far to vindicate the propriety of the measure; but the principal instrument of vindication is still to come, viz., the extent of the circulation; and that, we hope, will be such as to show, that the motive of the Union is duly appreciated, and that its benevolence has issued in a proper direction. The question of circulation, however, must not be left to chance; the thought, the care, the effort, which have marked the previous stages of the enterprise cannot here be dispensed with; here they are pre-eminently requisite, absolutely indispensable. Neglect, deficiency of system or of industry here, will render utterly abortive the benevolence of the Union, the energy of the Committee, and the exertions of the Editor. These three steps in the march of means, without a fourth, will inevitably issue in failure, loss, disappoint-

ment, and disgrace. The last and crowning step is, your concurrence and co-operation, which are essential elements of complete success. We must seek readers; for, in an awful majority of cases, they will not seek us. If our circle be limited to those who come spontaneously forward, although, perhaps, absolutely large, it will be comparatively small. The intellectual appetite in this, as in all kindred matters, must be stimulated; and who is to do this great work of love and mercy?—Respected Friends; You! Only a multitude, a vast multitude, can effectively do this, each, in his own place, acting as a centre of influence,—a spring of motion. The circulation of the *FRIEND OF THE PEOPLE* will be the work not of our hands but of yours. Yes, yours will be the satisfaction, the privilege, the honour, the glory! These you will deserve, and these you shall have. But it is your high province to determine not only the amount of the *FRIEND'S* success, but also the manner in which that success is to be realized—to say whether we shall toil up the steep ascent by slow and painful steps; or whether we shall, at one bound, take our seat on the eminence to which our thoughts aspire, and secure such a circulation as shall be worthy of yourselves, of the Independent Body, and of the paramount object. You have only to will it, and the sun of our little world shall not only not linger, but not appear in the horizon; it will burst forth at once in meridian altitude! Great and honourable is the work to which you are thus called. It will be yours to sow the seeds of truth, light, life, and salvation in the hearts of countless masses throughout these kingdoms. It will be yours to crush the triumph of the Satanic Press! While the Union puts an end to its boasted cheapness, you will humble the pride of its prodigious circulation—acts which will form the precursor of that combined movement which assuredly will yet and shortly be made, on the part of the universal church, for its final overthrow and utter annihilation! Let parents, pastors, deacons, teachers, visitors, neighbours, friends, all, each in his own appropriate sphere, begird themselves for the glorious undertaking, and by the blessing of the Most High success is certain! Yes, let this be done with a single eye to the good of souls, and the glory of Christ, and at the meeting of the Union in May the Committee will have to report a circulation of not less than A QUARTER OF A MILLION OF COPIES OF THE *CHRISTIAN'S PENNY MAGAZINE*, AND *FRIEND OF THE PEOPLE*!

REPORT AND REVIEW OF THE DISCUSSION OF THE PROJECT OF A NEW PENNY MAGAZINE, AT THE AUTUMNAL MEETING OF THE UNION.

MANY of our readers were disappointed at not finding in our report of the Manchester Meeting any account of the discussion which took place in the Assembly relative to the Penny Magazine. The truth is, there was no room for it in our last, and, moreover, it comes more opportunely in our present Number. But it will be proper, all things considered, before setting forth the main points of the matter, to state a few preliminary observations. The preceding article, and the prospectus prefixed to the present Number, will, it is hoped, suffice to put our readers in possession of the facts of the subject generally, relative to the New Magazine. There are several other points, however, which do not come out in either of these productions, but which were stated at length at the meeting of the Manchester Assembly, and with which it is necessary that our supporters generally should be made acquainted. After the completion of the second body of evidence, previously referred to, and a portion of which is given above, we were rendered not a little uneasy by the discovery of the fact, so clearly proved, that the CHRISTIAN WITNESS had come so far short, both in price and simplicity, of meeting the very class for whom it was principally intended. This painful discovery was not, indeed, without alleviation, and the mistake was not beyond remedy. As in relation to philosophy some of our most valuable discoveries have arisen from experimental blunders, so the CHRISTIAN WITNESS, although a failure in the original intention, was found to be a species of publication of the first importance, and the adaptation of which to the necessities of the times enabled it, from the first, to shoot far a-head of all its predecessors in point of circulation. Thus an unintended organ was created, and an unthought of want supplied, and so far an object of incalculable importance was gained; but in regard to the very numerous, necessitous, and interesting class whose case had originally excited the attention of the UNION, things remained very much in their original condition. The Magazine of that class was still to be established. This fact pressed itself on our minds with all the force of a solemn command to resume the consideration of the subject. We strongly felt that something must be done. Two courses were open to us. We might have started the New Journal ourselves, a step to which we were strongly and often urged by both wise and good men, on the

ground of considerations easily intelligible to the heart of a parent. But to this course there was, in our mind, an insuperable objection; we felt that, in such an attempt, we should derive immense advantage from the official position in which we had been placed by the much valued suffrage of the Union, and determined that no earthly consideration should induce us, so to profit from the honourable trust reposed in us. We further held, as we have long done, that such a Magazine ought to be the property of the Denomination, and not of any individual, or even company of shareholders; and that consequently the new organ ought to be vested in the UNION, on the same grounds as the CHRISTIAN WITNESS, which would place it beyond the casualties attendant on individual life, and raise it above the caprice, as well as protect it from the possible negligence of proprietary bodies, and thus secure to it both efficiency and perpetuity. For these reasons we determined not for a moment to entertain the idea, till our utmost efforts to prevail on the UNION to undertake it had failed. With these feelings we brought the subject forward, early in the summer, at the monthly meeting of our Committee of Confidence, by whom it was received with attention, and calmly considered, when strong doubts were expressed as to its practicability. It was subsequently the theme of occasional remark, but without any increase of favour. On being asked at the outset if we would undertake the Editorship, we replied instantly and emphatically in the negative. It was suggested that, while the success of the WITNESS had been so far complete and great, yet its interests were not fully consolidated, that they might be affected by the attempt to establish a new Journal, and that, therefore, it would be prudent to wait another year. To these weighty considerations, of course, replies were made. It was next stated, that it was not known where to obtain an efficient Editor who would command public confidence, and awaken the attention necessary to adequate success. Unable to rest, we brought the business forward again at the monthly meeting immediately preceding the Autumnal Assembly, and urged it with increased earnestness. In reply, we were asked again if we would undertake the management of it, and apprised that this was the sole condition of entertaining the question, and undertaking to bring it before the Executive Committee. Thus shut up, we were constrained to face the difficulty; we engaged, at least to launch it, and conduct it, Providence permitting, for the first year, on one condition, that as we had stipulated in the case of the WITNESS, in the event of the

failure of the project, or its not realising sufficient profit to support itself, we should not be required to accept any remuneration for our services. We were the more reconciled to the placing of this fresh load above our existing burden, by the considerations that, from our official position in relation to the CHRISTIAN WITNESS, with our acquired experience, our established correspondence, and our manifold resources, we possessed advantages for making a successful attempt, such as could belong to no other man, how superior soever his abilities or attainments; and that from their being both under one superintendence they might be made to work with a harmony, and yield each other a support, which would contribute most materially to their joint prosperity, in a way and to an extent which could be realized by no other means. On this condition the Secretary engaged to bring the subject before the Executive Committee. By that body the question was gone into with much care and at great length; and the result was a unanimous resolution to recommend the project to the coming Assembly, which accordingly was done on the morning of the last day of session. The special correspondent of the *Patriot* thus reported the matter:—"Perhaps the most important business of the morning was the establishment of a 'Monthly Penny Magazine,' which Dr. Campbell is to launch under the auspices of the Union. On the first proposal of this matter there appeared a strong disposition to demur and delay, notwithstanding that Mr. Wells stated that the London Committee recommended the project. But when Dr. Campbell came forward, with his usual courageous and manly good-nature, and explained his views, illustrating them by producing copies of all the penny magazines extant, and showing how sadly the church is behind the world in the use of the cheap press, when he offered the design cheerfully to any other brother, or to take himself the origination of it, notwithstanding his present arduous labours, the contagion of his boldness was irresistible. The meeting was fairly overpowered. No one spoke against the plan. The vote being taken, one or two hands, we believe, were held up against it, and we cannot but think it would have been far more manly for the objectors to have stated their reasons for differing. However, as they did not speak then, we hope justice will prevent them from either publicly or silently spreading any prejudice against this noble attempt to gather round us the alienated and ignorant masses of the common people. At the same time we must express a hope that Dr. Campbell may have wisdom in the conduct of

the New Magazine. We could have wished his tone at the meeting had been less influenced by the provocation he had no doubt received, and more adapted to conciliate the doubtful."

The facts here set forth are according to truth. Would that all verbal reporters had been as accurate! But a portion of such reporters, from misapprehension, or some other cause, have to some extent perverted, distorted, or exaggerated those facts. The truth is, that with respect to the New Magazine, as in the case of the CHRISTIAN WITNESS, at the outset, strong—although, we think, very groundless—fears are entertained in certain and the same quarters lest existing interests should be injured. This fear has assumed several shapes, and operated in various ways; and in particular it has, to our knowledge, to use the mildest phrase, given very inaccurate versions of the discussion which took place at the Union; while we believe it had more than a little to do with the creation of certain phenomena which there appeared. We hope that all whom this statement doth or may concern will ponder the remarks of the *Patriot* reporter.

The reporter for the *Patriot* refers to the "tone" of the Editor of the CHRISTIAN WITNESS at the meeting, and intimates that it was defective in the spirit of conciliation. In this insinuation there may be some truth. He felt himself not a little wronged by the first, second, and third speakers, who were wholly unacquainted with the subject; and hence he may have spoken under the influence of considerable excitement; and from this cause the *fortiter* may have predominated over the *suaviter*. But this is very much a matter of taste and of temperament. Besides, for the bystander to give lectures on propriety, is very easy; but for a man who has been deeply injured—as Curran once said of a client whose warmth had been urged against him—"for such a man to writhe with grace and groan with melody" is not quite so easy; and for such a man, while he holds in his hands the means of crushing, it requires some self-denial to prefer attempts at conciliation, although we readily grant, that to cherish such a preference is both more Christian, more glorious. The reporter assumes there was "provocation," although he does not state in what it consisted; but both the nature and the extent of the provocation must be known before the conduct of the injured party can be rightly estimated. When the facts are before our readers, they shall judge. At no time of his life did the Editor ever take part in any enterprise, his conscience bearing him witness, with more purity of motive, or with more

philanthropy of purpose, or with deeper disinterestedness, than those which marked his proceedings in reference to the proposed miscellany; and in no case did he ever meet with such a requital as at first seemed, on that memorable morning, to await him. Of these facts, however, it would appear, little or no mention is made in certain circles, where it has been alleged that his demeanour towards the Assembly was both imperious and menacing. He regrets that there should have been, even in appearance, any foundation for this charge; but candour requires the admission that this statement is not wholly without foundation. In some parts of his speech he may have too much forgotten the approving and cheering multitude, in the heat of his reply to the opposing individuals, and addressed all as one body, while intending solely the latter; a thing, nevertheless, very common and perfectly understood in deliberative assemblies. The truth is, he began to fear for the success of a measure on which his heart had become deeply fixed, and strong emotion naturally called forth some vehemence of expression. This, perhaps, may not be wondered at, when we state that the first speaker, Dr. Halley, opened in terms to this effect: "I do not fully understand the report of the London Committee. Is it meant that there shall be a new magazine? or is it that Dr. C. is a fit and proper person to manage it? If the latter, there will be a difference of opinion in the Assembly; and I think it was very indelicate for the Committee towards Dr. C. to bring the matter forward in such a meeting as this; which is too large, and comprehends too great a variety of views, to enable it efficiently to deal with such a question. The whole question ought first to have been digested and arranged by the Executive Committee. I therefore beg leave to move the previous question, and that the whole subject be referred back to the Committee, leaving them to act on their own responsibility." This view of the matter having been supported with some warmth by Mr. Kelly, of Liverpool, the Secretary, Mr. Wells, stood up, and said both the brethren were labouring under an entire misapprehension. The Assembly were *not*, as the speakers supposed, called on to take the initiative in the business; this had been done by the Committee in London, who had fully discussed and entirely approved the project. They had done all they could do; and now brought the subject before the Assembly, as everything else was brought, and exactly as, two years back, the project of the *WITNESS*, with Dr. C. for its proposed

Editor, had been brought, and it was for them now to dispose of it as they thought fit. He, Mr. Wells, saw no indelicacy whatever in bringing forward the name of Dr. C. any more on this than on the former occasion, at Leeds; and he was confident his friend Dr. C. did not shrink from the discussion, in that Assembly, of any part of his proceedings; a remark which was applauded. (Here Dr. C. rose and bowed to the Assembly, who returned it with cheering.) For his own part, unless his conduct met the cordial approbation of the Assembly generally, he would not remain in their service another day; (a sentiment which was again cheered;) and he was confident he might make a similar declaration respecting Dr. C., and that his friend would also bow in acquiescence in that statement. (Dr. C. did so, which was returned as before.) A third gentleman, Mr. Graves, then rose, and warmly denounced the idea of a New Magazine; stating that, in his judgment, the *WITNESS* was quite sufficient for every purpose, and that such a project would probably reduce its circulation 10,000 copies, which would, in his opinion, be too dear a price to pay for a Penny Magazine. He supported his views by certain arguments, which did not appear to the audience very conclusive, as they called forth considerable derision. All the three speakers, it should be noted by readers to whom they may be unknown, were men of the first respectability, and of deservedly great weight in the Union. Such a commencement would, therefore, have been very ominous, but from the fact that they found little or no support in the Assembly. Not one of them received a solitary cheer. But had such counsels prevailed, the poor projector himself, after nine months' solicitude and toil, would at once, without thanks or sympathy, have been thrown overboard by the first and second speakers; and by the last, his much-cherished project would most unceremoniously have been sent after him. To the praise of the first and the last of these brethren, however, it must be recorded, that at a subsequent stage of the business, they retracted their opposition, with a frankness and a candour which did them the utmost credit. Mr. Morris, one of the chief mill owners of Manchester, and a zealous Sunday-school teacher, next ascended the platform, and in a speech full of sense and spirit supported the project. The Rev. Mr. Poore followed, and declared himself strongly to the same effect; stating that his flock took *nine* down of the *WITNESS*, but that a vast additional number of the Penny Magazine might be dis-

posed of. The views of these gentlemen were cordially responded to by the Assembly. Here several of the members of the London Committee, thinking it might expedite the business if the Editor of the WITNESS were heard, called for him, and Mr. Sherman, ascending the platform, expressed himself to the same effect. Perhaps this was the first thing that ought to have been done, after the report of the Committee had been presented; as it must have tended to enlighten the opposing brethren on the real merits of the case.

In perusing what follows, the reader will please to keep in mind the course adopted by the first three speakers, as from their addresses the speech of the Editor entirely took its "tone;" and they will also endeavour to occupy his place in the Roby Rooms, in the midst of six hundred gentlemen, comprising the *élite* of the Independent body, gathered from all parts of the nation. They will recollect the words of the first speaker, which raised the question whether the Editor was "*a fit and proper person*" to conduct the proposed Penny Magazine,—words which were spoken in circumstances that amounted to a publication of them by the periodical press,—and words the sure tendency of which, whatever might be their ultimate effect, was, beyond dispute, to be most detrimental to the official character and consequent usefulness of him who was the object of them. The utterance of such words before such an assembly involved to the speaker very high responsibility—before an assembly, moreover, who had first unanimously, by public vote, called the "person" aforesaid to establish the CHRISTIAN WITNESS, and again, by a similar vote, requested him to continue its superintendence. Such words, therefore, ought to have been well weighed before they were spoken. They most certainly involved character of some sort, intellectual, moral, ecclesiastical, or political; but it was not specified which—an omission which only and exceedingly aggravated the wrong, as it left idle fancy to sport with her own wild creations. The speaker ought surely either to have been explicit or silent. But simply to say, "If the question be whether Dr. C. is a fit and proper person to conduct the Penny Magazine, there will be a difference of opinion in the Assembly," and there to leave it, was, without trial, to pronounce sentence, and that sentence—death! Again, if the secret grounds on which the assumption rested were solid, the consequence drawn from thence went farther than the Penny Magazine; it applied with force a hundred fold greater to the CHRISTIAN WITNESS, and fully authorized, or rather solemnly required, those who entertained these

views to bring forward a motion for placing the management of that organ in other hands. The reader, keeping in mind these facts and circumstances, may now proceed to consider the main points of the Editorial statement, all the offensive points of which are here fairly set forth.

At the call of the Chairman, the Editor rose and said, he came to the Assembly that morning prepared for opposition from members who had not made themselves acquainted with the subject. The sum of his argument was this: "A Penny Magazine ought to be established; and it should be undertaken by this Union. As to the Editorship, place it where you think good; but I beseech you go on with the work! I have consented to take it only as a last resource, as the only means of removing an insuperable obstacle; but if there is a man here, who is fit for the office, and who will take it, and shall be approved of by the Assembly, with my whole heart I say, 'Dear brother, here it is, and blessings upon you! For your encouragement, I shall make you a present of as much matter as will serve you for the first six months.'" With respect to the Editor's menace, or threatening, it amounted simply to this: proceeding, he said, "The project is now before you, to do with it as you think fit; the question, as its originator, I have now to ask, is, *Will you publish this Magazine? or will you not? The good of the churches and the interests of the Redeemer's kingdom require it to be done; and if you decline the publication it shall nevertheless most assuredly be published.*" At this moment, and on this point, it was that, still speaking to his opponents, he said, "On this matter I may adopt the language of Napoleon, in addressing France, and say, 'I am more needful to you than you are to me.' If you refuse, I am perfectly competent to establish this Magazine without you, and I will do it." These somewhat cutting words, if such they may be deemed, he used *solely in reference to the opponents of the measure*, and, as applied, to them, he abides by the expression, and is ready to defend it. The declaration might not be very discreet, as its tendency certainly was not very conciliating, but the allegation is consistent with the truth. He believes he could have established this Magazine by the sole aid of Him whose glory it seeks, without the assistance of either individuals or of public bodies. But while such were his convictions, for the mass of the Assembly the language most assuredly was not meant, and to them it was not at all directed. It was wholly intended for the oppositionists; and but for them the very idea, couched in these words, would never have arisen in the speaker's

mind.' It could not, indeed, have been rationally addressed to the bulk of the Assembly, for it was wholly impossible that he could be in any serious doubt as to their general sentiments. The prolonged cheering with which he was kindly received on rising—of course, *after* the opposition which received no mark of approbation beyond two or three "hears"—the frequent and fervent manifestations of concurrence and approval throughout his address, and the repeated cheers which marked its close, these manifestations placed it beyond all doubt that the mass of the Assembly were entirely prepared both to sanction the project, and to give it their most zealous practical support. Whatever, therefore, might be the character of the Editor's deportment on the occasion, it must be taken as directed solely towards the opponents of the measure, and *not* towards the Assembly, for whom he felt, and could feel nothing but the highest esteem, and towards whom, in purpose, he manifested nothing but the profoundest respect.

The Editor, in the course of his address, adverted solemnly to the difficult position and arduous duties of the conductor of such a journal as the CHRISTIAN WITNESS. "It is," said he, "utterly impossible for the holder of that office to discharge his varied functions with vigour, fidelity, impartiality, and efficiency, without giving frequent and oftentimes great offence both to individuals and to parties. This is the unalterable condition of real utility and eminent success. *He who makes no enemies will have few friends! He who excites no hostility to himself will do very little for you as a denomination!* (The statement was received with loud cheers.) Whosoever will act the part of the corrector of the evils of the churches of Christ, must be content to pay the price of his privilege in misrepresentation, reproach, calumny, and hostility. That work I have done; that price I have paid: that work I will continue to do, and that price I will cheerfully continue to pay, so long as I hold the honourable and responsible post to which I have been called by the unanimous voice of this great community. But the moment I shall cease to give general satisfaction, and, on the whole, to represent the average opinions of the body, at that moment I shall stand ready to surrender my trust. On personal grounds I should have no inducement to continue under such circumstances. I have none now! I wish it to be distinctly understood that *I consider myself, in relation to the public, in the light of a benefactor rather than in that of a beneficiary.* Were the labours which I am now laying out on the CHRISTIAN WITNESS expended upon periodical

literature in other circumstances, and under other arrangements, they might be made to realize several times over the amount of benefit now derived from them to me and mine. In this case, as has repeatedly been my lot in other cases, the man is lost in the Christian, and the father is merged in the philanthropist. With regard to my functions, I have, hitherto, endeavoured to hold the balance of justice with an even hand, and to discharge my duties in the fear of God, but without the fear of man; while I have spared no evil, I have strenuously laboured to promote the cause of all good." These sentiments were received as became an assembly of enlightened and Christian men, and in a manner which showed that virtuous industry, undeviating integrity, inflexible decision, and a steady adherence to great principles, in efforts to promote the good of mankind, will never fail both to be appreciated and applauded.

Mr. Haynes, of Bristol, next arose, and in an animated and a luminous speech, contended for the necessity of the New Magazine, and that "for its successful management the Editor of the CHRISTIAN WITNESS possessed advantages which belonged to no other man," a sentiment which seemed to express the general feeling of the Assembly. On his concluding, the mind of the meeting seemed made up; and, no other speaker coming forward, the call for the vote became general; the resolution was accordingly moved by Mr. Bodley, of Rochford, and seconded by Mr. Verrall, of Bromley, and carried, with only three hands held up against it; a result which was hailed with general cheers. One of those hands was that of Dr. Redford, with whom the Editor of the WITNESS, on a former night, had a lengthened conversation on the subject, when the Doctor strongly opposed the new journal, simply on the ground that he thought it might interfere with the CHRISTIAN WITNESS, a result which he deprecated, and hence he earnestly recommended the postponement of the new journal for at least another year; but with respect to the other brethren who held up their hands, and perhaps to some who did not, the subject in their minds, it seems, took another turn. It appears they had but little objection to the proposed magazine; but much to its being committed to the hands of its parent. Growth or decay, life or death, being probably matters of indifference to them; they would have preferred a nurse for the rule of its infant destinies. This point was afterwards more fully brought out by Mr. James, of Birmingham, who, in speaking to the next subject which came on for discussion, took an opportunity of reverting to the projected Maga-

zine, and, looking over to the Editor of the *WITNESS*, pleasantly said, "You have silenced, but not convinced, me. I did not hold up my hand either for or against it; but now that it is carried, I will exert my utmost might to promote its circulation. The truth is, some of us have had our fears about this Magazine. We have dreaded lest it should be too liberally charged with the *democratic element*, and prove the instrument of over-stimulating the lower classes of our people. This is the sole cause of the opposition yielded to it by several of our friends around me." We were considerably relieved by this manly candour, as it explained a point which, up to this moment, remained in obscurity. But how such a notion could have come to exist, we are at a loss to comprehend. It had been repeatedly stated in the *WITNESS*, that the Penny Magazine would be entirely elementary in its principles and theological in its character, excluding the whole of the varied matter comprehended within the vast range of the *WITNESS*, and would consequently be the very thing for which Mr. James himself has long been calling; for while, from the first, he has been one of the most honestly steadfast and powerfully efficient friends of the *WITNESS*, he has been constantly reminding us that it was far above a large class of the people, and now that his wish is to be fully met he is filled with fears! If it be said, No; the fear is not from the organ, but from its "democratic" Editor, then why not seek out an Editor with more aristocratic and conservative principles and opinions? Why should not our much-honoured friend and brother himself step forward, and tender his personal services? Why not give to this project, for the good of the millions, the full benefit of his practised and powerful pen,—of his well-earned and wide-spread reputation? He is one and the chief of that portion of our honoured brethren to whom we could cordially commit our trust, in the entire confidence that it would not suffer loss by the transfer.

We feel the implied charge of strong "democratic" tendencies as a very high compliment, rather than even a slight reproach! We at once confess to it. The whole body of our sympathies is with the million multitude! They are the objects of our most intense regard; and in loving them, we feel that we but love ourselves. They are all our brothers,—all immortal,—none less,—none more! When we look over the earth at the condition of these our brethren; and consider all the oppressions that are done under the sun, our hearts bleed! our souls burn! When we "behold the tears of such as are oppressed," and "see that they have no com-

forter," and that "on the side of their oppressors there is power, but they have no comforter;" we meditate with tears on Him who is mighty to save, on Him who came "to preach the gospel to the poor, to heal the broken-hearted, to proclaim liberty to the captive, recovery of sight to the blind, and to set at liberty them that are bruised." We anticipate with inexpressible joy the day of the world's deliverance, the day when "all nations shall be blessed in him, and all nations shall call him blessed." Hence we hail, with satisfaction, every rational movement for the moral elevation of the masses, and their spiritual preparation for the full citizenship of a perfect freedom, and their introduction to the glorious privileges of the Sons of God! These are our feelings, these our principles; and whether these feelings and these principles be a disqualification for conducting a Magazine for the million, time will tell. One thing is certain; that great Body, the Congregational Union of England and Wales, who have repeatedly conferred upon us honours so signal, and of which we are most deeply sensible, and whom it is our glory to serve, have thought it no disqualification. Is it said, But what of the myriads? The myriads! Leave us to them, and them to us. We are safe in each other's hands. Our confidence is mutual, and our reciprocal regards improve with time. We do not deem ourselves chargeable with either arrogance or presumption when we prophesy that, under our management, thousands of the *FRIEND OF THE PEOPLE* will be sold for hundreds that would be disposed of were it under the management of those who most disrelish our "democratic" views, and are most opposed to our onward policy. When we thus speak, our inspiration has more to do with arithmetic than with poetry. An experiment of two years is sufficient to test, at least to some extent, the views and the policy of an Editor, and to determine the general estimate of his labours. While the Committee of Confidence, and the Executive Committee, and the Union, are, in the main, cordially with us, so are the public, the people. Is proof or illustration called for? It is at hand. The circulation of the *CHRISTIAN WITNESS*, at the end of the second year, is still ascending; it has risen upwards of Five Hundred during the last quarter. The following is the total of *current and back numbers sold each month*, during the quarter, starting from July:—

July . . .	32,020
August . . .	32,110
September . . .	32,328
October . . .	32,538

Such an increase during the *first* quarter of the year would have been less significant; but occurring in the *third*, it speaks with a voice not to be mistaken. That a circulation already so vast, should be still, and so rapidly increasing, and that towards the end of the second year, is certainly matter of just gratification, and of devout thanksgiving. It, moreover, furnishes sufficient grounds for adhering to our present principles and our present plan, at any rate till those who entertain less "democratic" views shall supply a demonstration that they are acting upon a more efficient system. But while the advocates of freedom, we are the antagonists of anarchy. Our doctrine is, that law and order are the foundation of liberty. This doctrine holds equally true in the kingdom of God, and in the kingdoms of this world. Christians have a right, in the language of the immortal Locke, to "ABSOLUTE LIBERTY, JUST and TRUE LIBERTY, EQUAL and IMPARTIAL LIBERTY." But liberty is a government according to just laws

and usages. Now all the laws of Christ are holy, just, and good. The government of the church of Christ, therefore, must be carried on according to his laws, and these laws executed under his authority. The rulers of the church are not legislators, they are merely functionaries for the execution of the laws which already exist; laws to which they, and each of them, are equally bound with the people to render all due homage. By such a course, the condition of churches will resemble

"— the world's great harmony, that springs
From order, union, full consent of things;
Where small and great, where weak and mighty,
made
To serve, not suffer, strengthen, not invade;
More powerful each as needful to the rest,
And, in proportion as it blesses, blest."

CHRISTIAN LIBERTY IS NOT LICENSE. ITS
VERY FOUNDATION, AND ITS CHIEF BULWARK,
IS ENLIGHTENED OBEDIENCE TO THE LAWS OF
CHRIST.

Benefit Societies.

RULES AND TABLES FOR A CHRISTIAN MUTUAL PROVIDENT SOCIETY.

RULES AS TO THE SOCIETY.

I. Object.

The object of this Society is to connect with churches and congregations a Provident Institution, to be conducted by individuals of competent experience, and of known religious character. It will assure to persons between the ages of fifteen and fifty, who may become members, a weekly sum during sickness, with medical attendance and medicine; the payment of a certain sum at death; an endowment for children, on attaining the respective ages of fourteen and twenty-one, and for themselves, at any specified age; or an annuity commencing at — years of age.

2. Meetings of the Society.

All meetings of this Society shall be held at such place as the Society shall determine; and, before the commencement of business, prayer for the Divine blessing shall, when practicable, be offered up. Notice of any change in the place of meeting shall be sent to the Revising Barrister.

A general meeting of the Society shall be held on the first Monday in February and on the first Monday in August in each year, at which a report of the Society's proceedings, and a statement of the accounts audited up to the 31st of December and the 30th of June next preceding such general meeting shall be presented; and each member shall be entitled to receive a copy of such report and accounts on payment of not more than sixpence. At

the meeting in February in each year, the Treasurer, Trustees, Directors, Auditors, or other officers, except the Surgeon, and Secretary, shall be elected or re-elected as the case may be.

A special general meeting of the Society shall be holden whenever the Directors shall appoint; and it shall be lawful for fifteen members of the Society to sign a requisition to the Directors to convene a special general meeting, and the Directors shall convene such special general meeting, by notice to each member, provided that in all cases the requisition to the Directors, and the notice to the members, shall contain fully the objects for which such special general meeting is convened.

No special general meeting shall be holden before the expiration of five days from the date of the notice to the members; and no business shall be entered upon other than that specified in such notice.

3. Management.

The Society shall be conducted by a President, six Vice-Presidents, and twelve Directors, each of whom, for himself or a nominee, shall be assured in at least two of the benefits offered by the Society. The Pastor of the church shall be *ex-officio* President. The Directors shall be elected by ballot at the first general meeting of the Society. The Directors shall elect from among themselves a Vice-president, at their first meeting after the general meeting to be holden in the month of February in each succeeding year. Four of the Directors shall go out of office by rotation at each annual meeting in February, but they shall be eligible for re-election at such meeting.

4. Funds.

Funds necessary for the purposes of the Society shall be raised by contributions, according to the Society's Tables.

5. Investment of Funds.

All sums of money received by the Directors, or Secretary, or other person, on behalf of the Society, shall be deposited in the savings' bank in the Borough, in the name of the Treasurer. Whenever the monies in the hands of the Treasurer, over and above what the Directors shall require for the immediate purposes of the Society, shall amount to fifty pounds, the same shall be drawn out of the Treasurer's hands by the Trustees, and be by them transferred to the account of the Commissioners for the Reduction of the National Debt in their own names, and on their declaration that such sums belong to the Society. Whenever any sum shall be drawn out of the hands of the said Commissioners, the cheque for such purpose shall be signed by the three Trustees.

6. Deficiency or Surplus in the Funds.

Separate accounts shall be kept by the Secretary, showing the receipts and payments on account of the several assurances embraced by the Society, and if upon the expiration of five years after the commencement of the Society, or upon the expiration of any succeeding five years, it shall appear that the Funds of either Assurance are inadequate to meet the probable liabilities upon it, it shall be lawful for the Society at some half yearly meeting, or at some special general meeting to be called for the purpose, to increase the payments to be thenceforward made towards the Assurance so deficient; or, if upon the expiration of the said five years, or of any succeeding five years, there shall appear, upon examination, a surplus upon one or more Assurance, over and above the probable demand of members assuring, such surplus shall, in the first instance, be appropriated to make good any deficiency in the Funds of the other Assurance or Assurances, the remaining balance, if any, being carried to the *General Surplus Fund*.

7. Examination of Society.

An examination shall be made into the affairs of the Society upon the expiration of five years from its commencement of business, by one or more competent Actuaries, and the result of such examination shall be fully and fairly entered in the minute book of the Directors. Pursuant to 10 Geo. IV. c. 56, s. 34, a return shall also be made to the Revising Barrister of the rate of sickness and mortality, according to Form in the Appendix, within three months after the expiration of the month of December, in the year 18—, and so again within the month after the expiration of any succeeding five years.

8. Dissolution of the Society.

The Society shall not be dissolved or determined by any resolution passed at any general or special general meeting, or otherwise, so long as any of the intents or purposes declared in the rules remain to be carried into effect, except the votes of consent of *five-sixths* in value of the then existing members of the Society, and also the consent of all persons then receiving or en-

titled to receive relief from the Society, shall be first obtained; such consent being testified by the signatures of the members respectively. And for the purpose of ascertaining the votes of such *five-sixths* in value, each member shall be entitled to one vote, and an additional vote for every five years that he may have been a member; provided also that no one member shall have more than five votes in the whole.

9. Rules binding on Members.

The Rules of the Society are binding upon all its members, who must, upon admission, sign a declaration to the effect that they agree to the Rules, and consent to abide by them.

RULES AS TO OFFICERS.

10. Directors.

The Directors shall have full power to superintend, direct, manage, and conduct the business of the Society, according to the rules and regulations made, or which shall be made from time to time, for the government thereof. They shall admit members; receive monies; order payment of accounts; decide, if necessary, upon the claims of members; and call special general meetings of the Society, as they shall think fit.

11. Meetings of the Directors.

The Directors shall meet on the first Monday in each month, at five o'clock in the evening. The President shall be *ex-officio* Chairman; if he be absent, the Vice-president shall be Chairman; if he also be absent, then any other Director may be Chairman for the time being.

All questions coming before them shall be determined by a majority present; and if the votes shall be equal, the Chairman shall have a casting vote; but on no other occasion shall the Chairman have a vote. All proceedings shall be entered in a minute-book, to be kept for that purpose; and having been confirmed at the next meeting of the Directors, they shall be signed by the Chairman. Four members shall constitute a quorum; but if a quorum cannot be formed within one quarter of an hour after the time appointed for the meeting, each absentee shall be fined sixpence.

12. Treasurer and Trustees.

A Treasurer and three Trustees shall be elected by ballot by the Society at its first general meeting, and continue in office during the pleasure of the Society; and in case of a vacancy, or vacancies, another, or others, to be elected in like manner. The Treasurer shall give such security, pursuant to 10 Geo. IV. c. 56, s. 11, as shall be required by the Directors, and be responsible for all monies paid into his hands, and for the investment of the same, under the authority of the Directors. He shall balance his accounts every month, and furnish the Secretary with a duplicate thereof.

13. Auditors.

Three Auditors shall be elected by ballot, at each half-yearly meeting, from among the assured members, not being Directors, who shall examine and attest all accounts previous to the next ensuing half-yearly meeting, their certifi-

cate being written upon the accounts so to be presented to the Society.

14. *Secretary.*

The Secretary shall be elected by the Directors. He shall attend all meetings of the Directors and of the Society, record minutes of proceeding in a book kept for that purpose, receive proposals from persons desirous of becoming members, and submit the same to the Directors; receive and pay all claims for allowances upon the order of both visitors for the time being at the office of the Society every Saturday evening, between the hours of six and eight, and keep the accounts, documents, and papers of the Society in such form and manner, and for such uses and purposes as the Directors may appoint.

He shall receive such remuneration and give such security, pursuant to 10 Geo. IV. c. 56, s. 11, as the Directors shall appoint.

15. *Surgeon.*

The Surgeon or Surgeons shall be elected by the Directors. They shall be legally qualified medical practitioners, and Members of the Royal College of Surgeons. They shall visit members claiming allowance in sickness, whether on the funds or not, and members subscribing for medical attendance, according to Rule 31, if residing within three miles from the Society's Office, the same day they receive notice, and as often as necessary afterwards. They shall give all requisite advice, and send the medicine required to the house of the member, accompanied with written or printed instructions, without any charge to the sick member. They shall be at liberty to visit any member claiming allowance in sickness, as often as they may think fit, and ascertain the state of such member's health. They shall receive such remuneration as the Directors shall think fit.

16. *Visitors.*

At each half-yearly meeting of the Society two or more members, neither of them being a Director, shall be appointed Visitors for the ensuing half year. They shall, each on different days, and once in each week, visit at their own abodes all sick members claiming on the funds, and residing within three miles of the Society's Office; record all visits in a book or papers to be provided for that purpose by the Society; give to sick members the requisite orders for obtaining their allowance from the Secretary; or appoint, if necessary, some person to receive the allowance on their behalf; and certify to the Directors, at their monthly meetings, the condition of every sick member. Each Visitor, while in office, shall receive 2s. 6d. per week, if there shall be any sick members on the list. Visitors neglecting to visit any sick member once during each week, shall be fined 2s. 6d. for each omission, except the Surgeon shall certify the disease of the member to be infectious.

17. *Arbitrators.*

Any disputes arising between the Society and any member or person claiming on account of any member shall be settled by arbitration. The arbitrators shall be chosen in the following manner, viz., seven persons having no interest

in the funds of the Society shall be chosen by the Society at its first general meeting after the enrolment of these Rules, and their names shall be entered among the Rules of the Society. Should any of the arbitrators refuse or neglect to act, or be removed by death, their places shall be filled up at the next general meeting of the Society. On arbitration being called for, the name of each arbitrator shall be written upon a separate piece of paper and put into a box. The box having been shaken, the disputant shall draw from it three of such papers, one by one, and the persons so drawn shall be the arbitrators, who shall meet at the Society's office, and decide upon the matter or matters brought before them. Should any of the persons so drawn refuse or neglect to act, the disputant shall again draw one or more papers from the box, as the case may be, until there shall be three persons to attend as arbitrators, and the award of such arbitrators, or the major part of them, shall be binding and conclusive on all parties against all further dispute or litigation whatsoever.

The award of the arbitrators shall be given in writing in the following form, set forth in the Schedule to an act of Parliament, 10 George IV. cap. 56, and be enforced according to law.

FORM OF AWARD.

We, the major part of the Arbitrators, duly appointed by the CHRISTIAN MUTUAL PROVIDENT SOCIETY, do hereby award and order that A. B. (specifying by name the party or officer of the Society) do on the day of pay to C. D. the sum of {or we do hereby reinstate or expel A. B. from the said Society,} (as the case may be.)

<i>Dated this</i>	<i>day of</i>	184
<i>E. F.</i>		<i>G. H.</i>
<i>I. K.</i>		<i>L. M.</i>

Any member requiring a matter to be referred to arbitration shall deposit ten shillings with the Secretary, which shall be returned to him, if the arbitrators decide that the expences of the arbitration shall be paid by the Society.

One of the Directors with the Secretary shall be present at all arbitrations to give evidence and information, and any member neglecting to attend an arbitration if summoned so to do, or refusing to answer any questions put to him by the arbitrators touching the matter in dispute, shall be fined five shillings for the first refusal, and be dismissed the Society should he persevere in such refusal.

A sum not exceeding ten shillings shall be allowed for the expences of the arbitrators, which shall be paid either by the person claiming the arbitration, or by the Society, as the arbitrators shall determine.

Any member disregarding this Rule, and resorting to legal proceedings, instead of submitting to arbitration, shall be excluded the Society.

'18. *Vacancies.*

Any vacancy occurring among the officers whose appointment rests with the Society shall be supplied for the time being by the Directors, and a special general meeting of the Society shall be convened as soon as practicable to fill up such vacancy. A notice of nomination to supply any vacancy must be sent to the Secre-

tary at least seven clear days previous to the general meeting.

RULES AS TO MEMBERS.

19. Members.

All males; of good health, and not following the trades or occupations prohibited in Rule 24, from the ages of fifteen to fifty, being either members of Christian churches, or regular attendants at a place of worship, of good moral character, and recommended by two members, may become members of the Society for the sick fund; and all persons, whether male or female, of good health, and of similar character, being also recommended by two members, may assure for an annuity, or for a sum at death, or for an endowment for children or themselves at any specified age.

20. Admission of Members.

Any person desirous of becoming a member of this Society, shall deposit a month's payment in advance, which, should he not be admitted, shall be returned to him. He shall also produce a recommendation, signed by two members, in the following form:—

We, the undersigned, having personally known
A. B. for _____ years, do recommend him (or
her) for membership in the CHRISTIAN MUTUAL
PROVIDENT SOCIETY.

Dated this _____ day of _____ 1

Signed { C. D. _____ Members.
E. F. _____

A register of the birth or baptism, or any other document by which his (or her) age may be satisfactorily ascertained, and a Certificate signed by the Surgeon of the Society, stating his opinion of the health of the candidate, shall be delivered to the Secretary. The candidate shall appear before the Directors, and when received as a member, shall sign the following Declaration:—

FORM OF DECLARATION.

I, A. B., born in the parish of _____
on the _____ day of _____ in the year
_____ by trade, occupation, or profession, a
being desirous of becoming a member
of the CHRISTIAN MUTUAL PROVIDENT SOCIETY,
and intending to make an assurance therein of
the undermentioned benefits, viz.

of _____ shillings weekly, to the age of _____ which
is not more than three-fourths of the average
amount of my income or earnings; of
pounds annually, as an annuity, to commence at
the age of _____ years; and of _____ pounds to be
paid at my death; and for an endowment on
arriving at the age of _____ years; and
having considered the rules of the above-mentioned
Society, I do hereby declare that my age at my
next birth-day, is _____ years, and that I am
not afflicted with or subject to any disorder which
tends to shorten life, or to prevent me from follow-
ing my employ; except _____ and I do hereby
agree that this declaration shall be the basis of the
contract between the said Society and myself; and
that if any untrue statement be contained in this
declaration, all monies which shall have been paid
by me to the Society shall be forfeited; and I
further agree that my proposed assurances shall,
if allowed, be made subject to the rules of the
said Society; and I hereby consent to be gov-

erned by the Rules as they are now formed, or
may hereafter be altered, and allowed by the
Barrister. Dated this _____ day of _____ 18

Witness,
C. D. _____ { Signed, A. B.
Residence. _____

On admission, each member shall receive a copy of the Rules, for which he shall pay sixpence.

All payments will become due on the expiration of one month, next after the preceding payment. Any member neglecting to pay his contributions when due, for one month, shall be fined 3d., for two months, 6d. more; if the contributions be not then paid the Secretary shall send a notice to such member, for which he shall pay 3d., and if the contributions, with all fines thereon, shall not have been paid at the end of the third month, he shall be excluded. Any member excluded for non-payment of his contributions may at any time within three months after such exclusion apply for re-admission, and the Directors may, if they think fit, reinstate such member, provided, that if insured for a sum of money in sickness, or at death, or for an annuity in old age, he continues in good health, upon paying a fine to be levied by the Directors, such fine not to exceed the whole amount of contributions in arrear, and upon the same being paid, together with the contributions due, the rights of such member shall be resumed, and he be again entitled to all the benefits for which he was assured prior to his exclusion.

All expenses of postage, carriage, or otherwise, in conducting transactions between the Society and its members, shall be defrayed by the member or members on whose account such expences shall have been incurred.

21. Exclusion of Members.

Any member shall be liable to exclusion (at the discretion of the Directors,) if he shall knowingly recommend for membership persons not eligible, according to the Rules of the Society, or if he shall cease to be a member of a Christian church, or regularly to attend Divine worship; or if he shall receive sick allowance from any other benefit society; or if he shall be convicted by a magistrate, or in any court of law, of fraud, felony, or other offence; or if it be proved to the satisfaction of the Directors that he has declared off the sick fund before his recovery in order to avoid reduction in the allowance.

22. Suspension of Member's Allowance.

If any doubts shall arise at any time as to the age of a member, or as to the truth of any statement made at admission, or of any averment contained in the declaration then made and signed, the Directors shall call for such evidence as they shall require, and shall in the meantime suspend such member's benefits until satisfied of the validity of the claim.

23. Paying up Premiums.

Members may, on entering the Society, pay the whole of their contributions in one sum, to be calculated according to Table IV.; or they may do so at any subsequent period, by paying the sum specified in the Redemption Table, kept by the Directors.

24. Change of Employment.

Any member changing his trade or profession

after joining the Society shall give notice to the Secretary within a fortnight, according to the subjoined form.

If the trade or profession taken up be prohibited in the Rules of the Society, such member shall be excluded, or if hazardous, the rate of payment shall be increased according to Table II., subject nevertheless in all cases to the discretion of the Directors.

FORM OF NOTICE OF CHANGE OF EMPLOYMENT.

I, A. B., No. having been entered as following the trade, occupation, or profession of hereby give notice that I have changed my employment to that of and that my earnings are now per week at least,

Dated this day of 18

Name A. B.

Residence

Any Member neglecting to send this notice within the time above specified, shall be fined 2s. 6d.

The following trades or professions are prohibited among the members of the Society:—

Firemen, soldiers, sailors, traders in white lead or quicksilver, colour or glass grinders, gunpowder makers, fireworkers, coalheavers, brewers' labourers or draymen, policemen, needle-makers, fork-makers, gamekeepers.

The following trades are considered hazardous:—

Bakers, labourers in chemical works, watermen, lightermen, fishermen, painters, plumbers, lapidaries, water-gilders, farriers, hackney-coachmen, carmen, cabmen, blacksmiths, plasterers, bricklayers, brass or iron foundries.

25. Change of Residence, and Transfer of Benefits.

Any member changing his residence shall give notice to the Secretary in the following form:—

I, A. B., No. hereby give notice that I have removed my residence from to

Dated this day of 18
(Signed) A. B.

Any member, whether insured for an allowance during sickness, or for a sum at death, who shall go beyond the limits of the United Kingdom, shall forfeit all claim to any allowance; but may, on discharging within six months after returning all arrears, together with the compound interest due thereon at the rate of five pounds per cent. per annum, be again enrolled, at the same rate of assurance as if no such absence had occurred—provided that every such member shall, before re-enrolment, prove to the satisfaction of the Directors that his health is unimpaired.

Any member residing at or removing to any distance above three miles from the Society's office, shall not be entitled to medical attendance.

It shall be lawful for any member to transfer his or her interest at an equitable valuation, to be computed by the Directors, to any affiliated society in the locality in which he or she may reside.

26. Disposal of Benefits.

Any member wishing to sell his future claim or claims in all or any of the Society's funds,

shall be entitled to offer to the Directors, and the Directors may, if they think proper, purchase such future claim or claims for such sum as shall be mutually agreed upon, an effectual release being in all cases given to the Society at the cost of the member so vacating his interest; but no such purchase shall be concluded except the sum shall have been approved at a meeting of the Directors specially called for the purpose, at which there shall have been at least three-fourths of the Directors present.

27. Members to give Information of Fraud.

Any member knowing or believing any deception to be practised to obtain payment of any allowance granted by the Society, shall give immediate notice thereof to the Secretary, or be fined the sum of five shillings.

28. Members Imprisoned.

Any member becoming imprisoned for debt, shall be allowed 8s. 6d. per week in sickness, and no more, until he becomes supersedeable, or entitled to apply for his discharge under the Insolvent Debtors' Act; but in case he become supersedeable, or entitled to apply for his discharge as aforesaid, and neglect to send notice to the Secretary within seven days, he shall be excluded the Society, and not be re-admitted without the consent of the Directors.

Any member applying for relief under the Insolvent Debtors' Act, or under the Bankrupt Laws, and being remanded to prison, will not be entitled to claim on the funds of the Society during the period of his imprisonment.

29. Alteration of Rules.

Any member wishing to alter, add to, or repeal any of the existing Rules of the Society, shall send to the Secretary a notice, signed by at least seven members of the Society, stating the precise words of the alteration which he proposes, which notice shall be read at the two next meetings of the Directors. The Secretary shall then convene a special general meeting of the Society for the purpose of considering such alteration, addition, or repeal, and which must receive the concurrence and approbation of three-fourths of the members present, or this meeting may appoint a Committee for that purpose, and three-fourths of such Committee must agree before such alteration, addition, or repeal can be effected.

RULES AS TO THE SICKNESS FUND.

30. Allowance in Sickness.

Members claiming on the Sickness Fund must have been in the Society *sic* clear calendar months, and have first made seven monthly payments, when they will be entitled to a Free Receipt, upon payment of one shilling. Upon producing the Free Receipt, all contributions and fines having been duly paid up, they will be entitled to the full amount insured for. The sickness allowance, with medical attendance and medicine, shall cease when members attain the age specified in their Free Receipts. Members continuing on the full pay of the sick fund for twenty-six successive weeks, shall be reduced to half pay; and if they shall continue on the funds a second period of twenty-six successive weeks, they shall be reduced to quarter pay during the remainder of their illness, or until the period of insurance expires. And no

member will be entitled to receive, during any successive *three* years, more than six months' full pay, six months' half pay, and twenty-four months' quarter pay. In every case of a member on the sick fund declaring off the funds, and declaring on again before the expiration of six calendar months, it will be considered a continuation of the same illness; but if a member shall, after receiving twenty-six successive weeks' full pay, recover so as to be capable of resuming his accustomed business or profession, and a period of six calendar months shall elapse between the day for which he ceases to be paid, and the day on which he shall afterwards declare on the funds on account of any subsequent illness or accident, he shall again be entitled to full pay.

When it is considered by the Surgeon, and the Visitors, that a member is sufficiently recovered to be able to declare off the funds, and he refuses to do so, a committee of three members having an insurance against sickness, and two Surgeons, shall be appointed by the Directors to examine and report upon the case; and should a majority of those five persons state their belief in writing that he is in a fit state to resume his usual employment, he must declare off the funds, or he will be excluded from the Society.

31. Country Members.

Any member residing more than *three* miles from the Society's Office, on requiring sick allowance, shall send to the Secretary a declaration similar to that prescribed in Rule 32, with the certificate of a respectable medical practitioner stating his disease, and if it incapacitates him from following his employment, which certificate shall be renewed every fortnight until recovery, and no money shall be advanced until such certificate shall have been sent. Sick members in town wishing to remove into the country to benefit their health, shall first obtain the consent, in writing, of the Society's Surgeon; and all such sick members shall comply with the above regulations while residing in the country. Sick allowance shall be sent to members in the country, at their own expense, upon an order being sent to the Secretary.

32. Notice of Declaration on the Sick Fund.

Any member becoming sick, or meeting with an accident, shall send a declaration to the Secretary's residence immediately, in the following form. If such notice be delivered before three o'clock in the afternoon, the allowance shall commence from the same day; but if after that hour, it shall commence from the day following. In urgent cases, members are recommended to apply forthwith for advice to the Surgeon, or cause their address to be left in writing at his house.

Form of Notice to be given when taken Ill.

I, A. B., No. ^{*} ; now residing at [†] , and following the occupation of [‡] , hereby give notice that I require the allowance for which I have assured during sickness, being unable to follow such occupation, by reason of §

Dated this [§] day of [§] , 18

* Here insert the number you stand on the books.

† Here insert where you live.

‡ Here state trade or occupation.

§ Here mention nature of illness.

Members shall return to the Surgeon the bottles in which the medicines have been sent, or pay for them.

33. Members receiving Quarter Pay.

Members receiving quarter pay shall be subject to the same regulations and restrictions as when receiving full pay, except that application may be made to the Directors for permission to work or follow any business or employment for the increase of their income, provided that such income, including the quarter pay, shall not exceed half the sum insured.

34. Disabled Members.

Any member certified, by the surgeon, to be permanently disabled from following his accustomed trade or profession, by loss of or injury to his sight or limbs, or through apoplexy, paralysis, insanity, infirmity, or otherwise, shall be placed upon quarter pay, from the date of such certificate, and not upon full or half pay; but, upon producing to the Secretary a certificate, from two surgeons, that he has recovered so as to be able to resume his accustomed trade or occupation, he shall be entitled to receive the difference between the sum received by him upon quarter pay and the sum which he would otherwise have received under Rule 30, and during any subsequent sickness his allowance shall be regulated by that Rule.

35. Disqualification of Members.

No member shall be entitled to claim on the funds in respect of any sickness, or accident, brought on or occasioned by intemperance, immorality, or misconduct, or while engaged in any business or employment other than the one described in his declaration, unless the notice required by Rule 24 shall have been duly given, and the Directors shall have attended thereto.

36. Sick Members leaving Home.

No member receiving sick allowance shall leave home, except with the approval of the Surgeon, who will prescribe, in writing, the hours at which he may walk out for air or exercise; and in all cases, upon leaving home, the member shall state, upon the Surgeon's paper, where he is gone, and when he will return. But should the Surgeon omit to specify the time of absence, no sick member shall remain from home after six o'clock in the evening, between the 1st of April and 30th of September, or after four o'clock in the afternoon, between the 1st of October and 31st of March. Any member leaving home without the Surgeon's permission, or being from home after the time above specified, shall be fined 2s. 6d. for the first offence, 5s. for the second, and for the third offence he shall be excluded the Society.

37. Exclusion during Sick Allowance.

If any member, while receiving full, half, or quarter pay, be found drinking in a public-house, beer-shop, or in any place connected therewith, or if he be found intoxicated, gambling, transacting any business, unless allowed by the Directors, or serving in a shop, or im- posing on the funds by feigned sickness or by any other deception, or doing anything to retard his recovery, he shall, upon satisfactory evidence, be excluded.

38. Members on Recovery.

When a member shall have recovered from

illness sufficiently to resume his accustomed occupation, he shall send immediately the following notice, duly signed, to the Secretary.

FORM OF NOTICE OF RECOVERY.

I, A. B., No. , having on the day of , 18 , declared myself unable to work, or follow my employment, and thereby claimed the allowance to which I was entitled in such case, do hereby give notice of my recovery, and declare that, during the whole period from my declaration dated as above to the present day, I have not, directly or indirectly, worked, followed, or assisted in any business or employment whatsoever; and I do also hereby acknowledge that I have received weeks and days full (half or quarter) pay during my illness.

Dated this day of , 18 .

{ Name, C. D.
{ Residence.

RULES AS TO LIFE ASSURANCES.

39. *Regulations respecting Life Insurances.*

The Society will grant Insurances for any sum not exceeding £100, to become payable on the death of the insured person. Persons desirous of insuring must obtain from the Secretary a declaration paper, and pay one month's premium in advance. They must then be approved by the Society's Surgeon, and appear before the Directors at their next succeeding meeting. If accepted by the Directors, the declaration paper shall be signed by the Secretary; if rejected, the premium paid shall be returned. All premiums must be paid monthly; and when the member shall have been in the Society six clear calendar months, and have paid the seventh monthly premium, a free receipt shall be given by the Secretary, on payment of *One Shilling*. Representatives of insured persons shall not be entitled to claim the Insurance, until all the payments due at the death of the insured shall have been duly made, according to Rule 42.

40. *Medical Attendance with Life Insurance.*

Males insured for a sum of money payable at death shall be entitled to medical attendance and medicine during sickness or accident, for themselves or male children whose lives are insured in this Society, if above fourteen years of age, upon payment of *6d.* per month for each individual so insured.

41. *References required.*

Persons insuring for £20 and upwards shall give a reference to two respectable persons, (one of the medical profession if possible,) in corroboration of his or her own statement of health and freedom from bodily or constitutional disease.

42. *Exclusion from Life Insurance.*

All life insurances shall be forfeited and void if the insured shall omit to pay three successive monthly contributions, according to Rule 20, or if he shall go beyond the limits of Great Britain, or engage in any military or naval occupation whatever, or if he die by the hand of justice, or in consequence of a duel or fight, or by justifiable homicide, or by his own hand. When insanity shall be recorded by a coroner's jury as the cause of suicide, the Directors shall, if they think proper, return a portion of the premium not exceeding a moiety of the amount paid, to the person legally entitled to receive it.

43. *Nominations.*

Members insured for a sum of money at death may at any time appoint a nominee, the next of kin if practicable, to receive the amount at his or her decease, upon payment of one shilling, for which purpose forms shall be kept at the Office of the Society.

44. *Declaration.*

Any member insured for a sum of money at death losing or mislaying the insurance paper may procure another at the Office of the Society, by paying one shilling for the same; but if it cannot be produced after death, the party claiming the deceased member's benefit must make a declaration of the same, and certify his or her right to claim, giving also an indemnity to the Society against any future claim. But when the member shall have nominated a person during his or her life to receive the benefit, and entered the same in the books of the Society, the person so nominated will not be required to make such affidavit.

45. *Notice of Decease.*

Notice shall be given to the Secretary as early as possible after death, that is to say, at least three days previous to interment; and the claim, when made by the representatives of the deceased, shall be accompanied by a certificate of burial, signed by the minister officiating at the interment of the deceased, or other authorized person, and also, if required by the Directors, a satisfactory certificate from a housekeeper, identifying the deceased to be the person on whose life the insurance was effected.

The sum insured, if under £50, shall be paid within one calendar month after the decease, provided the required certificates shall have been given; if above £50, within two months after the decease. The Directors may, if required, advance a portion of the money before the funeral.

RULES AS TO ENDOWMENTS.

46. *Regulations respecting Endowments.*

Persons of any age or occupation, male or female, may secure to themselves any sum from £10 to £100, as an endowment for a child, or other relative, payable on such child attaining the age of fourteen or twenty-one years; but no child above seven years shall be insured for an endowment payable at fourteen, nor above twelve years of age for an endowment payable at twenty-one.

47. *Declaration.*

Persons insuring for an endowment shall sign a declaration verifying the particulars of the child's age, parent's name, residence, &c.; and to pay one month's contribution in advance.

48. *Premiums for Endowments Returnable.*

Persons insuring for an endowment shall be entitled, should the child die before attaining the specified age, to receive back the whole amount contributed on account of such endowment, subject to a deduction equal to *3s. 6d.* per annum for management; nor shall the endowment be affected by the death of the member insuring, as the endowment will still be granted to the child on its becoming the proper age, in proportion to the amount paid to the Institution.

49. *Claiming Endowments.*

Claimants of endowments at 14 or 21 years of age shall furnish, by certificate, affidavit, or otherwise, sufficient proof of the identity of the child insured, and of its having attained the stipulated age, and payment of the endowment shall be made within one month after the production of such proof.

RULES AS TO ANNUITIES.

50. *Deferred Annuities.*

Life annuities for deferred periods are granted by the Society to persons wishing to secure the same either for their own lives, or on the lives of others; such annuities commencing at the age of 60 years or upwards, as agreed at the commencement of the insurance, according to the Society's Tables.

Particulars of birth, age, name, and residence of the person who is to receive the annuity shall be distinctly stated at the time of effecting the

insurance, and a declaration verifying the same signed by the party making the insurance.

Persons effecting insurances for annuities with the Society shall pay according to the Tables appended to these Rules, the monthly payment ceasing so soon as the annuity shall have commenced, the sum payable to the member continuing during life (subject, however, to Rule 21). The annuity shall be paid half yearly, quarterly, or monthly, by the Secretary, at the direction of the Committee, according to the wish of the person receiving the annuity.

The claimant having attained the prescribed age, shall give one month's previous notice of the same to the Secretary, and to produce satisfactory proof of identity and of age.

51. *Immediate Annuities.*

Persons, male or female, having a sum of money which they may wish to invest in purchase of an annuity, may for every hundred pounds deposited with the Society receive an annuity during life proportioned to their age according to Table V.

TABLE I.

Showing the Monthly Contributions payable up to Age Sixty-five by Persons of the under-mentioned Ages, to secure a Weekly Allowance in Sickness up to that Age, with Medical Attendance and Medicine whenever required.

Age next birth-day.	Monthly Contributions to assure a Weekly Allowance in Sickness of								Age next birth-day.
	6s.	8s.	10s.	12s.	14s.	16s.	18s.	20s.	
15	s. d. 1 0 $\frac{1}{2}$	s. d. 1 3	s. d. 1 5	s. d. 1 7 $\frac{1}{2}$	s. d. 1 9 $\frac{1}{2}$	s. d. 1 11 $\frac{1}{2}$	s. d. 2 2	s. d. 2 4	15
16	1 1	1 3	1 5 $\frac{1}{2}$	1 7 $\frac{1}{2}$	1 9 $\frac{1}{2}$	2 0	2 2	2 4 $\frac{1}{2}$	16
17	1 1	1 3	1 5 $\frac{1}{2}$	1 7 $\frac{1}{2}$	1 10	2 0	2 2 $\frac{1}{2}$	2 4 $\frac{1}{2}$	17
18	1 1	1 3 $\frac{1}{2}$	1 5 $\frac{1}{2}$	1 8	1 10	2 0 $\frac{1}{2}$	2 2 $\frac{1}{2}$	2 5	18
19	1 1	1 3 $\frac{1}{2}$	1 6	1 8	1 10 $\frac{1}{2}$	2 1	2 3	2 5 $\frac{1}{2}$	19
20	1 1	1 3 $\frac{1}{2}$	1 6	1 8 $\frac{1}{2}$	1 10 $\frac{1}{2}$	2 1	2 3 $\frac{1}{2}$	2 6	20
21	1 1 $\frac{1}{2}$	1 4	1 6	1 8 $\frac{1}{2}$	1 11	2 1 $\frac{1}{2}$	2 4	2 6	21
22	1 1 $\frac{1}{2}$	1 4	1 6 $\frac{1}{2}$	1 9	1 11 $\frac{1}{2}$	2 2	2 4	2 6 $\frac{1}{2}$	22
23	1 1 $\frac{1}{2}$	1 4	1 6 $\frac{1}{2}$	1 9	1 11 $\frac{1}{2}$	2 2	2 4 $\frac{1}{2}$	2 7	23
24	1 2	1 4 $\frac{1}{2}$	1 7	1 9 $\frac{1}{2}$	2 0	2 2 $\frac{1}{2}$	2 5	2 7 $\frac{1}{2}$	24
25	1 2	1 4 $\frac{1}{2}$	1 7	1 9 $\frac{1}{2}$	2 0 $\frac{1}{2}$	2 3	2 5 $\frac{1}{2}$	2 8	25
26	1 2	1 5	1 7 $\frac{1}{2}$	1 10	2 0 $\frac{1}{2}$	2 3 $\frac{1}{2}$	2 6	2 8 $\frac{1}{2}$	26
27	1 2 $\frac{1}{2}$	1 5	1 7 $\frac{1}{2}$	1 10 $\frac{1}{2}$	2 1	2 4	2 6 $\frac{1}{2}$	2 9 $\frac{1}{2}$	27
28	1 2 $\frac{1}{2}$	1 5	1 8	1 11	2 1 $\frac{1}{2}$	2 4 $\frac{1}{2}$	2 7	2 10	28
29	1 2 $\frac{1}{2}$	1 5 $\frac{1}{2}$	1 8 $\frac{1}{2}$	1 11	2 2	2 5	2 7 $\frac{1}{2}$	2 10 $\frac{1}{2}$	29
30	1 3	1 5 $\frac{1}{2}$	1 8 $\frac{1}{2}$	1 11 $\frac{1}{2}$	2 2 $\frac{1}{2}$	2 5 $\frac{1}{2}$	2 8 $\frac{1}{2}$	2 11	30
31	1 3	1 6	1 9	2 0	2 3	2 6	2 9	3 0	31
32	1 3 $\frac{1}{2}$	1 6 $\frac{1}{2}$	1 9 $\frac{1}{2}$	2 0 $\frac{1}{2}$	2 3 $\frac{1}{2}$	2 6 $\frac{1}{2}$	2 9 $\frac{1}{2}$	3 0 $\frac{1}{2}$	32
33	1 3 $\frac{1}{2}$	1 6 $\frac{1}{2}$	1 9 $\frac{1}{2}$	2 1	2 4	2 7	2 10 $\frac{1}{2}$	3 1 $\frac{1}{2}$	33
34	1 4	1 7	1 10	2 1 $\frac{1}{2}$	2 4 $\frac{1}{2}$	2 8	2 11	3 2	34
35	1 4	1 7 $\frac{1}{2}$	1 10 $\frac{1}{2}$	2 2	2 5	2 8 $\frac{1}{2}$	3 0	3 3	35
36	1 4 $\frac{1}{2}$	1 7 $\frac{1}{2}$	1 11	2 2 $\frac{1}{2}$	2 6	2 9	3 0 $\frac{1}{2}$	3 4	36
37	1 4 $\frac{1}{2}$	1 8	1 11 $\frac{1}{2}$	2 3	2 6 $\frac{1}{2}$	2 10	3 1 $\frac{1}{2}$	3 5	37
38	1 5	1 8 $\frac{1}{2}$	2 0	2 3 $\frac{1}{2}$	2 7	2 11	3 2 $\frac{1}{2}$	3 6	38
39	1 5	1 9	2 0 $\frac{1}{2}$	2 4 $\frac{1}{2}$	2 8	2 11 $\frac{1}{2}$	3 3 $\frac{1}{2}$	3 7	39
40	1 5 $\frac{1}{2}$	1 9 $\frac{1}{2}$	2 1	2 5	2 8 $\frac{1}{2}$	3 0 $\frac{1}{2}$	3 4 $\frac{1}{2}$	3 8	40
41	1 6	1 10	2 1 $\frac{1}{2}$	2 5 $\frac{1}{2}$	2 9 $\frac{1}{2}$	3 1 $\frac{1}{2}$	3 5 $\frac{1}{2}$	3 9 $\frac{1}{2}$	41
42	1 6	1 10 $\frac{1}{2}$	2 2 $\frac{1}{2}$	2 6 $\frac{1}{2}$	2 10 $\frac{1}{2}$	3 2 $\frac{1}{2}$	3 6 $\frac{1}{2}$	3 10 $\frac{1}{2}$	42
43	1 6 $\frac{1}{2}$	1 11	2 3	2 7	2 11 $\frac{1}{2}$	3 3 $\frac{1}{2}$	3 7 $\frac{1}{2}$	4 0	43
44	1 7	1 11 $\frac{1}{2}$	2 3 $\frac{1}{2}$	2 8	3 0	3 4 $\frac{1}{2}$	3 9	4 1	44
45	1 7 $\frac{1}{2}$	2 0	2 4 $\frac{1}{2}$	2 9	3 1	3 5 $\frac{1}{2}$	3 10	4 2 $\frac{1}{2}$	45
46	1 8	2 0 $\frac{1}{2}$	2 5	2 9 $\frac{1}{2}$	3 2 $\frac{1}{2}$	3 7	3 11 $\frac{1}{2}$	4 4	46
47	1 8 $\frac{1}{2}$	2 1	2 6	2 10 $\frac{1}{2}$	3 3 $\frac{1}{2}$	3 8	4 1	4 5 $\frac{1}{2}$	47
48	1 9	2 2	2 6 $\frac{1}{2}$	2 11 $\frac{1}{2}$	3 4 $\frac{1}{2}$	3 9 $\frac{1}{2}$	4 2 $\frac{1}{2}$	4 7 $\frac{1}{2}$	48
49	1 9 $\frac{1}{2}$	2 2 $\frac{1}{2}$	2 7 $\frac{1}{2}$	3 0 $\frac{1}{2}$	3 6	3 11	4 4	4 9	49
50	1 10	2 3 $\frac{1}{2}$	2 8 $\frac{1}{2}$	3 2	3 7	4 0 $\frac{1}{2}$	4 5 $\frac{1}{2}$	4 11	50

TABLE II.

Showing the Monthly Payments to be made by Persons following Trades either hazardous, pernicious, or prejudicial to Health, referred to in Rule 24, until Sixty-five years of Age, with Medical Attendance and Medicine whenever required.

Age next birth-day.	6s.		8s.		10s.		12s.		14s.		16s.		18s.		20s.		Age next birth-day.
	s.	d.	s.	d.	s.	d.	s.	d.	s.	d.	s.	d.	s.	d.	s.	d.	
25	1	4	1	6 $\frac{1}{2}$	1	9 $\frac{1}{2}$	2	0 $\frac{1}{2}$	2	3	2	7	2	10	3	1 $\frac{1}{2}$	25
30	1	5	1	7 $\frac{1}{2}$	1	11	2	2 $\frac{1}{2}$	2	6	2	9 $\frac{1}{2}$	3	1	3	4	30
35	1	6	1	9 $\frac{1}{2}$	2	1	2	5	2	8 $\frac{1}{2}$	3	0 $\frac{1}{2}$	3	4 $\frac{1}{2}$	3	8	35
40	1	7 $\frac{1}{2}$	1	11 $\frac{1}{2}$	2	3 $\frac{1}{2}$	2	8 $\frac{1}{2}$	3	0 $\frac{1}{2}$	3	4 $\frac{1}{2}$	3	9	4	1 $\frac{1}{2}$	40
45	1	9 $\frac{1}{2}$	2	2 $\frac{1}{2}$	2	7 $\frac{1}{2}$	3	1	3	5 $\frac{1}{2}$	3	10 $\frac{1}{2}$					45
50	2	0	2	6 $\frac{1}{2}$	3	0 $\frac{1}{2}$	3	6 $\frac{1}{2}$									50

TABLE III.

Showing the Monthly Premium payable until Death, to insure the following Sums per Week in Sickness during Life, with Medical Attendance and Medicine whenever required.

Age next birth-day.	Per Week 6s.		Per Week 8s.		Per Week 10s.		Per Week 12s.		Per Week 14s.		Per Week 16s.		Per Week 18s.		Per Week 20s.		Age next birth-day.
	s.	d.	s.	d.	s.	d.	s.	d.	s.	d.	s.	d.	s.	d.	s.	d.	
20	1	1	1	5	1	9	2	1 $\frac{1}{2}$	2	5 $\frac{1}{2}$	2	10	3	2	3	6 $\frac{1}{2}$	20
21	1	1	1	5	1	9 $\frac{1}{2}$	2	2	2	6	2	10 $\frac{1}{2}$	3	2 $\frac{1}{2}$	3	7	21
22	1	1 $\frac{1}{2}$	1	6	1	10	2	2 $\frac{1}{2}$	2	7	2	11 $\frac{1}{2}$	3	4	3	8 $\frac{1}{2}$	22
23	1	1 $\frac{1}{2}$	1	6	1	10	2	2 $\frac{1}{2}$	2	7	2	11 $\frac{1}{2}$	3	4	3	8 $\frac{1}{2}$	23
24	1	1 $\frac{1}{2}$	1	6	1	10 $\frac{1}{2}$	2	3	2	7 $\frac{1}{2}$	3	0	3	4 $\frac{1}{2}$	3	9	24
25	1	2	1	7	1	11	2	4	2	8 $\frac{1}{2}$	3	1	3	6	3	11	25
26	1	2	1	7	1	11 $\frac{1}{2}$	2	4 $\frac{1}{2}$	2	9	3	2	3	6 $\frac{1}{2}$	4	0 $\frac{1}{2}$	26
27	1	3	1	8	2	0	2	5	2	10	3	3	3	8	4	1	27
28	1	3	1	8	2	1	2	6	2	11	3	4	3	9	4	2	28
29	1	3	1	8	2	1	2	6	2	11	3	4	3	9	4	2	29
30	1	4	1	9	2	2	2	7 $\frac{1}{2}$	3	0 $\frac{1}{2}$	3	6	3	11	4	4 $\frac{1}{2}$	30
31	1	4 $\frac{1}{2}$	1	10	2	2 $\frac{1}{2}$	2	8	3	1 $\frac{1}{2}$	3	7	4	0 $\frac{1}{2}$	4	6	31
32	1	4 $\frac{1}{2}$	1	10	2	3 $\frac{1}{2}$	2	9	3	2 $\frac{1}{2}$	3	8	4	1 $\frac{1}{2}$	4	7	32
33	1	5 $\frac{1}{2}$	1	11	2	4	2	10	3	3 $\frac{1}{2}$	3	9 $\frac{1}{2}$	4	3	4	9	33
34	1	6	2	0	2	5	2	11	3	5	3	11	4	5	4	11	34
35	1	6	2	0	2	5 $\frac{1}{2}$	2	11 $\frac{1}{2}$	3	5 $\frac{1}{2}$	3	11 $\frac{1}{2}$	4	5 $\frac{1}{2}$	4	11 $\frac{1}{2}$	35
36	1	7	2	1	2	6 $\frac{1}{2}$	3	1	3	7	4	1 $\frac{1}{2}$	4	7 $\frac{1}{2}$	5	2	36
37	1	7	2	1	2	7	3	1 $\frac{1}{2}$	3	7 $\frac{1}{2}$	4	2	4	8	5	2 $\frac{1}{2}$	37
38	1	7 $\frac{1}{2}$	2	2	2	8	3	2 $\frac{1}{2}$	3	9	4	3 $\frac{1}{2}$	4	10	5	4 $\frac{1}{2}$	38
39	1	8	2	3	2	9	3	4	3	10 $\frac{1}{2}$	4	5 $\frac{1}{2}$	5	0	5	7	39
40	1	9	2	4	2	10	3	5	4	0	4	7	5	2	5	9	40
41	1	10	2	5	2	11 $\frac{1}{2}$	3	7	4	2	4	9 $\frac{1}{2}$	5	4 $\frac{1}{2}$	6	0	41
42	1	10 $\frac{1}{2}$	2	6	3	0 $\frac{1}{2}$	3	8	4	3 $\frac{1}{2}$	4	11	5	6 $\frac{1}{2}$	6	2	42
43	1	10 $\frac{1}{2}$	2	6	3	1 $\frac{1}{2}$	3	9	4	4 $\frac{1}{2}$	5	0	5	7 $\frac{1}{2}$	6	3	43
44	2	0	2	8	3	3	3	11	4	7	5	3	5	11	6	7	44
45	2	1	2	9	3	4 $\frac{1}{2}$	4	1	4	9	5	5 $\frac{1}{2}$	6	1 $\frac{1}{2}$	6	10	45
46	2	2	2	10	3	6	4	2 $\frac{1}{2}$	4	11	5	7 $\frac{1}{2}$	6	4	7	0 $\frac{1}{2}$	46
47	2	3	3	0	3	7 $\frac{1}{2}$	4	4 $\frac{1}{2}$	5	1 $\frac{1}{2}$	5	10 $\frac{1}{2}$	6	7 $\frac{1}{2}$	7	4 $\frac{1}{2}$	47
48	2	4	3	1	3	9 $\frac{1}{2}$	4	7	5	4	6	1	6	10 $\frac{1}{2}$	7	8	48
49	2	4 $\frac{1}{2}$	3	2	3	11 $\frac{1}{2}$	4	9	5	6 $\frac{1}{2}$	6	4	7	1 $\frac{1}{2}$	7	11	49
50	2	6	3	4	4	1 $\frac{1}{2}$	4	11 $\frac{1}{2}$	5	9 $\frac{1}{2}$	6	7 $\frac{1}{2}$	7	5 $\frac{1}{2}$	8	3 $\frac{1}{2}$	50

TABLE IV.

Showing the immediate single Payment to be made by Persons of the undermentioned Ages in lieu of 1s. a Month payable up to Age 65, according to Table I., or during Life, according to Table III.

Age next Birth-day.	In lieu of Premium up to Age 65.	In lieu of Premium during Life.	Age next Birth-day.
20	£ s. d.	£ s. d.	20
21	12 1 0	12 12 0	21
22	11 18 0	12 9 5	22
23	11 14 11	12 6 10	23
24	11 11 10	12 4 2	24
25	11 8 8	12 1 6	25
26	11 5 5	11 18 9	26
27	11 2 2	11 16 0	27
28	10 18 10	11 13 2	28
29	10 15 5	11 10 5	29
30	10 12 0	11 7 7	30
31	10 8 6	11 4 8	31
32	10 4 11	11 1 9	32
33	10 1 3	10 18 10	33
34	9 17 6	10 15 11	34
35	9 13 9	10 12 11	35
36	9 9 11	10 9 11	36
37	9 6 0	10 6 11	37
38	9 2 0	10 3 10	38
39	8 18 0	10 0 9	39
40	8 13 11	9 17 9	40
41	8 9 7	9 14 6	41
42	8 5 3	9 11 4	42
43	8 0 10	9 8 2	43
44	7 16 3	9 4 11	44
45	7 11 7	9 1 8	45
46	7 6 9	8 18 4	46
47	7 1 10	8 15 0	47
48	6 16 9	8 11 7	48
49	6 11 6	8 8 2	49
50	6 6 1	8 4 8	50
	6 0 6	8 1 2	

EXAMPLE.—A person whose age next birthday is 25, wishing to secure 10*s.* per week in sickness until 65 years of age, would have to pay, according to Table I, 1*s.* 7*d.* per month, or until death, according to Table III, 1*s.* 11*d.* per month. By the above Table the same advantages may be secured by an immediate single payment, thus:—

[illegible]

IMMEDIATE ANNUITIES.—TABLE V.

Showing the Sum immediately receivable as Annuity, by Persons depositing with the Society £100.

Present Age.	Annuity for every £100.	Present Age.	Annuity for every £100.
	£ s. d.		£ s. d.
55	8 1 2	68	12 14 2
56	8 6 5	69	13 6 8
57	8 12 2	70	14 0 9
58	8 18 3	71	14 16 10
59	9 4 5	72	15 13 10
60	9 10 7	73	16 10 11
61	9 16 5	74	17 7 8
62	10 2 6	75	18 2 10
63	10 9 0	76	18 19 0
64	10 16 3	77	19 15 4
65	11 4 3	78	20 13 4
66	11 13 1	79	21 15 6
67	12 3 0	80	22 18 0

EXAMPLE.—A person aged sixty having a sum of £200 at his disposal, and wishing to invest it securely to the best possible advantage, may receive annually until death, by depositing that sum with the Society, £19 1s. 2d.

LIFE ASSURANCE.—TABLE VI.

Showing the Monthly Contributions payable up to the Age of Sixty-five, by Persons of the undermentioned Ages, to assure Payment of a Sum at Death.

Age next birth-day.	Monthly Contributions to assure at Death the Sum of						Age next birth-day.
	£5.	£10.	£20.	£30.	£40.	£50.	
	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	
15	0 4	0 6	0 10	1 2½	1 6½	1 10½	15
16	0 4	0 6½	0 10½	1 2½	1 7	1 11	16
17	0 4½	0 6½	0 10½	1 3	1 7½	1 11½	17
18	0 4½	0 6½	0 11	1 3½	1 8	2 0	18
19	0 4½	0 6½	0 11	1 3½	1 8	2 0½	19
20	0 4½	0 7	0 11½	1 4	1 8½	2 1½	20
21	0 4½	0 7	0 11½	1 4½	1 9	2 2	21
22	0 4½	0 7	1 0	1 4½	1 9½	2 2½	22
23	0 4½	0 7	1 0	1 5	1 10	2 3	23
24	0 4½	0 7	1 0	1 5½	1 10½	2 3½	24
25	0 4½	0 7½	1 0½	1 5½	1 11	2 4	25
26	0 5	0 7½	1 0½	1 6	1 11½	2 4½	26
27	0 5	0 7½	1 1	1 6½	2 0	2 5	27
28	0 5	0 7½	1 1	1 7	2 0½	2 6	28
29	0 5	0 8	1 1½	1 7	2 1	2 6½	29
30	0 5	0 8	1 2	1 7½	2 1½	2 7½	30
31	0 5	0 8	1 2	1 8	2 2	2 8	31
32	0 5	0 8½	1 2½	1 8½	2 3	2 9	32
33	0 5½	0 8½	1 3	1 9	2 3½	2 10	33
34	0 5½	0 8½	1 3	1 9½	2 4	2 10½	34
35	0 5½	0 9	1 3½	1 10½	2 5	2 11½	35
36	0 5½	0 9	1 4	1 11	2 6	3 0	36
37	0 5½	0 9½	1 4½	1 11½	2 6½	3 2	37
38	0 6	0 9½	1 5	2 0½	2 7½	3 3	38
39	0 6	0 10	1 5½	2 1	2 8½	3 4½	39
40	0 6	0 10	1 6	2 2	2 10	3 5½	40
41	0 6	0 10½	1 6½	2 2½	2 11	3 7	41
42	0 6½	0 10½	1 7	2 3½	3 0	3 8½	42
43	0 6½	0 11	1 8	2 4½	3 1½	3 10½	43
44	0 6½	0 11½	1 8½	2 5½	3 3	4 0	44
45	0 7	0 11½	1 9½	2 7	3 4½	4 2	45
46	0 7	1 0	1 10	2 8	3 6	4 4½	46
47	0 7½	1 0½	1 11	2 9½	3 8	4 6½	47
48	0 7½	1 1	2 0	2 11	3 10	4 9	48
49	0 8	1 1½	2 1½	3 1	4 0½	5 0	49
50	0 8	1 2½	2 2½	3 3	4 3	5 2½	50

ENDOWMENTS FOR CHILDREN.—TABLE VII.

Showing the Monthly Contributions required to secure to a Child a Sum payable on attaining the Age of Fourteen or Twenty-one years, the whole of the Monthly Contributions received to be returned should the Child die before attaining the specified Age, according to Rule 48.

Age next birth-day.	Contributions to secure at age 14 the sum of				Contributions to secure at age 21 the sum of				Age next birth-day.
	£5.	£10.	£20.	£30.	£5.	£10.	£20.	£30.	
	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	
1	0 8½	1 3	2 3½	3 4½	0 6	0 9½	1 5	2 0½	1
2	0 9	1 4	2 6½	3 8½	0 6	0 10	1 6	2 2	2
3	0 10	1 5½	2 9½	4 1	0 6½	0 10½	1 7	2 4	3
4	0 11	1 7½	3 1	4 6½	0 6½	0 11½	1 8½	2 5½	4
5	1 0	1 10	3 5½	5 1	0 7	1 0	1 10	2 8	5
6	1 1½	2 0½	3 11	5 9½	0 7½	1 1	1 11½	2 10½	6
7	1 3	2 4	4 6½	6 8½	0 8	1 2	2 1½	3 1	7
8	1 5½	2 9	5 4	7 11	0 8½	1 3	2 3½	3 4½	8
9	1 9	3 4	6 5½	9 7	0 9	1 4	2 6	3 8½	9
10	—	—	—	—	0 10	1 5½	2 9½	4 1	10
11	—	—	—	—	0 11	1 7½	3 1	4 6½	11
12	—	—	—	—	1 0	1 10	3 5½	5 1	12
13	—	—	—	—	1 1½	2 6½	3 11	5 9½	13
14	—	—	—	—	1 3	2 4	4 6½	6 8½	14
15	—	—	—	—	1 5½	2 9	5 4	7 11	15
16	—	—	—	—	1 9	3 4	6 5½	9 7	16

ENDOWMENTS FOR PERSONS OF ANY AGE.—TABLE VIII.

Monthly Contributions to secure £50 at the undermentioned Ages, with the right of withdrawing at any time, and also with the right of receiving back the whole Amount paid in, in case of Death, according to Rule 48.

Age next birthday.	Contributions to secure £50.							Age next birthday.
	30	35	40	45	50	55	60	
	Years of Age.	Years of Age.	Years of Age.	Years of Age.	Years of Age.	Years of Age.	Years of Age.	
15	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	15
16	4 8	3 3½	2 5½	1 11	1 7	1 3½	1 1	16
17	5 1	3 6	2 7½	2 0½	1 7½	1 4	1 1½	17
18	5 6½	3 9	2 9	2 1½	1 8½	1 4½	1 2	18
19	6 0½	4 0	2 11	2 3	1 9½	1 5½	1 2½	19
20	6 8½	4 4	3 1	2 4	1 10	1 6	1 3	20
21	7 7½	4 8	3 3½	2 5½	1 11	1 7	1 3½	21
22	—	5 1	3 6	2 7½	2 0½	1 8	1 4	22
23	—	5 6½	3 9	2 9	2 1½	1 8½	1 4½	23
24	—	6 0½	4 0	2 11	2 3	1 9½	1 5½	24
25	—	6 8½	4 4	3 1	2 4	1 10	1 6	25
26	—	7 11½	4 8	3 3½	2 6½	1 11	1 7	26
27	—	—	5 1	3 6	2 7½	2 0½	1 7½	27
28	—	—	5 6½	3 9	2 9	2 1½	1 8½	28
29	—	—	6 0½	4 0	2 11	2 3	1 9½	29
30	—	—	6 8½	4 3	3 1	2 4	1 10	30
31	—	—	7 5½	4 8	3 3½	2 5½	1 11	31
32	—	—	—	5 1	3 6	2 7½	2 0½	32
33	—	—	—	5 6½	3 9	2 9	2 1½	33
34	—	—	—	6 0½	4 0	2 11	2 3	34
35	—	—	—	6 8½	4 3	3 1	2 4	35
36	—	—	—	7 5½	4 8	3 2½	2 5½	36
37	—	—	—	—	5 1	3 6	2 7½	37
38	—	—	—	—	5 6½	3 9	2 9	38
39	—	—	—	—	6 0½	4 0	2 11	39
40	—	—	—	—	6 8½	4 3	3 1	40
42	—	—	—	—	7 5½	4 8	3 3½	42
44	—	—	—	—	—	5 7	3 9	44
46	—	—	—	—	—	6 8½	4 4	46
48	—	—	—	—	—	—	5 1	48
50	—	—	—	—	—	—	6 0½	50

ANNUITIES.—TABLE IX.

Showing the Monthly Contributions payable to age Sixty by Persons of the undermentioned Ages, to secure an Annuity to commence at that Age and to continue during Life.

Age next birthday.	Monthly Contributions to secure					Age next birthday.
	£5 4s. per annum or 2s. per week.	£10 8s. per annum or 4s. per week.	£15 12s. per annum or 6s. per week.	£20 16s. per annum or 8s. per week.	£26 per annum or 10s. per week.	
15	s. d.	s. d.	s. d.	s. d.	s. d.	15
16	0 8½	1 3	1 9½	2 4	2 10½	16
17	0 9	1 3½	1 10½	2 5	3 0	17
18	0 9	1 4½	1 11½	2 6½	3 1½	18
19	0 9½	1 5	2 0½	2 8	3 3½	19
20	0 10	1 6	2 1½	2 9½	3 5½	20
21	0 10½	1 6½	2 3	2 11	3 7½	21
22	0 11	1 7½	2 4	3 1	3 9½	22
23	0 11½	1 8½	2 5½	3 3	4 0	23
24	1 0	1 9½	2 7	3 5	4 2½	24
25	1 0½	1 10½	2 9	3 7	4 5	25
26	1 1	1 11½	2 10½	3 9½	4 8	26
	1 1½	2 1	3 0½	4 0	4 11	

TABLE IX.—(Continued.)

27	s. d.	s. d.	s. d.	s. d.	s. d.	27
28	1 2	2 2½	3 2½	4 2½	5 2½	28
29	1 3	2 4	3 4½	4 5½	5 6	29
30	1 4½	2 5½	3 7	4 8½	5 10	30
31	1 5½	2 7	3 9½	4 10	5 12½	31
32	1 6½	2 9	4 0	5 3½	6 7	32
33	1 7½	2 11	4 3	5 7½	7 0	33
34	1 8½	3 1	4 6½	6 0	7 5½	34
35	1 10	3 6	5 2	6 10	8 5½	35
36	1 11½	3 8	5 6	7 3½	9 1	36
37	2 1	4 0	5 11	7 10	9 8½	37
38	2 3	4 3½	6 4	8 4½	10 5½	38
39	2 4½	4 7	6 10	9 0½	11 0	39
40	2 7	4 11½	7 4½	9 9	12 1½	40
41	2 9½	5 4½	7 11½	10 6½	13 1½	41
42	3 0	5 10	8 7½	11 5½	14 3	42
43	3 3	6 4	9 4½	12 5½	15 6½	43
44	3 6½	6 11	10 3	13 7½	17 0	44
45	3 10½	7 7	11 3	14 11½	18 7½	45

ANNUITIES.—TABLE X.

Showing the Monthly Contributions payable up to Age Sixty-five, by persons of the under-mentioned Ages, to secure an Annuity to commence at that Age and continue during Life.

Age next birthday.	Monthly Contributions to secure					Age next birthday.
	£5 4s. per annum or 2s. per week.	£10 8s. per annum or 4s. per week.	£15 12s. per annum or 6s. per week.	£20 16s. per annum or 8s. per week.	£26 per annum or 10s. per week.	
	s. d.	s. d.	s. d.	s. d.	s. d.	
15	0 6	0 9½	1 1½	1 5	1 8½	15
16	0 6	0 10	1 2	1 5½	1 9½	16
17	0 6	0 10½	1 2½	1 6½	1 10½	17
18	0 6½	0 10½	1 3	1 7½	1 11½	18
19	0 6½	0 11	1 3½	1 8	2 0½	19
20	0 7	0 11½	1 4½	1 9	2 2	20
21	0 7	1 0	1 5	1 10	2 3	21
22	0 7½	1 0½	1 6	1 11	2 4½	22
23	0 7½	1 1	1 6½	2 0	2 5½	23
24	0 8	1 2	1 7½	2 1½	2 7	24
25	0 8½	1 2½	1 8½	2 2½	2 9	25
26	0 8½	1 3	1 9½	2 4	2 10½	26
27	0 9	1 4	1 10½	2 5½	3 0½	27
28	0 9½	1 4½	2 0	2 7	3 2	28
29	0 10	1 5½	2 1	2 8½	3 4½	29
30	0 10	1 6½	2 2½	2 10½	3 6½	30
31	0 10½	1 7½	2 4	3 0½	3 9	31
32	0 11	1 8½	2 5½	3 2½	3 11½	32
33	1 0	1 9½	2 7	3 5	4 2½	33
34	1 0½	1 10½	2 9	3 7	4 5½	34
35	1 1	2 0	2 11	3 10	4 9	35
36	1 2	2 1½	3 1	4 1	5 0½	36
37	1 2½	2 3	3 3½	4 4	5 4½	37
38	1 3½	2 5	3 6	4 7½	5 8½	38
39	1 4½	2 6½	3 9	4 11	6 1½	39
40	1 5½	2 8	4 0	5 3½	6 6½	40
41	1 6½	2 11	4 3½	5 8	7 0½	41
42	1 8	3 1½	4 7	6 1	7 6½	42
43	1 9	3 4½	4 11½	6 6½	8 1½	43
44	1 11	3 7½	5 4	7 0½	8 9½	44
45	2 0½	3 11	5 9	7 7½	9 6	45
46	2 2½	4 2½	6 3	8 3½	10 3½	46
47	2 4½	4 7	6 9½	9 0	11 2½	47
48	2 7	5 0	7 5	9 10	12 3	48
49	2 10	5 6	8 1½	10 9½	13 5	49
50	3 1	6 0½	8 11½	11 10½	14 9½	50

THE CHRISTIAN WITNESS.

TO ADVERTISERS.

THE guaranteed Monthly Sale of the CHRISTIAN WITNESS being upwards of Thirty Thousand Copies, diffused throughout the three Kingdoms, renders it incomparably the most advantageous medium for Advertisements of Books, Schools, Sales of Property, Charitable Institutions, Apprentices, Servants, or Situations Wanted, and General Business.

THE FOLLOWING IS THE VERY LOW SCALE OF CHARGES:—

Five lines and under, 8s. 6d.; and Two Shillings a line beyond. Bills of two leaves stitched in, Five Pounds; four leaves and upwards, Five Pounds Ten Shillings.

. Advertisements cannot be inserted until paid for (if from the country) either by a remittance, which may be made through the Postmaster in any post town, or by an order for payment in London.

The insertion of Advertisements received after the 23rd cannot be secured.

N.B.—All Advertisements and matters relating to business to be sent to the Publisher. All Communications, Books, &c., for the Editor, to be addressed, post-paid, to him at the Publisher's.

LONDON, DECEMBER 1, 1845.

INCOME-TAX AND VOLUNTARY CONTRIBUTIONS.

THE following communication is one for which thousands will be thankful to our penetrating friend, who has certainly made a discovery of no slight importance to a most deserving class of men, who have hitherto grievously felt this heavy impost:

To the Editor of the Christian Witness.

SIR,—It has been suggested to me that the publication of the following correspondence in the WITNESS may save some who can ill afford it the payment of the *Income-Tax*. I fear the whole of your space for December is pre-occupied; if not, pray insert this, and oblige, with many others,

Yours faithfully,

Kentish Town, Nov. 3, 1845. C. F. V.

(COPY.)

"The Rev. Charles Fox Vardy, A.M., will feel obliged by Charles Pressly, Esq., informing him whether, his income being derived exclusively from the voluntary contributions of his hearers, he is bound to return the same, for the purpose of assessment under the Property-Tax Act.

"91, Gloucester-place, Kentish Town,
"October 27, 1845."

(REPLY.)

"Stamps and Taxes,
"Somerset House,
"November 1, 1845.

"Sir,—In reply to your letter of the 27th ult., I have to acquaint you, that if your income be derived solely from voluntary contributions, you are not required to make a return of the same for assessment under the Property-Tax Act.

"I am, Sir,

"Your obedient servant,
"CHARLES PRESSLY.

"The Rev. C. F. Vardy."

CHRISTIAN LIBERALITY.

AN excellent pastor, in one of our country churches, has sent us a copy of the following note. Oh for thousands of such readers!

"Rev. and dear Sir,—I have been a constant reader of the CHRISTIAN WITNESS, and have been very much surprised at my own ignorance on a subject of so much importance as the duty of church members toward their ministers. That subject has been very much dwelt upon the last few months, but especially August. There is one piece headed, 'Hearers and Hearing.' I should rejoice to see that book in the hands of every Congregationalist. The writer begs your acceptance of this small trifle (*a half-sovereign*) from one who has thought too much of the world, and too little of a faithful servant of God.

"Yours very sincerely,

"THE WRITER."

THE MISSIONARY PAINTER.

A WORTHY Christian pastor, of the Baptist body, has sent us *ten pounds* for the London Missionary Society, the contribution of a Pædobaptist friend, and which is one of very considerable interest. His friend, the donor, he states, in early life longed for missionary labour abroad; but constitutional delicacy seemed to forbid, and, from the cast of his genius, believing he should succeed better as a painter than as a preacher, to this he accordingly gave himself, with a firm resolve to devote the entire profits of his labour to the Missionary cause; a resolve to which, being independent of his labour, he has stedfastly kept. But while his pencil was busy, his pen was not idle; he employed it in the preparation of addresses, lectures, &c., to Sunday-school children,—and the result is a volume, which is now before us; and the ten pounds already mentioned is the first portion of profits from the sale. When the edition is sold off, there will be some twenty pounds more, all of which will be given to his favourite object, as carried on by the London Missionary Society. Of this volume it is enough to say, that prefixed to it there is a preface from the pen of Mr. Sherman, in which that excellent judge of such matters says, "It is a valuable production

—simple in its style—enlivened by anecdote—illustrated by subjects familiar to children, and, above all, contains much of the gospel." Reader! do you deal in Christmas presents, or New Year's gifts?

THE CHRISTIAN WITNESS, 1846.

THE approach of a New Year solemnly reminds us that time is passing rapidly away; or, to use a more awakening and less deceptive phrase, that we ourselves are passing rapidly away; and that what of time remains, becomes important in proportion as it becomes less. Since our labours began, death, in a circle of readers such as ours, must have made great havoc. Many eyes who were wont to look with interest upon our pages are now closed to all beneath the sun; and not a few more will be sealed before that which we now pen shall have reached its destination. From facts so solemn we desire to learn the official lesson which they impart, and while others and ourselves are in the land of the living, to use increased diligence to augment the utility of our own labours, and thus to increase the intelligence, holiness, and comfort of those whom it is our honour and privilege to instruct. Again, then, it becomes our duty to call on the host of our faithful friends to stand forward afresh, and use their best endeavours to fill up those blanks in the circle of our readers that death has made. But they will, of course, not rest satisfied with this; they will do what in their power lies to increase the number of our supporters. Let them not forget our *minimum* of 50,000: If they are not wanting to us, we shall open 1846 with, at least, 40,000. We were never so near that number as now. From another page it will be seen that the WITNESS has been steadily rising throughout the year, and that it ascended upwards of 500 during the last three months, dating from July, in the following gradations:

Back and Current Numbers sold:

July . . .	32,020
August . . .	32,119
September . . .	32,328
October . . .	32,538

By the end of this year we shall probably have risen to full 33,000; and then only 7,000 more will be wanted to reach 40,000; and if once we were there, we shall be over four-fifths of the journey to 50,000. The interests of the FRIEND must not be allowed at all to interfere with those of the WITNESS, and our zealous helpers will, at once, see the propriety, duty, and necessity of proceeding in regard to the WITNESS as

if the project of the New Magazine had no existence. We have, if possible, more anxiety about the Old than about the New organ. The degree in which the public interests are bound up with the WITNESS is incalculably greater than it can ever be with respect to the FRIEND. The proportions in which, we think, the matter between the two should proceed relative to circulation, are these, 1 to 5; 50,000 CHRISTIAN WITNESS, and 250,000 CHRISTIAN'S PENNY MAGAZINE. A circulation to the extent of these numbers, respectively, and in these proportions, we should consider so far gratifying. When we have seen this, our ambition for the good of our country and of mankind will, to some extent, be satisfied. In one view the power of a Journal is in the ratio of its numbers. It matters comparatively little what be its integrity, its intelligence, or its vigour, if its circulation be narrow. This has hitherto always been the calamity of the bulk of Denominational Magazines. Their existence has been in constant jeopardy. Even that of those of pre-eminent merit among them has often been, for years together, in one constant crisis. But organs so circumstanced can never render other than feeble and limited service to the cause of truth. Whatever the ability that guides them, they never can either create public opinion, or decide questions where extant opinions are conflicting,—they never can lend really efficient advocacy to great subjects,—they never can work the cure of wide spread and established evils. Editors, so situated, not seldom, even upon occasions of the first moment, must speak with gags in their mouths, and move with fetters at their feet. They dare attempt nothing beyond theological common-places, trite truisms, and soft sentimentalities. Now, a Denominational Magazine ought to be in circumstances to perform every class of duties without fear of consequences. It ought to be able to deal with erring individuals, how eminent soever; with public institutions, how popular soever; with societies great and small; with single churches and with whole communities, its own and others; and to speak to each and all of them the truth in love, whether they will hear or whether they will forbear. Thus an organ, to be useful, must be at all points powerful,—powerful from its general ability and editorial industry,—powerful from popular confidence in its integrity,—powerful from popular sympathy with its spirit, principles, and purposes,—and powerful from the multitude of its subscribers. It ought, in this latter respect, to be so strong that the loss of fifty, or five hundred, or even a thousand readers,

sustained because of the faithful performance of duty on any great emergency, could not only not peril its existence, but would not be seriously felt. The general resource of men, offended by reproof, or by correction, direct or by implication, is, to fling up their Newspaper or their Magazine,—a game of which certain people are fond, in proportion to the known feebleness of the offending party. When it is known to be useless, it is less frequently resorted to. Is it then the wish of our readers that the WITNESS should hold on its upright, fearless, and beneficent course? If so, let them conspire as one man to swell its circulation! Let them encourage themselves by the assurance that, humanly speaking, this has been hitherto its strength. But for this it could not have effected a tythe of the good of which it has been the humble instrument. But for its strength, like many others, it must have spoken with bated breath and measured phrase. By its fidelity it has often lost subscribers, men worthy but not wise, who have injured themselves by way of punishing the CHRISTIAN WITNESS; but where one withdrew, in such cases, ten advanced! The public have placed the WITNESS in a situation to deal with the churches as faithfully, as fearlessly, as the chief organs of the daily press deal with the men and the affairs of the world. This is a new thing in religious magazine literature. The religious world has suffered much and long for the want of an intelligent, vigilant, upright, and faithful censorship. Folly and error of all sorts have enjoyed a virtual license to roam at large and ravage the gospel vineyard; and hence a multitude of evils have prevailed which such a press might have wholly prevented, or have corrected, or have annihilated. Let our readers, then, make it a paramount object to maintain and augment and consolidate the independence of the CHRISTIAN WITNESS. Let there be no slackening till they have enabled us to write the figures—50,000!

NEWSPAPER PRESS.

WE are gratified to learn that the remarks and suggestions contained in our report of the Union Meeting at Manchester, on the subject of the Newspaper Press, have excited considerable attention among reflecting people in various parts of the country. But the thing should not terminate in cordial expressions of approval; something should be done! First, matters require to be set right in the metropolis: a daily paper is wanted to expound, enforce, and defend the great principles of civil and religious liberty,

and generally to advocate the interests of truth and righteousness, in all the length, breadth, and endless variety of their applications. Such an organ ought to represent the highest forms of intellectual and literary power that money can command, and that the ranks of Nonconformity can supply. Secondly, our twice-a-week journalism ought to be invigorated, and its circulation extended tenfold. And thirdly, a weekly paper, not what is called a "religious" paper, but a general journal, discussing all questions on right principles, and tutoring the minds of the masses to the duties of Christian citizenship, ought to be established. Such a journal should issue weekly at the least 50,000 copies. At this moment nearly the whole of the daily press, with all its weight of wealth, intellect, knowledge, moral power, and social prescription, is arrayed against the chief of our most cherished principles. What have we to oppose to this mighty phalanx? The darts of Priam! But the matter should not rest even with such a consummation. Organs of the first ability ought to be established in all the great towns and cities of the nation. This is essential to the best interests of true religion, and generally of our country. In such places, with two or three noble exceptions, we are nowhere adequately represented. Why is this? Because Nonconformists have never thought of it as an object, nor made it a business; it has been left wholly to chance and to individual enterprise, which has generally been but poorly recompensed. Would that a portion of the talent, wealth, and toil which many worthy gentlemen have recently been devoting to Bedlam speculations in railways had been consecrated to this great, patriotic, and Christian undertaking! In the long run they would have found it an incalculably more productive investment. There are not many projects that hold forth so splendid and yet so certain a prospect as this, even to the monied portion of good men. Under proper management, a large number of great properties might in this way be created. Take for example the *Norfolk News*, a paper of some twelve months' standing, which is already able to boast a circulation of about 2000 copies weekly! Its proprietors may well say that "the success which has attended the establishment of this paper has exceeded the most sanguine expectations of its friends." It is a valuable property, created at once by sanctified talents and philanthropic enterprise. Again, there is that able and excellent journal, the *Glasgow Examiner*, of which the eighty-fourth number is before us, which started with an impression of 2000 weekly, and is now issuing from 3000 to 4000: and still ad-

vancing. "What a property is this! Surely these facts will open the eyes of our opulent schemers, and teach them that true and enlightened Christian philanthropy is one of the shortest and most certain paths to fortune.

CHINESE COLLECTION, HYDE-PARK CORNER.

In the present Number of the CHRISTIAN WITNESS will be found an advertisement announcing the approaching close of the Chinese Collection; with the information that the various schools in the metropolis (particularly Sabbath-schools) will be admitted to view this museum on reasonably *reduced terms, per hundred scholars!* In this the object of Mr. Langdon is to afford the youth of our schools some knowledge of that vast Empire; and it is admitted by all, that a more faithful portrait of China and the Chinese than this Museum does not exist. Our readers will concur in the great truth, that no lesson is so well impressed upon the youthful mind as that which is rendered permanent by truthful representations. Remembering this fact, and the approaching removal of the collection from this country, we beg to draw the attention of the superintendents of the various schools in London to the opportunity now afforded them by the considerate kindness of Mr. Langdon.

CHARACTER OF WESLEY.

We greatly wish that all our readers, of the more educated class, would follow the example of a number, who are not satisfied to continue more passive students of our pages, but desire to contribute their share to the public good. Much contained in our columns, taken by itself, is necessarily incomplete, and intended to be suggestive; it is, therefore, desirable that the points started by one writer should be followed up by another. The principle may be extended to facts, anecdotes, and circumstances, as well as to arguments and essays on general subjects. The extensive adoption of this course would not only much lighten our labours, but enhance

the value of our columns. For example, with reference to a recent article, Sir John Bickerton Williams thus writes:—

"The Hall, Wem, Nov. 8th, 1846.

"The article, which appeared in the CHRISTIAN WITNESS last month, entitled 'John Wesley,' must have interested many. I, for one, felt gratified in the honour thus done to the memory of a great and good man, whose self-denying devotedness to the cause of our Lord Jesus Christ has seldom, if ever, been surpassed.

"The following circumstance was told me not long ago, by my venerable neighbour, Mr. Gough, and may serve to deepen the impression already produced by your pages.

"About sixty-two years ago Mr. Gough had occasion to travel through various parts of the kingdom; and among other places he visited Bristol. It was winter. He there heard Mr. Wesley announced to preach on a given morning, at a room in Broadmead, at five o'clock. An unusually heavy storm of snow fell the preceding night, and continued that morning, so that the streets were almost literally blocked up. At five o'clock, however, Mr. Gough entered the room. Mr. Wesley and one individual were there. No sooner was Mr. Gough seated than, the time for service having arrived, Mr. Wesley rose. 'We are now,' said he, 'within the compass of the promise, and I will preach.' He did so, to a congregation consisting of only two persons.

"Possessing a letter in Mr. Wesley's own hand, which has never, I believe, seen the light, it will make a valuable addition to the foregoing anecdote; and as it may suit many besides the party to whom it was addressed, I have the more pleasure in communicating it.

"London, Nov. 18th, 1766."

"My dear brother,—You must in no wise return to your father's; it would be at the price of your soul. You have already made the experiment, and you made it long enough, till you had well nigh quenched the Spirit. If you should leap into the furnace again, how could you expect that God would bring you out? As to your temptation concerning preaching, it is nothing uncommon. Many have had it as well as you; and some of them, for a time, gave place to the devil, and departed from the work. So did John Catermole; so did James Morgan; but God scourged them back again. Do not reason with the devil; but pray, wrestle with God, and he will give you light. I am your affectionate brother,

"JOHN WESLEY."

"To Mr. Will. Orp, at Mr. Dickinson's, near the Dolphin, in Birmingham."

Temperance.

DR. LEES.

HAVING received several well written letters from apparently respectable correspondents, in defence of Dr. Lees, we state once for all that

we can have no controversy on the business. Of that gentleman we have no personal knowledge, and against him we have no personal pique. We have long thought, and, in our remarks we affirmed, that the effect of his labours

was seriously evil with respect to the cause he is embarked in. We know as a fact, that he has alienated, and is continuing to alienate multitudes of Christian men in this land from the Temperance movement; and we have a conviction which nothing can shake, that, on his principles, the great question can never be conducted to a successful issue. The introduction of the subject among the churches, and its advocacy upon any other ground than that of expediency, has uniformly been, is, and can only be productive of "strife, confusion, and every evil work." This is all that we affirmed concerning Dr. Lees. Mr. Barrow is responsible for his own statement, and is prepared to stand by it. Mr. Green requires no defence from us. If Dr. Lees has been wronged by either of them in the *WITNESS*, an equal space will be readily accorded to him for his defence.

TEMPERANCE JOURNALS.

SINCE our last, we have received the second Number of the *Scottish Temperance Review*, which is double the size of the first; it contains the same number of pages as the *CHRISTIAN WITNESS*, with about three-fourths of the matter, and is sold at the same price. We would suggest to its worthy conductors the propriety of a handsome wrapper, chiefly because of the class for whom it is more especially intended. They will also permit us to hint a lesson experience has taught us, that they have a great deal too much nonpareil; they will be inundated with complaints about it. Minion is the smallest type that will be endured in such a work; and even that will be unsatisfactory to multitudes. We very cordially commend the work, as admirably adapted to do for Scotland what *Cook's National Temperance Magazine* is so ably doing for England. We are glad to see that it is in contemplation to reduce this latter valuable work to *fourpence*, and to get up a stamped edition. In addition to the general excellence of this Journal, for many months past, it has derived much increased interest from the copious reports it has given of the triumphant progress of Dr. Grindrod throughout the land. That gentleman is doing great things for his country and for mankind. The numbers reported in the *Wesleyan*, enrolled since last July, as the result of his labours, are nearly as follow:—Congleton, 1400; Macclesfield, 4000; Doncaster, 1100; Rotherham, 1000; Whitehaven, 900; Cockermouth, 600; Carlisle, 2000; Newcastle, 1400; South Shields, 900. We have not included North Shields or other minor calculations in our summary. The re-

sult of four months' exertions has been an accession of about 15,000 new converts, including ministers, members of the legal profession, and about ten medical men. This account does not include, at least, twenty times the number whose conduct has been more or less influenced by an advance of knowledge on a subject so deeply interesting to the welfare of the human species. The total number of pledged converts obtained by Dr. Grindrod since the commencement of his present mission, amounts to upwards of 50,000. Through an inadvertence we omitted, in our last, to mention the *National Temperance Advocate*, published under the superintendence of the Committee of the British Association. This valuable organ circulates 9500 copies monthly, double the number, we are informed, of any other Temperance journal. The Secretary apprises us, that no fewer than 3000 of these copies are sent gratuitously to ministers of the gospel at home, missionaries, magistrates, and medical men. It may supply another item to the encouragement of the friends of gratuitous circulation, when we add that it was by this journal, gratuitously sent to us, and by this alone, that our attention was first directed, in good earnest, to the subject of total abstinence.

AN INTERESTING EXPERIMENT.

THE following letter is from a correspondent of high respectability, who has repeatedly appeared to advantage in our pages. His interesting statement merits very careful consideration:

To the Editor of the Christian Witness.

Sir,—In common, I doubt not, with thousands of your readers, I have felt a deep interest in the part you have taken in forwarding the temperance reformation. The subject needs to be kept before the readers of the *CHRISTIAN WITNESS*, from month to month; and therefore you may possibly consider the following particulars relative to individual experience, not wholly unworthy of a place in your columns.

Somewhat more than eight years ago, a friend drew my attention more closely to the utility of total abstinence from intoxicating drinks, as a means of reclaiming drunkards, as proved by experiments previous to that period, in the north of England and in America. We had both been members of the original Temperance Society for some years, but saw no drunkard reclaimed; and as beer was, in our neighbourhood, the principal means of intoxication, it was plain that a pledge of abstinence from ardent spirits alone could never reach the case of the many wretched victims of intemperance whom we saw around us. We well knew (having long been visitors of the sick and

poor) that it was not *gin*, but *malt-liquor*, which was the great snare of the working men, and the chief agent in reducing their families to pauperism and wretchedness, even where it did not lead to habitual drunkenness. We felt for our fellow-men, and thought it high time that something should be done, or attempted, for their deliverance. To our minds it was evident that nothing short of total abstinence could prove an effectual cure for intemperance; and it was equally clear, that if a total abstinence society was to be formed, it must be commenced by temperate persons. We first agreed to try whether we could personally abstain, without injury to our health; and after three months' trial we were quite satisfied on this point. We were willing to exercise the requisite self-denial, and to make what we then deemed a little personal sacrifice, for the good of others. We then invited a few Christian brethren, of various denominations, to unite in a prayer-meeting, in reference to this object; and subsequently, on the 1st of November, 1837, a total abstinence society was formed. Twelve months after this, we could refer to fourteen persons reclaimed from habits of intemperance; and at the close of the fourth year, the number amounted to nearly one hundred, amongst whom were ten or twelve women. Time has tested the character of the reformation effected in these persons; and the result, although not in all cases satisfactory, has on the whole been truly gratifying. Many of them have been sober and industrious persons ever since. Some of them became decided Christians, and are now members of various Christian churches; and their families have reaped a corresponding benefit, beyond those of a merely temporal kind.

"But," it may be asked, "how was it with you who were previously very moderate drinkers of intoxicating drinks?" I answer, after the lapse of more than eight years, I have not known an instance of any individual having suffered from this little exercise of self-denial. So far from this, for my own part I can say, that I have received great personal benefit therefrom, which I looked not for; besides the joy of witnessing what I have just mentioned. For nearly twenty years I had been troubled, every winter, with a bad cough; but from the time I

wholly laid aside the home-brewed beer I had been used to, as a common beverage, my cough entirely left me. Having been for the same period otherwise in a weak state of health, I had been accustomed frequently to take medicine; but since then (upwards of eight years) *I have had no occasion for any medicine*, my bodily strength has been greatly increased; as a proof of which, I may mention, that being out, a few weeks ago, on a tract-distributing excursion, I walked one day *forty miles*, distributing my tracts on the road, *without any undue fatigue*.

The foregoing facts are narrated, with the hope that they may lead some to make a similar experiment, not merely for their own personal good, although this is not unimportant; but also that they, by their example thus assisting their efforts, may exert a like beneficial influence over others. For how can any one seek to persuade the poor inebriate to abandon the drink to which he is a slave, and which is conducting him at once to both temporal and eternal ruin, while he himself is in the daily habit of partaking, however moderately, of the same drink? Let every reader look around, and see how many, that once were reputable members of society, and even of Christian churches, have fallen through the use of these unnecessary and noxious drinks; and then let each say, whether (overlooking for a moment his own greater safety and probably more confirmed health) he can deem it too great a sacrifice, when asked to give up or to change his accustomed beverage, in order that he may be the instrument of restoring some one or more of these his fallen brethren. Especially let the young, ere their habits become inveterate, for their own sake, as well as for the sake of others, abstain. Young men among the working classes have peculiar need to be cautioned against the *odious habit of tobacco-smoking*, which so often leads to frequenting the public-house, and to tipping, with all their ruinous consequences. J. B.

Essex.

. We attach great value to this communication, which, we doubt not, will be read with much interest by multitudes. We hope our friends will give due currency to it by reading, or recital, or reference.—EDITOR.]

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES; OF THE BOARD FOR GENERAL EDUCATION; AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

MAGAZINES OF THE UNION.—The present Number completes the issue of the CHRISTIAN WITNESS for two years. This work was commenced with conflicting hopes and fears. It was an experiment, and its success a problem.

How the work has been conducted is now a question for the judgment of the public—how it has succeeded is a fact open to the knowledge of the public. It has however nearly reached the parental relation, and will lead forth its daughter, THE CHRISTIANS' PENNY MAGAZINE, on the First of January, 1846: and it cannot therefore be premature or unseasonable to bring into notice some of the general effects that have already resulted from this experiment in religious Periodical Literature.

First. It has proved that a fair use of the ad-

vantages afforded by commercial enterprise, and by mechanical skill and power, can command a greatly cheapened supply of religious periodical reading, as compared with all previous prices charged for works of that description. What is wanted by the MANY CAN be made cheap, because the purchasers are numerous: what is wanted by the MANY MUST be made cheap, or they will remain destitute, for their means are scanty. Thus the numbers of the people become their defence against their poverty. *They can have because they are many, what they could not have were they few*—unless commercial monopoly, or mistaken legislation, or unenterprising apathy comes in to hinder the action of this beneficent law. Oh, to see that law working its unimpeded course, and scattering wide its blessings, in respect to both the bread of man's food, and the bread of man's knowledge!

Secondly. It has shown that the scope of religious Periodical Literature requires to be opened and widened—that it ought to embrace many questions of general benevolence and knowledge hitherto neglected, and many topics of thought and inquiry hitherto surrendered wholly to worldly influences—that it ought not to be confined to the distinctive peculiarities of the several religious denominations, but should be made more various and comprehensive in its range. Thus it will be much more likely to be read by the public in general, and become much more interesting to those for whom it is specially appropriated, when the peculiar views it is intended to advocate are presented in their combination and harmony with all the interests of society, all the pursuits of man, and all the departments of endlessly varied, but always agreeing truth.

Thirdly. It has proved that wide fields of uncultivated mind are to be found even within the boundaries of what is called the religious world. What multitudes read little or nothing, seldom or never! How much mental torpor requires to be stirred! How much mental ignorance to be removed! And the results of the issue of the WITNESS have shown that all the blame of this uncultured and wilderness state of mind does not rest on those who are its subjects—that they are the victims of the neglect of others, as well as of their own—that they will extensively respond to efforts for their rescue and improvement—that these uncultivated tracts are not therefore barren, but may be reclaimed and made fertile—that the press is wanted to help the pulpit—that old books, however good, are not sufficient; but that all classes of the people want, in their several degrees,

contemporaneous literature,—that is, such reading as is written in the times, and with the times wherein they live, and wherewith they want a link of living sympathy which can be supplied only by frequent, lively, and small books, written by those who, being in the active church and world, can communicate warm and fresh to those whose position is more retired and remote, the information, thought, and feeling with which their own minds are charged, and their own hearts are beating. The BRITISH QUARTERLY REVIEW is doing this work nobly in one line—the CHRISTIAN WITNESS is doing it energetically in another—the CHRISTIANS' PENNY MAGAZINE will do the same in that more sparing manner that will harmonize with its design and its appropriate class of readers.

Fourthly. This experiment has shown that when supply is made skilfully in advance of demand, demand will follow—that there will be purchasers of the right article. This world's wisdom is not all folly. Much of it is as applicable and as needful in the affairs of the church as in those of its own native home. Let it be said, as without boasting or censure, so without offence,—religious Periodical Literature needs improvement—it should be cheaper in price, more various in topics, more lively and powerful in style—then it will command a wider sale, instruct more minds, promote more effectually benevolent objects, and maintain a more successful advocacy of truth. Besides this, recompensing the care and zeal in which it originates, it will furnish large profits, not for private emolument, but for public benevolence.

But the CHRISTIAN WITNESS is not alone in this start of improvement and advance. Why should it? How could it be alone in such a movement? Its example has not been seen and felt in vain. Other periodicals will not allow it long to surpass them without a struggle of generous emulation; and it is already endeavouring to surpass *itself*, in an offspring that promises to be still more vigorous and popular than the parent.

HOME MISSIONARY SOCIETY.

Suffering of the Poor from the Potato Disease.

THE pressing and earnest calls for help from some of the rural stations of the Society, in consequence of this wide-spreading calamity, seem to justify the Directors in giving it their first attention in the usual monthly statement. In towns the evil is less felt, as the potato is neither cultivated by the poor, nor is it, as in some villages, the chief article of food; the consequences are therefore confined. In towns, to the bad quality of the root, or the increased price which is paid for it.

There can be no doubt, that amidst much exaggeration in the public prints respecting the extensive failure of the crops, that the prospect is exceedingly gloomy in many parts of England, as it regards multitudes of industrious persons. The extracts which follow these remarks, from the Journals of two missionaries, one of them labouring in Dorset and the other in Devon, will give the reader some idea of the evils anticipated. The information which has been received from the missionaries from many of the English counties, shows different degrees of loss in this article of food, and the impossibility of ascertaining the real state of things for some time to come. One thing, however, is certain, that if famine may not be the lot of any, scarcity and severe suffering will be the lot of multitudes. Among these are to be found many of God's people, in secluded parts of the country, who are poor as to the world's goods, deprived, by their steady adherence to the principles of the gospel and of religious liberty, of much pecuniary assistance from parish funds and from benevolent individuals. They have endured many privations in ordinary circumstances, when the winter was cold and the persecution was hot. Twice since 1840 have the Congregational churches in London been specially appealed to for contributions to aid the afflicted members of Home Missionary churches. The help was promptly and liberally afforded, so that upwards of £800 was distributed, and hundreds of individuals shared in the kind sympathies of sister churches; many being preserved from much sickness, and probably death itself, by this timely aid. The gratitude felt by these humble Christians, no tongue can express. The tears they shed when such liberal and unexpected relief came to them from a distance, feebly indicated the emotions of their minds. There were many thanksgivings offered to God for his providential goodness.

The Directors had no intention of referring to this subject a month or two ago. They think there is unmixed evil in encouraging a spirit of dependence on fellow-creatures, either for temporal or spiritual good. Hence the great object kept in view by their agents is, to encourage a spirit of independence—to draw out all the energies the people possess—physically, intellectually, and morally—and to get them as soon as possible, by their own exertions, to support their families and to sustain the ministry of the gospel among themselves. They are encouraged to aim at this, however small the result may be at first, in the conviction that this is the healthiest and safest state of things among individuals and among churches of Christ. The present case, however, forms an evident exception. The affliction is not from man, but from God; and surely if Christians can aid their fellow-creatures who suffer more severely from the dispensation than themselves, it is their privilege to do so, and especially those who are of the household of faith. It may be added, that the duty becomes unquestionably more imperative when it is known that spiritual good communicated through our instrumentality has been the very means of exciting that sectarian spirit which may aggravate the evil of temporal suffering.

It is hoped that all that would be really necessary for helping the greatest sufferers might be obtained, if an *addition* was made to the

sacramental collection on the first sabbath in January. There is not the smallest wish to interfere with the prior claims of poor members; but as there are churches in London with very few such persons needing the aid of the church, it is hoped that a sufficient sum might be obtained, in town and country, by means of this appropriate collection, to meet the wants of the members of the churches. The matter is named now, that the pastors and deacons may consider the propriety of examining the subject before the close of this month.

Great Loss to the Poor in the Potato Crop—Liberality notwithstanding.

"I am happy to be able so state that in the strength of the Lord I am still enabled to prosecute the objects of the Home Missionary Society in this station. These efforts, in many instances, have been accompanied with the 'demonstration of the Spirit' in turning sinners from 'darkness unto light, and from the power of Satan unto God.' In the midst of poverty, error, and opposition, our people, I trust, are growing 'in grace and in the knowledge of our Lord and Saviour Jesus Christ.' The Directors, in reading the reports of the disease in the potato crop, have no doubt thought of and prayed for the poor villagers who come more immediately under their observation in the various districts embraced by the Society. In this locality the prospect is most gloomy, as two-thirds of the store potatoes are not fit to be used, and the one-third that is not yet affected cannot be depended on, until it is required for food. This is most distressing, and what the people will do I cannot tell, as the chief, and, in numerous families, the only living is nothing but potatoes. In the midst of this state of things I, although with a degree of reluctance, appealed to the congregation at C—M— on behalf of the funds of the Home Missionary Society, stating that the Directors must not be expected to support the gospel among those who did not do all they could themselves. On this occasion a general desire appeared to be excited to see if more could not be done. The attempt was successful, as some commenced subscribers, others increased, and several doubled their former contributions. Although the whole amount will be but a small sum, yet it proves the estimation in which the gospel is held, and the gratitude of the people to the Society for its long continued and valuable favours. In order to cherish this spirit, we held a public meeting in the chapel, which was well attended, notwithstanding the evening was very wet. Numbers had left their work in the fields with their clothes drenched, and there was scarcely a family in the place where the children were not suffering most distressingly in the measles. These things were not anticipated when the time of the meeting was fixed. We were favoured with addresses by Rev. B. Kent, of Barnstaple, and the Rev. R. Thompson. J. Jones, Esq., of Ilfracombe, came to assist us on this interesting occasion. The collection was very good, and indicated the willingness of the people to do all they can at this their time of inevitable deficiency. The friends who addressed the meeting left, expressing themselves highly gratified at what they had witnessed, while your agent and the people of his charge were enabled to thank God and take courage."

Potato Disease and Anticipated Suffering.

"At present much gloom rests upon the minds of our poor on account of the great failure of the potato crop. How the poor are to be fed we cannot divine. Field after field is ploughed up not fit for the pigs to eat, and those which are dug are many rotten; the few that are good very small. We hope a gracious Providence will interpose; but with us many will cry for bread, and behold the Lord hath sent 'cleanness of teeth.' When the potato crop is at the best, my flock, in numberless instances, are never but on the verge of want. May the Lord rebuke us not in anger, but in love. For a minister to dwell in the midst of such naked poverty, who is from desire the pastor, as well as the missionary, is to draw upon his feelings most painfully, and leads him to heave many a sigh and shed many a tear over sufferings he cannot relieve, and privations he can but alleviate in a small degree."

The following extracts from the journals of missionaries furnish a variety of facts, some discouraging, and many that are encouraging. It is considered best to show that all the stations are not alike prosperous and progressive, but at the same time to give evidence that the agents are actively engaged in their proper work, and in the midst of difficulties looking to God for his special blessing. Every reader will see the necessity that exists for the extension of this kind of agency in every destitute part of England.

Labour and earnest Desire for Success.

"The Congregational Board on Education have promised £10, and we have obtained a master. I now regard the experiment as a successful one. The school is established. The chapel continues to be filled on Sunday nights.

"P——. The state of this part of my station remains as in times past. Everything is stereotyped here. Attendance, members, collections, subscriptions, &c., are so much alike, that the report of one month would need little altering to fit the same month in any year. Oh, for the fire from heaven to descend and melt the ill-set plate, and the Spirit's disposing power to recast the whole in a form of heavenly mould!

"S——, M——, K——, and E—— manifest symptoms of increasing desire to hear the word, more especially E——. Here I have been expecting to be compelled to give up the field to water regeneration and strong drink, through the death of the man in whose house I preached. I had been warned off his estate by one landowner, and expected the influence of the court would keep close every cottage. I have now a more convenient house offered me, in which I preached on the 19th, when, as this report will show, we had, for E——, an extraordinary congregation.

"W—— and W—— appear in this report having, by late arrangements, become parts of my station; they are my extreme points, and are nearly thirteen miles asunder. These are taken up to fill the vacancy formed by abandoning Upper H—— and D——; each place will be supplied with a Lord's-day service, an arrangement I wish to make, had I instruments, for each of the eight places of which my station is at the present time composed.

"W—— I have more than once returned, as

a place within eight miles, destitute of the gospel. It is as large a place as P——. Though nowise prepossessing in its present appearance, it is, in many respects, the superior place of the two. Its ruined castle, once the abode of the line of York, is a fit emblem to set forth the moral and spiritual state of its inhabitants. The nettles that cover the ruins of the castle, and spread and luxuriate on the site of the banqueting-hall of the Mortimers, are not more rank than the Puseyism of the parish church.

Advantages, Direct and Indirect, of the Home Missionary Society.

"I do not know that I can better secure the object of the Directors in receiving a monthly journal from their missionaries, than by giving a few of those remarks I was led to make at our association meeting last week, which I now do very briefly.

"It is a painful thought that hundreds of thousands of our fellow-countrymen do not hear the gospel, especially in such districts as those chosen by the Home Missionary Society for moral and spiritual cultivation. It requires little to show that the people need the gospel in such places. They need it to open their eyes, renovate their hearts, and furnish them with those consolations they so much need in their sorrows, privations, and poverty. On the stations which I occupy many there are who seldom attend a place of worship, and many others who do and yet never hear the gospel. Instead of it they hear of morality, ritual religion, and much of baptismal regeneration, whilst conversion is scoffed at as impossible to those who have been regenerated by baptism. It is a solemn thought that multitudes are thus led in the dark, and are in the highway to death. When I think of these facts, I am more than ever impressed with the importance of the labours of the Home Missionary Society, and of the solemn position which its missionaries occupy. Every one sent out to publish the everlasting gospel, and keep the great doctrines of justification by faith and sanctification by the Spirit of God before the minds of the people, is a light in the surrounding darkness—a breakwater to keep back the tide of error—a soldier of the cross, to fight the good fight of faith. The result of their labours, even indirectly, must be beyond the power of calculation. Were it not for such men, many a district would not only be left in darkness, but in a state of inactivity, perhaps something like a stagnant lake, over whose surface no wind blows to moderate its pestilential atmosphere. Missionary labours stimulate others to activity. On my station we have had two churches rebuilt, and one is in process of repair. Also one school has been built, and two others are building. I feel confident that much of the movement which this represents has originated in what has been done by the friends here for education, &c., during the last five years.

"I may mention an incident in connection with the repairs of the church referred to which will show what is done indirectly. Some nine months ago I sent a book on the voluntary principle to a wealthy gentleman in this neighbourhood, for which he thanked me, and said though he did not exactly see as the writer, he had derived considerable profit from its perusal. Now this very gentleman has subscribed his voluntary £300 for the repair of the church, which will

prevent a rate being forced upon the parish! I think it is fair to infer that the work alluded to had some connection with what he has done.

"But I take a still higher view of the labours of the Home Missionary Society in the direct results of missionary efforts. Not the least, I conceive, is in preparing the surplus population of the rural districts for entering the larger towns. Numbers have already gone, and numbers more must go. Shall they go steeped in ignorance and vice, or impregnated with error? or shall they go with their eyes opened, and their hearts renovated by the Spirit of God? This must depend, in many instances, upon the labours of the Home Missionary Society. I can look upon many who were once in our congregations, or in fellowship with us, who are now united with churches, to the east and the west, to the north and to the south, some of them diligently and usefully occupied in labours of love, whilst one is studying with a view to the Christian ministry in a distant part of the country. Among many things to discourage me, these have served to cheer me after seven years' toils; but one of my most pleasant reflections is to think of the fruit which has been gathered to eternal life. Whilst many a large church has had to deplore, amidst its numerous hearers, how few have been added to its fellowship when compared with what might be expected, the Home Missionary churches have not lacked the dew of the Divine blessing, though the congregations have been sometimes small and persecuted. This has been our case. God has set his seal to his own word in additions to the church; and in those instances in which he has called some away from us by death, we have had to rejoice in seeing the grace of God eminently displayed in them, and how those truths they have received have cheered them in the hour of death. May those that remain 'follow them who through faith and patience now inherit the promises.'"

Great Wickedness in the midst of Christian Activity.

"It is a prevailing opinion that this place is greatly improved from what it was, and I fondly hope this is the case, and that our labours have been somewhat subservient to this end. But the belief of its improvement implies the awfully immoral state of the people in time past, and this indeed is verified on every hand. This place was proverbially and pre-eminently wicked for its population; it furnished more work for constables and gaolers than any part of the county besides. Yet nothing like complacency may be felt with the present appearances of improvement, because of the still remaining aboundings of ungodliness; nothing is accomplished in comparison with what remains to be done.

"Let us attempt the ungracious task of particularising some of the awfully evil practices here prevailing. As one of the most shocking and most prevalent, I cannot but instance profane swearing. It is a frightful fact that great numbers, not only of the harder sex and of dissolute habits, are guilty in this thing, but females, aye, young and in appearance amiable females, are guilty; even young girls and children habitually utter and imprecate damnation on themselves and others. Of a great number collected together, it is acknowledged that, with but few exceptions, they all swear!

"Sabbath-breaking, again, is fearfully general.

Shopping, baking, travelling is done on the Lord's day, without scruple, by many, and by some of whom better things might be expected. Of the extent of the lewdness I cannot write more than to say, I should think that in this respect no place in the land is worse, and I hope that but few are half so bad.

"But of the drinking habits here I am constrained to bear a decidedly unfavourable testimony. They (many, very many) do drink, and will drink, whatever may be the consequences. These are appalling, and yet, notwithstanding, the infatuation continues, and to an enormous extent. We are indeed compelled to apprehend that very many are restrained, not by principle, but the want of means of indulging the fatal propensity: for little additional wages come into their hands, and the public-houses are abundantly thronged. All these things, and worse, in the nineteenth century in Christian England, and in a county ranking high in morals and in religious privileges! What inferences ought to be drawn from the foregoing? What beneficial results have followed the established means of religious instruction? What is the duty of the churches in reference to the neglected parts of the county? and how loud the call for much faithful labour and the wide and mighty outpouring of the Holy Spirit!"

Fearful Death.

"It will be seen by the list of services, that O— receives more attention than formerly; this I have deemed necessary under present circumstances, and of which you are aware. I have established a members' meeting, which we hold fortnightly, and which we find highly beneficial in many respects. No other service has been declined in consequence, but I get a lay brother to supply my lack of service in another village for that evening.

"A most awful case has occurred in one of our villages during the present month. A man and his wife, living next door to our chapel at M—, had for a long time lived a most ungodly and unhappy life. On Wednesday, the 8th of October, the husband was beating one of their children, and the mother attempted to defend the child; this so infuriated the man that he seized a *piece of iron*, struck her several times most violently, and a dreadful affray ensued. After the uproar had somewhat subsided, the woman left the house and went to a neighbour's—here it is said, that while uttering some awful imprecations, she sunk down quite paralyzed and speechless. She was conveyed back to her home, and after lingering until the Monday following, expired. It has caused an alarming sensation in the village, and I trust may be the means of checking some in their career of iniquity. Having announced that I should make some remarks in connection with the event on the following sabbath evening, the chapel was crowded. I took for my text, Acts xiii. 41, "Behold, ye despisers, and wonder, and perish." It was indeed a solemn season; and I most earnestly hope that many who have hitherto been despising the *threatenings*, the judgments, the mercy, and the *grace* of God, may be brought to repentance."

IRISH EVANGELICAL SOCIETY.

OUR beloved brethren who have laboured as Missionaries in heathen lands have often sought

to awaken the sympathies of British Christians by affecting descriptions of the superstitious practices observed by the people whom they have desired to turn from dumb idols to the living God. Perhaps it is impossible to point to any part of the globe where more absurd rites are practised than that described in the following extracts from a document recently received from one of the agents of the Society connected with the Connaught Mission. The description may be relied on, being from an eye-witness of the whole scene. It is published with the hope that its perusal will tend to awaken a greater concern, and excite a greater effort on behalf of our deluded fellow-subjects in that benighted portion of our empire. It is gratifying to the Committee to be able to report that this branch of the Society's efforts is exciting attention amongst the people, many of whom manifest a willingness to listen to the instructions afforded. But they regret that the opposition of others has displayed itself in a ferocious attack made on two of the Scripture Readers, who were beaten and stoned with extreme violence.

"This being what is called, in this country, 'Big Lady day,' it is kept as a holy day by the Roman Catholics of Ireland; but in this part of the country it is noted for the 'stations' performed in it, at the celebrated well called Basle, pronounced Baal, about six Irish miles eastward from Castlebar. Having heard a great deal on this subject, but not having had an opportunity of being present, I was anxious to be an eye-witness of the whole routine. I therefore went to view the scene, accompanied by Mr. O'Connor. Some of our brethren, and other friends, were apprehensive lest the crowds assembled there would discover that we were Protestants, and perhaps murder us: but we were determined not to be deterred; so we set out, in the name of the Lord. Before I attempt to give an account of the station itself, it is necessary to give a brief description of the place.

"Baal is a very neat village; the principal part has been erected during the last ten or twelve years; and I think it owes a good deal of its prosperity to the concourse of people flocking to the well on or before the station-days. It is surrounded by a fertile country: all nature seems smiling under the government of a beneficent Creator. But how painful to see man, with his immortal soul, so debased as not to know the hand that made him—but performing the most degrading and disgusting rites, to please an imaginary deity—certainly not the God of the Bible!

"On our right, as we entered the town, is a chapel, connected with which is a burying-ground, which presents an appearance such as I had never seen before; the whole looks like a flagged-floor. As there is a large freestone quarry convenient, each family has its own grave, covered with a large rough flag. In the grave-yard is one of those round towers, for which Ireland is so famous. This tower is northward of the chapel. At a short distance north-east of it is an altar, on the top of which is a cut stone, about two feet square. On the stone is carved the figure of a cherub, and under it is cut, in large letters, 'The Queen of Heaven.' We now leave the grave-yard, and pass through the west gate, which leads to a plot of ground, not now inclosed, though formerly a

burying-ground. The length from the west gate to the famous well is about six or eight Irish perches. Just at the east side of this well, and adjoining it, is a small unroofed house, in the east end of which is a door, and another in the west, out of which the pilgrims step into the well. Near to it are two monuments, about seven feet high, erected more than a century ago, over the graves of two respectable families. In the east side of these two monuments is fixed a cut stone, with the following inscriptions, which I give verbatim. The one towards the north I will call No. 1.; the other, south and west to the well, No. 2.

No. 1.

"Pray for FAR Laurence Lynch, the soul of John Lynch and Mary Brown, his wife. Richard oge* Lynch, and Eliza Lynch, his wife. Sub tuum precidium Confugimus, S Ta Dec. 1733, genetrix, &c.

No. 2.

"For the passion of Jesus Christ say one pater and one ave, for the soul of Father Charles Jordan.—1733.

"This brief description of the place is necessary, in order to understand the following account of the 'stations.' The station commences in the grave-yard: the pilgrims begin on the south-east side of the tower, and take nearly a circular course round it and the altar, north-east of it; the whole circumference is about ninety yards: this they walk round seven times, repeating seven paters and seven aves. When this is fulfilled, they go on their bare knees, on a place covered with coarse gravel. They move along slowly on their knees, now upon rough gravel, and now again upon rough flags, according as they happen to be in the way. In a short time the pain in their knees becomes so excruciating, that many of the pilgrims must stoop on their hands, in order to relieve their knees a little, and then crawl the remainder of the way in this posture. They move along, evidently in great pain, until they reach the altar, which I have described above. In many cases, the flesh on their knees becomes so lacerated that the bone may be seen. The whole length they go on their knees in the grave-yard is about sixty yards. When the pilgrims arrive at this altar, they repeat seven paters and seven aves, and then kiss the 'Queen of Heaven' three times. This closes the station in the grave-yard. The principal part of the pilgrims then rise from their knees, and walk down to the two monuments already mentioned. Here they kneel opposite to the cut stones, No. 1, and No. 2, and repeat seven paters and seven aves, then rise up, and walk round the two monuments seven times, repeating prayers; as they go along each time they bow to the cut stone, No. 1. After going round seven times, they take a small stone, cut for that purpose, and cut a cross on the stone, No. 1, four times, and then kiss it the same number of times, with the greatest veneration. When all this is performed, they go to the unroofed house at the well. The floor of this is also covered with gravel; they enter this through the door at the west side, move along on their bare knees, repeating prayers, till they reach the opposite

* Oge is an Irish word for young.

door, from which they step into the well. The well is about two and a half or three feet deep. Men and women step promiscuously into it, turn round in it seven times, say seven paters and seven aves, throw some water on their head,—and thus this painful ceremony ceases.

"Although a reader may think this station superstitious and painful enough, yet there is another performed by some far more so. The pilgrims who perform this station, when they reach the altar in the grave-yard, instead of rising from their knees like the others, walk on their knees to the well-gate, and from that to the two monuments, go round them on their knees seven times, move to the unroofed house, and through it to the well. The first pilgrim that attracted my attention was a man, who, after going through all I have described on his knees, was just going into the unroofed house, but his strength was so exhausted, and his knees so lacerated, that he had to get two sticks, one in each hand, on which to lean, that he might be able to get through the whole. I believe if they fail through fatigue and pain, they can taste nothing until the station is performed. Some of these pilgrims are a long time before they recover their strength.

"The above is but a very faint description of the ceremonies performed, and the sufferings endured. No writer could paint them in all their horrors. Think, for a moment, of men and women, young and old, from the boy or girl of twenty to the man or woman of sixty years or more, travelling on foot, perhaps sixty miles, for the purpose of torturing themselves, by crawling on their hands and knees, over sharp gravel and rough flags, until, in many cases, the blood drops from their mangled flesh. All this, in many cases, is to make an atonement for some horrid crime perpetrated, or to get the soul of a friend released from the pains of purgatory, or to thank the 'Queen of Heaven,' for restoring a husband or child to health. May it not justly be said of poor Ireland, that darkness covereth the land, and gross darkness the minds of the people? May a gracious God soon say, 'Arise, shine, for thy light is come, the glory of the Lord is risen upon thee!' Hasten the time, O Lord God of salvation!"

COLONIAL MISSIONARY SOCIETY.

Decease of the Rev. Moses Parker, late Missionary in Van Diemen's Land.

THE October Number of the WITNESS contains a letter from this faithful man, recording his labours, success, and hopes—the present Number records his death. The following letter, from the Rev. Wm. Jarrett, secretary to the Van Diemen's Land Colonial Missionary and Christian Instruction Society, conveying intelligence of the mournful event, requires no comment. Mr. Parker, during his short term of service, seems to have manifested very valuable qualifications for his peculiar and difficult sphere of labour among the convicts and settlers thinly scattered over a wide tract in the interior of Van Diemen's Land. His loss will be severely felt. Christian sympathy must be excited in behalf of his widow and fatherless children, in the far land of their sojourn. If it should dispose of any friend to communicate for

their assistance, the Rev. A. Wells will be happy to transmit any sums that may be confided to him at the Congregational Library.

"Hobart Town, May 26th, 1845.

"My dear Sir,—A few weeks since I wrote to state to you the grounds upon which we had come to the conclusion that Mr. Parker was fit to fill the office of missionary, vacant by the removal of Mr. Morison to Port Phillip. It is my painful duty now to inform you of his death. He had proceeded to the Huon River, a distance of twenty-five miles from Hobart Town and forty from Richmond, where he was attacked with dysentery. Some days elapsed before we could be informed of the circumstance, and several more before he could be removed to town; and at the expiration of a fortnight from the first attack of his disease he died. It was my privilege to be present when he breathed his last; I say privilege, because I was permitted to witness in his case a striking illustration of the power of the gospel to afford peace and comfort in the hour of death.

"The impression of the committee respecting his suitability, as recorded in my last communication, has been strongly confirmed since his death. Very many instances of the usefulness of his ministry have been brought to our knowledge, and most convincing evidence presented that he laboured throughout his short but useful career with a single eye to the Redeemer's glory. We feel our loss to be indeed great, and at present quite irreparable. You will, I am sure, unite with us in the prayer, that the Lord of the harvest will be pleased to provide a suitable successor to our brother who has entered on his rest.

"Our deceased brother has left a widow and five children, who are destitute of the means of support. Feeling that the widow and fatherless have a strong claim upon our sympathy, we have opened a public subscription on their behalf. All that we can do, however, will be quite inadequate; may we therefore look to you, kindly to use your interest to obtain from the widows' fund in connection with the *Evangelical Magazine*, an allowance in aid of the distressed family of our deceased brother, and any further aid you may be able to obtain?"

"The committee trust that you will allow them to draw, as heretofore, in favour of any agent they may deem qualified to supply the office of the late Mr. Parker. The committee deeply feel the importance of fixing a high standard of qualification. They feel, moreover, that it would be better that the office should not be filled, than filled unsuitably. We have resolved to wait two months before taking any steps to appoint a successor to our departed brother, and in the mean time to supply his stations in the best manner we can. So much embarrassment would be caused to the committee, if not permitted to draw in the event of the appearance of a suitable person to fill the vacant office, that we trust your committee will exercise a generous confidence in our judgment and integrity, and concede to us the favour we ask. I remain, my dear Sir, faithfully yours,

WM. JARRETT,

Joint Secretary of the Van Diemen's Land Colonial Missionary and Christian Instruction Society.

"To the Rev. A. Wells, Secretary."

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